

MYSORE ARCHÆOLOGICAL SERIES.

No. of Volume	NAME OF BOOK	Author or Editor	Date of Publication
	<i>Epigraphia Carnatica.</i>		
I	Coorg Inscriptions	Rice	1886
II	Inscriptions at Šravaṇa Belgōḷa	"	1889
III	" in the Mysore District, Part I . .	"	1894
IV	" " " " II . .	"	1898
V	" Hassan " (in 2 sections)	"	1902
VI	" Kadur "	"	1901
VII	" Shimoga " Part I . . .	"	1902
VIII	" " " " II . . .	"	1904
IX	" Bangalore "	"	In the Press
X	" Kolar "	"	1905
XI	" Chitaldroog "	"	1903
XII	" Tumkur "	"	1905

MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Published for Government

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MANGALORE

BASEL MISSION PRESS

1905

On sale by the Curator, Government Book Depôt, Bangalore.

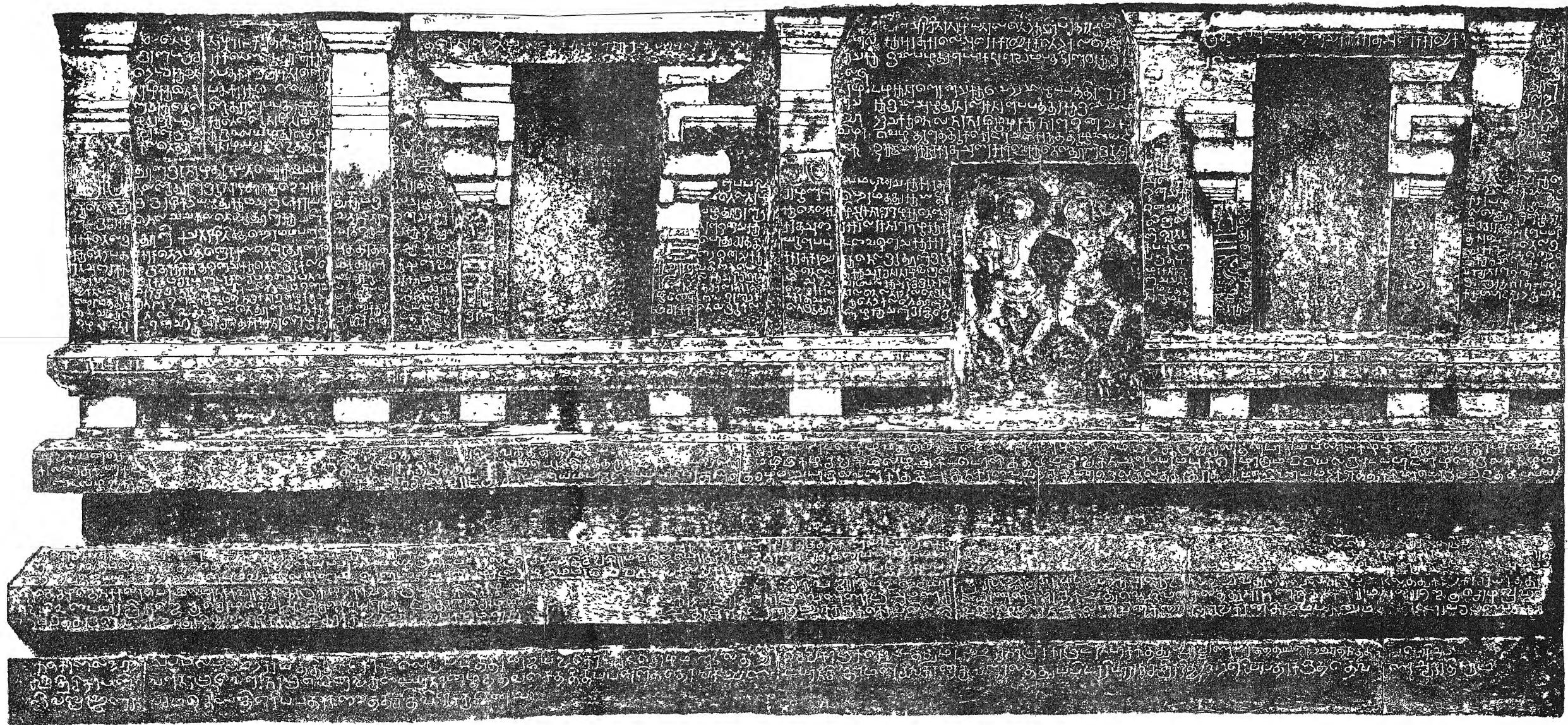
VOL. X.



Comprising the following Taluqs:

Kôlâr	No. of Inscriptions	256
Mulbâgal	„	266
Bowringpet	„	89
Mâlûr	„	101
Sidlaghatta	„	113
Chik-Ballâpur	„	65
Gôribidnûr	„	89
Bâgepalli	„	85
Chintâmaṇi	„	168
Srînivâṣpur	„	115





CONTENTS

Preface.	Page
List of Illustrations	
Introduction	I—XL
Mahâvalis, II, Gangas, VIII, Chalukyas, XIV, Pallavas, XVII, Kâduvetta, XX, Kadambas, XXI, Ganga Pallavas, XXI, Vaidumbas, XXII, Âvani, XXII, Râshtrakûta, XXIII, Chôlas, XXIII, Hoysalas, XXXI, Nîpatunga-kula, XXXIII, Vijayanagar, XXXIII, Âvati, XXXVII, Sugatûr, XXXVII, Râyadurga, XXXVII, Gummanâyakanpâlya, XXXVII, Mahrattas, XXXVII, Bijâpur, XXXVIII, Mughals, XXXVIII, Tâdigol, XXXIX, Kottapâlya, XXXIX, Râlapâdi, XXXIX, Itikeduga, XXXIX, Halakûr, XXXIX, Mysore, XXXIX — Architecture, XXXIX	
Classified List of the Inscriptions, arranged in chronological order	XLI—LI
Text of the Inscriptions in Roman characters, arranged to show the composition	1—357
Translations of the Inscriptions	1—285
Addenda et Corrigena	1— 2
Alphabetical List of Towns and Villages where the Inscriptions were found	3— 9
Index to Introduction	11— 18
<i>Separately bound</i>	
Text of the Inscriptions, arranged as in the original,	
in Kannada characters	1—370
in Tamil characters	1—150

PREFACE.

The many changes that have passed over this District—now so widely known for its gold mines—are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr R Narasimhachar, M A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannada and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâna kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gangas in the Nonamangala, Hosûr and Narsâpura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalâni plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Nolambas is well illustrated, and the prominence of Vîra-Mahêndia, who was the son of a Ganga princess, and had for his queen a Kadamba princess.

The Ganga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôla inscriptions are varied and numerous. They show the great regard which the Chôlas paid to the local goddess Pidâriyâi, now called Kôlâramma. The extensive conquests of the Chôlas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysalas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâni.

The Nripatunga-kula is new, and testifies to the intimacy that existed between the Râshtrakûtas under Amôghavarsha and the Gangas. The prominent position which Mulbâgal held as the seat of the viceroys of Vijayanagar is

PREFACE

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Śivâji and other members of his family, Kôlâr being part of the *yâgñ* of his father Shâhji.

Information going back to an early period is obtained regarding the Bêtmangala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamangala, so named after the Mahâvali or Bâna king who probably constructed it. From **Bp 4** we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Nolamba king. **Bp 9** shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysala kings. The tank breached again recently, in 1903. More than one inscription shows that the water-supply was a matter of concern to former rulers. An interesting case is that recorded in **Gd 6** (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonda in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a channel was made from Kallûdi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

Bangalore, Xmas, 1904



LIST OF ILLUSTRATIONS.

1	Inscriptions on Kôlâiamma temple (Kl 112 and 109)		<i>Frontispiece</i>
2	} Šivârpatna stones	(Kl 6, 7 and 9)	Roman text, p 2
3			
4.			
5	Šivâia stone	(M ₁ 96)	" " 2
6.	Bairakûi Vatteluttu stone	(M _b 211)	} " " 149
7.	Bangavâdi ancient Tamil stone	(M _b 227)	
8.	Nonamangala plates	(M ₁ 72)	" " 207
9.	" "	(M ₁ 73)	" " 208
10.	Hosûi Ganga "	(G _d 47)	" " 271
11.	Vokkalêri "	(Kl 63)	Translations, " 15
12.	Naisâpura "	(Kl 90)	" " 25
13.	Mudhyanûi "	(M _b 157)	" " 112
14.	Hosûi Chalukya plates	(G _d 48)	" " 222
15	} Gûlgânpode stones	(Sp 5 and 6)	" " 272
16			

INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannada, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannada. This was the original language. Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows —

Mahâvalis	26	A. D.	338	to	961
Gangas	70		360	"	1336
Kadambas	4		390	,	890
Chalukyas	2		640	"	757
Pallavas	77		733	"	1049
Kâduvetti	11		780	"	1297
Ganga Pallavas	2		880	"	900
Vaidumbas	6		900	"	1100
Âvanî	6		920	"	1007
Râshtrakûtas	1		950		
Chôlas	143		900	"	1408
Hoysalas	85		1135	"	1343
Nripatunga-kula	3		1270	"	1378
Vijayanagar	204		1336	"	1665
Âvatî	11		1428	"	1792
Sugatûr	29		1451	"	1669
Râyadurga	1		1527		
Gummanâyakānpâlya	17		1573	"	1769
Mahrattas	15		1637	"	1775
Ballâpur	1		1646		
Bijâpur	2		1703	"	1712
Mughals	2		1730	"	1736
Tâdigol	15		1704	"	1767
Kottapâlya	4		1735	"	1775
Râlapâdi	1		1765		
Itikedurga	1		1770		
Halakûr	2		1793	"	1798
Mysore	2		1786	"	1798

Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs — *Kl* = Kôlâr, *Mb* = Mulbâgal, *Bp* = Bowringpet, *Ml* = Mâlûr, *Sd* = Sidlaghatta, *CB* = Chik-Ballâpur, *Gd* = Gôribidnûr, *Bg* = Bâgepalli, *Ct* = Chintâmanî, *Sp* = Srinivâspur.

Mahâvalis.

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (*Ind Ant* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb 157** describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-mandala. It seems to have been known as the Vadugavali 12000 (*So Ind Ins* Vol III Part I 90)¹⁾ They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâna, whence they are also called Bânas. They may have been connected with Mahâbalipuri, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb 126**).

Bali was a Dâtya or Dâna-va king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Vishnu for help, he assumed the Vâmana or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla²⁾ or the lower regions, which on account of certain virtues were left in his possession³⁾

Bâna was Bali's eldest son, a giant with a thousand arms. He propitiated Śiva, who agreed to live in his capital⁴⁾, and Bâna appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it⁵⁾. Bâna's daughter

¹⁾ *Vadugavali* is translated by Dr Hultzsch—'the Telugu road'—to correspond with the Sanskrit *Ândhā pathah* of the Udayendiram plates (*Ep Ind* III, 76).

²⁾ The sage Nârada (says the *Vishnu Purāna*, Bk II ch v), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

³⁾ For the whole story see Mun's *Original Sanskrit Texts*, Vol IV, p 130 ff. The germ of the legend is found in the Rîg-vêda, where Vishnu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

⁴⁾ According to the *Vishnu Purāna* (Bk V, ch xxxiii), this was Śônîtapura, said to be Dêvikôta, near the mouth of the Coleroon, on the Madras coast.

⁵⁾ The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahavali kula, made doorkeeper by Paramêsvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr Hultzsch

Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishna's grandson Anuuddha. To allay her passion her female friend Chitrakêhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâna, and a war ensued. Kṛishna came in person to besiege the capital. Śiva guarded the gates and fought for Bâna, who worshipped him with his thousand hands. But Kṛishna found means to overthrow Śiva, and having taken the city, cut off Bâna's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gûlgânpode inscriptions (Sp 5 and 6), originally published by me in 1881 (*Ind Ant* X, 36)¹⁾ They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayêndram plates, published in 1884 by the Rev T Foulkes (*Ind Ant* XIII, 6)²⁾ In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bâna, in his line (it says) was born Bânâdhruâja. After he and many other Bâna kings had passed away, there was born in the family Jaya-Nandivaimmâ, whose son was Vijayâditya, whose son was Malla-Dêva surnamed Jagadekamalla, whose son was Bâna-Vidyâdhara, whose son was Prabhumêru-Dêva, whose son was Vikramâditya, whose son was Vijayâditya, also named Pugalvipparai-ganda, whose son was Vijayabâhu Vikramâditya, the friend of Kṛishna Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Râshtriakûta king who ruled from about 884 to 913. Going back eight generations, this would

has done the same (So *Ind Ins* Vol III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr R Narasimhachari, M A, is quite the other way, and that Paramêśvara or Śiva was made his doorkeeper by Bana, the son of Mahabali. The original authority for this has not been found, but is said to be in the Skânda Purâna. The Matsya-Purana and the Hari-vamsa state that Śiva was pleased with Bâna's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's *Mohana tarangini* (16th century), where Bâna says—

vilasitavâgi kang-esedirpa ramyâchala-vâsava tṛaskarist |
 alasade bandu pirâṇâll enna bâgila kâd iru kēlu Dêva ||

Also in a song in a MS collection in my possession, composed about 150 years ago,—
 puliya charmavan utta Puraharage |
 olidu Bânana bagila kâydage ||

¹⁾ In the fac-similes there published, the upper border of one of the stones has been embellished with a small linga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

²⁾ Published again by Dr Kichhorn in 1894 (*Ep Ind* III, 74).

place Jaya-Nandivarimmā in the 7th century. But there are allusions to the Bānas in other inscriptions which refer to a much earlier period. Thus, in the Mallôhalli plates, published by me in 1876 (*Ind Ant* V, 136), Konganivarimmā, the progenitor of the Ganga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bāna, and the plates of Hastimalla (*Salem Manual*, Vol II, App 369) state that the Ganga king Kongani was consecrated to conquer the Bāna-mandala. In the Tālgunda inscription (Vol VII, **Sk** 176), Mayūtiśarmmā, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Śīrpaivata, to have levied tribute from the great Bāna and other kings. In the Hardarābād plates, obtained by Sir Walter Elliot¹⁾, the Chalukya king Vikramāditya (655—680) is said to have conquered Rājamalla of the Mahāmalla-kula, that is, the kings of Māmallaipura, the common name for Mahābalipura,—in other words, the Mahāvalis. In the Dēvarhalli plates of 776 (Vol. IV, **Ng** 85)²⁾ the Nirggunda Yuvarāja Dundu is said to have confounded the Bāna-kula.

Among the Mahāvali inscriptions in the present volume the earliest is the Mudiyanūri plates of 338 (**Mb** 157), first published by me in 1886 (*Ind Ant* XV, 172). It is all in Sanskrit, and begins with praise of Śīva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidroog, considered as a personification of Nandi, the bull of Śīva. An object of the mercy of Śīva was Mahābali, lord of the Dānavas, the munificence of whose gifts was the sole cause of Vishnu starting to take the three stides and manifesting desire with his hands and feet extended. A promoter of Mahābali's race, Nandivarimma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayāditya-Dēva. Then followed his son, who is said to have roused up the Bāna-vamśa, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhisattva,—a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladēva-Nandivarimma. Being in the town of Âvanya (Âvani) in the Śaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Mudiyanûri village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarimmāchâryya, by order of Vadhûvallabha-Malla, and the king himself repeats at the end in the first

¹⁾ Published by Dr Fleet in *Ind Ant* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

²⁾ Originally published by me in 1873 (*Ind Ant* II, 156).

person, naming himself Vadhuvallabha, that he grants the Chuda-grāma (Sanskrit for Mudiyanūi) in perpetuity. The decree was carried out by the *sarvapradhāna* Varivavata-dandādhipa. At the end are apparently the words *vyādhan Mullegam*, what they indicate is not clear¹⁾

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified: one of them, Kantakadvāra, being a Sanskrit translation of Mulubāgil (thorn gate). Of the Brahman donees that are named, three are described as of the *sāmānya-charana*. Of this I am unable to obtain an explanation. But there is a sect of Dravidā Brahmins called Bihachcharana. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pāndya king, who sent invitations to Brahmins in distant places to attend. Those who came early were called *brihat-charana* or fast walkers. Those who came late may therefore have been called *sāmānya-charana* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (*Ind. Ant.* XXIV, 10), who says it is irregular (*Ep. Ind.* VII, App. 112), and by Dr. Fleet (*Ind. Ant.* XVII, 239), who finds the week-day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid.* XXXII, 223),—a conclusion at which I had myself arrived long ago,—that “neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic.” Turning to the plates now under review for any other indication of their period,—it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Ganga inscription, and it can be made out that it contained the usual phrases in their copper-plate grants, down to Harivarmma. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266²⁾. The Bāna inscription here is not therefore discredited by the date of Harivarmma. And at Āvanī, where this grant was made, is the only place in which a Ganga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (**Mb 263**), and is on the basement of one of the group of Rāma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Vishnugōpa's

¹⁾ If we may read *Vyadhanam ullegam*, they might possibly mean Vyādhan's writing.

²⁾ *Ind. Ant.* VIII, 212, *Ep. Carn.* Vol. III, Nanjangud 122

son This we know was Tadangāla Mādhava, and there is a giant of his giving the date 357 ¹⁾ Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Ganga grant on the first plate

So far there seems nothing to be said against the plates on the score of the date The kings mentioned in it are Nandivarmmā, his son Vijayāditya, and his son Vadhūvallabha-Malladēva-Nandivarmmā, the donor of the grant These names correspond pretty nearly with the first three in the Udayēndram plates But Nandivarmmā is there called Jaya-Nandivarmmā, and as regards Malladēva there is nothing common to the two except their name He is there said to be surnamed Jagadēkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayēndram plates, which expressly state that many Bāna kings had passed away before the appearance of Jaya-Nandivarmmā

The remaining Mahāvali or Bāna inscriptions here are not dated, except two at the end of the list in the 10th century But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries In **Mb 261**, when Mahāvali Bānarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died Prithuvipati was the Ganga king who preceded Śrīpurusha The date of this inscription would therefore be about 715 In **Bp 13** we have the Ganga prince Mādhava Muttarasa, who was governing various districts, one of which was Āvanya (Āvan), marching against Mahāvali Bānarasa Muttarasa was the name of Śrīpurusha, and this may indicate him before he came to the throne We may therefore say about 725 for the date ²⁾ **KI 235, Bp 48 and 86** show a Mahāvali Bānarasa ruling the Ganga 6000 province ³⁾, and from the last it appears that he was contemporary with Śrīpurusha We may therefore assign him to about 750, and he would represent either the first Vijayāditya or his son Malladēva Jagadēkamalla of the genealogy above given

Then comes **Mb 92**, of the 2nd year of Bāna-Vidyādhara, who, according to the genealogy, was the great-grandfather of the second Vijayāditya, or Bjeyitta, for whom we have in **Mb 229** the date 909 He may therefore be put in about 780 ⁴⁾ That he follows the Bānarasa last above mentioned

¹⁾ *Ep Carn* Vol VII, Shikarpur 52, *Ind Ant* VII, 172

²⁾ On the other hand **Sp 40** shows *Bijayittaya* rising up against Mādā-Mattarasa's son, which would be in about 900 But the names may not be the same

³⁾ Śrīpurusha's son Duggamāra Ereyappa was ruling it at one time (**Sp 57**).

⁴⁾ Bāna Vidyādhara's queen was Kundavai, daughter of Pratipati Araiyar (conjectured to be the Ganga king Prithuvipati), son of Śivamahārāja Perumānādi (? Śivamāra) See *So Ind Ins* Vol III, Part I, 98

may be gathered from a man named Attāni being the donor in both **Bp 48** and in this¹⁾ **Sp 5** and **6** are of the time of a Mahāvahī Bānāśasa who is described in the latter as Vikramāditya Jayamēu, and as having received from kings the name Bāna-Vijyādhaia, no doubt meant for Vidyādhaia, though in **Sp 5** we also have the form Vijyādhaia, evidently taken from the king's name. He may be identified with the same king as in **Mb 92**. Bāna-Vidyādhaia's son, in the genealogy, is Piabhumēu, and here we have, in both, Piabhumēu evidently in command of his father's army. **Ct 107** may be actually of Piabhumēu's reign, as Pôteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kāduvatti, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the grant is called a *bāl-galchu*, literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79, 200**, and **Mb 225**). But the common term in inscriptions for grants of land for warriors who fell in battle is *kalnād* or *kalnātu* (as in **Mb 244** and **Bp 13**). In the north-west of Mysore, however, the word *śivane* seems to be used to denote them.

In **Mb 265** a Bānāśasa appears ruling Kuvalāla and Kongu, and at the same time Pompala ruling Vegūi. Now in **Kl 79**, in the reign of the Ganga king Nītimārgga, Nolambādhirāja was ruling the Ganga 6000, and by his order Pompala fought with Bānāśasa and lost his life. He is called lord of Benga, and said to be of the Venga family. These names may no doubt be identified with the Vegūi above. This Nītimārgga must have been the grandson of Vijayāditya, and the victor at Rājāīmadu (**Kl 90**). We must conclude then that Kuvalāla (Kolar) was not in the Ganga 6000, and that Bāna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nītimārgga's successor (**Nj 75**), this Bāna may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahārāja, and the one in **Mb 228** from whom Perimmānadi (that is, the Ganga king) captured the Mahārājasa-nād. This is called the Māīājavādi Seven Thousand in **Ct 30**, with its capital at Vallūi. The province was chiefly in the Kadapa District, and Vallūi was either the one in the north-east of Pavugada taluq or the one near Kadapa.

Mb 86 mentions a Vikramāditya, who may or may not have been a Bāna. The succeeding Bāna inscriptions contain nothing of importance until we come

¹⁾ There is an Attāni mentioned in **Kl 229** in Śrīpurusha's time. Also in **Kl 232**.

to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bānarasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramāditya. Bijayitta is of course Vijayāditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahābali-kula ruling Bidinū under Iṇva-Nolamba. He is described as the lord of Paruma-pura, having a black flag and the bull crest.

The Bānas seem to have lost their independence at the end of the 9th century, when the Chōla king Vīra-Nāṭayana is said to have suddenly uprooted the Bānas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Ganga king Kēsari or Prithuvipati¹⁾ who was the son of Mārasimha and grandson of Prithuvipati. The Bāna kingdom is mentioned along with others in southern India of the 12th century in Vardyanātha's *Pratāpa-Rudhīya*. Trivikrama-dēva, the author of the Prākṛit grammar *Trivikrama-vṛtti* of probably the 15th century, claims to be a descendant of the Bāna family²⁾. Moreover, inscriptions at Śīvilhuputtū in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pāndya throne in 1453 and 1476, call themselves Mahāvali Vānādhirāja³⁾.

Gangas.

The earliest Ganga inscription is the fragment (**Mb 263**), already referred to, on a temple at Āvanī. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Konganivarmma to Viṣṇugōpa, and breaks off in going on to his son. This we know was Tadagāla Mādhava, for whom in the Tāgarī plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Nonamangala in 1897⁴⁾.

¹⁾ See Appendix to *Salem Manual*, above referred to, and *So Ind Ins* II, 379.

²⁾ *Ind Ant* XIII, 18 ³⁾ *ibid* XV, 173.

⁴⁾ The ryots of Nonamangala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north

The king's name appears in the form *Madhavavaimmā*, and all the introductory part corresponds with what is usual in the Ganga plates, except that the second king is also called *Mādhavavaimmā*. The grant consisted of the Kumātapura village and land under the big tank given for the Aṭhad temple of Peibbolal in the Mudukottū-vishaya, and was made on the advice of the āchāryya Vīra-dēva. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by *Mādhavavaimmā*'s son *Konganivaimmā* (Avinita) in the 1st year of his reign, c. 425, to two Aṭhad temples, made on the advice of his preceptor *Vijayakṛitti*. To the temple at Uṇanū, established by Chandranandi and other Jains, was given the Vennelkaranī village in the Korikunda-vishaya. To *Ēvāni-adigaḷ*'s temple at Pēṭūr was given one-fourth of the *laṁshāpana* realised from the outside customs duties. These are stated (in Rapson's *Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29**. It is engraved in fine characters on a large boulder on a low hill called *Gōpinātha-gutta*, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to *Gōpālasvāmī*. The inscription begins with the words generally employed at the opening of the Ganga copper-plate grants, and the characters are those of the Ganga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gangas. After invoking *Vīṣhabha*, the first Tirthankara, it says that "this chaitya-bhavana of the adorable Aṭhata",—which indicates a Jain temple in the spot where the *Gōpāla* temple now is,—was established by *Rāma*, the son of *Daśaratha*, in the *Drāpara-yuga* of the *Kālī-avasarpinī*. At a later period it was rebuilt anew by *Kuntī-Dēvī*, the mother of the *Pāṇḍavas*. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a *Jinēndia-chaitya*, a supreme *tīrtha* (or sacred bathing place), having caves suited for the abode of great rishis intent upon penance. Apparently it is said to have the name *Śrīkunda* or a name beginning with *Śrīkunda*, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in Hala-Kannada characters, the word *peḷmuda*, which might be to distinguish it as having a large volute, or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

the Mysore State. It seems probable that the Gôpālanātha-gutta was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Śīkunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Viṣṣhabha (at the beginning here) has the same meaning. But during the Jaina ascendancy of the Gangas it was called Nandagiri, as they invariably have the title "lord of Nandagiri." It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the *Śrī-Kundakundānava*, and that the name Śīkunda is not meant to apply to the mountain. The reference to Rāma, the son of Daśaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol IV, **Yd 26**), which are also said to have been established by him, endowed by the Gangas, and rebuilt by the Changālvās.

There are some 19 inscriptions of the time of Śīpūruṣa, all on stone, except one, the Hoṣūr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Śaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13**, where he appears as the praiseworthy and honourable Mādhyava Muttarasa, ruling the Elenagai nād Seventy, the Āvanya-nād Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96**, in which he appears under the full name Prithivi-Kongani Muttarasa Śīpūruṣa. **Mr 74** is imperfect, and gives only Kongani. But **Kl 78** is of the 26th year of Kongani Muttarasa, 751. **Kl 6** is of Kongani Śīpūruṣa's 28th year, 753. In this, Sivamāra (his son and successor) appears as governor of Kadambūr. In **Kl 8** and **11** Lōkāditya or Lōkāditya-Elaarasa is ruling Kadambūr. He may have been another son, or else the king of the Elenagai-nād above mentioned. **Kl 7** shows us Lōkāditya's son Malladi.

We next come to **Gd 47**, the Hoṣūr plates, originally published by me in 1878¹⁾. They are dated when the Śaka year 684 had expired. Dr Kielhorn's calculation (*Ind Ant* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Ganga kings are the same as in many others already published, such as the Jāvali and Dēvaihalli plates of the same reign²⁾. Śīpūruṣa, the first so named, Prithivi-Kongani-mahārāja, recognising that all the living world was as unstable as a bubble, when

¹⁾ In the *Madras Journal of Science and Literature* for 1878.

²⁾ Vol VI, **Mg 36** Vol IV, **Ng 85**.

residing in Mānyapura (Manne in Nelamangala taluq), made a grant to a Brahman named Mādhavaśaimmā, a resident of Tōlur, the son of Māraśaimmā. He was given a certain extent of land for cultivation in each of the four villages named Elam-Gūdalūr, Maṇṇāchi-Gudalur, Paruvu and Śīpura. The witnesses are the existing officials of the Ninety-six Thousand *riṣaya*, that is, Gangavādi. The plates were engraved by Viśvakarṇma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dēvarhalli plates Śīpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gūdalūr of any importance known to me is the one to the west of the Nilagiris. There is a Kūdalūr mentioned in Mysore No 25 (Vol III), in the time of Śīpurusha.

With Mb 80, which is dated in the 42nd year of the Śīr-rājya, 767, we come to several inscriptions in which Śīpurusha's son Duggamāra Eieyappa was a governor under his father. In Sp 65 he was ruling Kovalāla-nād. In Mb 80 he was ruling the Kuvalāla-nād Three-Hundred and the Gauga Six Thousand, while his queen (*mahādēvi*) is also said to be ruling Āgalī. In Mb 255 he was ruling the same districts, and the army was sent against Kampilī. This is on the Tungabhadriā, north of Bellary. In Sp 57, besides the above two districts, he was also ruling the taya-nād, Pannē-nād, Belattūr-nād, Vimala, the Pulvaki-nād Thousand, the Bepōdu Thousand, and the Mu nād Sixty.

Kl 231 brings us to the reign of Sivamāra. Gd 54 specifies a year for him corresponding with 815. We then come to the reign of Nītimārgga in Kl 79. The Pallava king Nolambādhirāja was under him ruling the Ganga Six Thousand. This is the inscription, already noticed above, which relates to Pompallā's death in a battle with Bānarasa. Mb 228 informs us that Permmānadigal, that is the Ganga king, had captured Bānarasa's Mahārājara-nād.

We next pass on to the reign of his son, Rājamalla Satyavākya, in Kl 90, the Naisāpura plates. They are dated in the Śaka year 824, the 5th day of the bright fortnight of Phālguna, the *nakṣatra* being Rōhini. Unfortunately one plate is missing, but they so closely resemble the Manne plates¹⁾ in that part that the missing portion can be supplied from them. Down to Śivamāra the information is similar to that contained in other Ganga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Rāṣṭrākūṭa king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

¹⁾ To appear in the Bangalore District volume

Mudugurdū (Mandya taluq) over the army of Vallabha, which was commanded by Rāshtrakūta, Chālukya, Haihaya, and other brave leaders. His brother was Vijayāditya, whose son was Rājamalla surnamed Satyavākya. His son was Nitimātga, who gained a great victory at Rājārāmadu (to the north of the Kōlār District). His son was Rājamalla, who from his ability even as a boy, had obtained the rank of Yuvarāja. When he had come to the throne, and was ruling with the title of Satyavākya-Perimānadigal, he made a grant for a Jain basadi at Kannamangala, erected by Mēgante-Nandāka Gādeya for Kamungare-kanti, the female disciple of Uttamindipuri Mandala-bhātāra. He also made a grant for another basadi erected by Śivaimmayya. Another man also gave some land. The events of the period from Śivamāra to this Rājamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavādīpura plates (Vol XII, Nj 269) which are less than two years later in date.

Gd 4 contains a record of the death of the Ganga prince Anni, son of Pilduvipati (a form of Piṭhuvipati), who had joined the Pallava king Bha-Nolamba in fighting against the Śāntara king, and lost his life in the battle. Bp 47 is of the time of Mārasingha-Dēva, and Mb 84 mentions his death in 974. In Sp. 59 we have Rakkasa-Ganga Rāchamalla ruling, and under him Puliga governing the Nolambavādi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śīmivāspati taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gangas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (Kl 95, Sd 36) their supremacy is not acknowledged. We know that Kōlār fell into the hands of the Chōlas when they overthrew the Ganga power in 1004. But the Chōlas in their turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakād being a Ganga-Rāja of the Ganga family. The Hoysalas in course of time entrusted Ganga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kōlār District, as the records occur mostly in Kōlār and Mulbāgal taluqs with a few in Bowringpet and Sidlaghatta taluqs, and one in Chik-Ballāpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagara empire. These Gangas continue to bear Chōla titles, and we know that it was the invariable policy of the Chōlas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chōlas.

The first to be noticed here is *Vīra-Ganga*, *alias* *Uttama-Śōla-Ganga*, claiming to be of Ganga descent, and bearing the ancient Ganga titles of lord of Kuvalāla (Kōlār), lord of Nandagiri (this being now the form instead of the former Nandagiri), Kāvēti-vallabha, etc. We have for him dates from 1198. But as **KI 121** is of the 46th year of his reign, the year Tāiana, which is 1225, he must have begun to reign in 1179. *Vīra-Ganga* was the name assumed by the Hoysala king Vishnuvardhana on his capture of the old Ganga kingdom from the Chōlas. *Uttama-Chōla* was a designation of Rājendra-Chōla, who first subdued the Ganga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Ganga sovereignty. In **KI 131** we have a distinguished merchant prince named *Vikrama-Ganga*, who from **KI 129** appears as the servant of *Vīra-Ganga Uttama-Śōla-Ganga*. He claims to be lord of the Tonda-valanād (the Madras country below the Ghats to the east of the Kōlār District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalāla or Kōlār. This points to some important development in the trade of the place at about this date. He had the god Subrahmanya set up at Indālūr, and placed his endowments for it under the protection of the Māhēśvara or Śaiva priesthood, and the Five Hundred. These are the five hundred svāmis of Ayyāvale¹⁾, who are frequently mentioned in inscriptions as the heads of the *Vīra-Banañju* or merchant class. His son, in **KI 129**, seems to utter a formidable threat, but it is somewhat obscure. In 1216 *Vīra Ganga Uttama-Śōla-Ganga* set up two gods Gangīśvara and Jalakantēśvara, the former on the Muchukunda hill and the latter at its foot (**KI 120, 130**). The hill is described as near Kuvalāla in the Kuvalāla-nād of Ganga-mandalam, and was one of the range of Kōlār hills called the Śataśringa or hundred peaks. The remainder of his grants are for the first of these temples. The *Śēla-Ganga Uttama-Śōla-Ganga* of **Mb 212** may be the same person, as the date is apparently 1222.

In **KI 171** and **243** of about 1270 we have *Śēla-Ganga*, who has the title *Rāja-Nārāyana-Brahmādirāja*. The former praises the Chōlas, saying that they would not change even if the moon and the sun changed their course. *Rāja-Nārāyana* was a title of Kulōttunga-Chōla I. At the same period we have in **KI 244** Padumīśeyan *Uttama-Śōla-Ganga*, and in **KI 242** *Ganga-Perumāl*, son of Padima-dēva *Uttama-Śōla-Ganga*. In **Sd 110** of 1278 appears *Ganga-Perumāl*'s son Kūtādun-dēva or *Kariya-Gōpāla*, with the title *Rāja-Nārāyana-Brahmādirāja* and others, who claims to have gained wealth and victory in all regions. In **KI 49** of 1279 is *Kariya-Ganga-Perumāl*, son of *Śēla-*

¹⁾ Aihole in the Kalāḍgi district

Ganga, who must be the same person, and Śelva-Ganga identical with Ganga-Perumāl

With **KI 69** we come to a number of inscriptions of about 1280 of Vettum-mārabāna¹⁾ Uttama-Śōla-Ganga. In **KI 110** he remits all taxes on the temple endowments of the Kuvalāla-nād. **Mb 218** calls him the son of Uttama-Śōla-Ganga, and **Bp 55** the son of Uttama-Śōla-Ganga Vīra-Ganga. **KI 48** and **47**, of 1280 and 1281, give us Vāsudēva Rāja-Nārāyana-Brahmādirāja, the son of Ganga-Perumāl. In 1283 we have (**KI 46** and **50**) a Ganga-Perumāl Rāja-Nārāyana-Brahmādirāja. In 1284 a Vīra-Ganga Uttama-Śōla-Ganga again appears (**KI 137**), and with him is associated Ganga-Perumāl as a signatory. In **KI 143** of the same period Uttama-Śōla-Ganga Ganga-Perumāl is said to be ruling the earth, and Kuvalāla-nād is said to be the Nigairi-Śōla-mandalam, which was the name given to it by the Chōlas. In **Mb 16** Ganga-Perumāl is described as the son of Ādi-Śōla, and a grant is made to Nulambappa, son of Nulambādriyā of Āvanya-nād. In **KI 55** of 1285 we have again Ganga-Perumāl Rāja-Nārāyana-Brahmādirāja. He makes a grant to the sons of the *rāja-guru* Viśvēśvara-Śiva-udaiyāi, a disciple of Śuramī-dēva *alias* Prasanna-Śivattaiyāi, who was descended from Lakshādhyāya-mudaliyāi, *guru* to the Chōla and Pāndya kings. Vāsudēva Rāja-Nārāyana-Brahmādirāja appears again in **KI 45** in 1286.

In the same year, the 32nd of Poysala Rāmanātha-Dēva, we have nna-Ganga-Perumāl, son of Śavāsī-Nāyan, making a grant for the gods at Vellyūr (now Bellūr), which was an agahāra called the Vishnuvaiddhana-chaturvêdimangalam. In **Ct 117** Ganga-Perumāl Rāja-Nārāyana-Brahmādirāja makes a grant to his guru Śakala-Śiva-pandita in 1289. In **Bp 54**, of about 1300, a Ganga-Perumāl Uttama-Śōla-Ganga again appears making a grant. Also a Perumāl Vikrama-Ganga-vêlān **Sd 36** of ? 1312 is of the reign of the Poysala king vīra-Ballāla, and shows an Uttama-Śōla-Ganga leading an expedition. In **KI 77** of ? 1321 Vikrama-Ganga, son of Uttama-Śōla-Ganga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Ganga-Perumāl. In **CB 18** of ? 1333 we have a new name, — Kumāra-Chikka-Dēva. Also in **KI 38** and **Mr 14** we have in ? 1298 and 1336 Rājarāja Kaikātaka-mahārāja *alias* Vettaiyū-Śokkar, and Kaikata-māiāya *alias* Uttama-Śōla-Gangan Vīrundai. In **Mr 15** Kaikataka-iāya is a signatory and calls himself Śembondiyāi.

Chalukyas.

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

¹⁾ The name means—utter-through of the arrows of Māra (the god of love). A mistake has been made in printing Bāna with a capital B. There is no connection whatever with the Bānas.

at Hosur, originally published by me in 1879¹⁾ It begins with the mention of Polikēṣi, surnamed Rana-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Manavya-gotra, sons of Hānti nourished by the group of Mothers, and worshippers of the feet of Svāmi Mahāśēna²⁾ After him³⁾ was Satyāśraya, the conqueror of Haishavaiddhana On the application of his beloved daughter, in her own language called Amberā, when he was in Sangama-tītha, he granted to 31 Brāhmanas the village of Peniyala in the Konikal-vishaya This is evidently the present Kunigal, but I cannot trace the village Of this daughter of Satyāśraya we have no other information, and it is not clear what language is meant as that of her name It may be Kannada The names of the Brahman donees are not given, but they are clubbed together under their respective gōtras

The second inscription is **KI 63**, known as the Vokkalēri plates, originally published by me in 1879⁴⁾ It is dated in the Śaka year 679 expired (2nd September 757, as calculated by Dr Kielhorn), the 11th of the reign of Kirtti-varmma-Satyāśraya The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas⁵⁾ In addition to the statements above given connected with their origin, the Chalukyas are here said to have obtained from Nārāyana (Vishnu) the Boar crest, at sight of which all kings were brought into subjection in a moment First is mentioned Polekēṣi His son was Kirtti-varmmā, who overcame the Vanavāsi (that is, the Kadamba) and other kings His son was Satyāśraya, who defeated Haishavaiddhana, the warlike lord of all the north, and thus acquired the title of Paramēśvara His son was Vikramāditya-Satyāśraya, who, mounted on his single thorough-bred charger called Chitrakantha, destroyed all whom he wished to conquer Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings⁶⁾, he subdued the Pāndya, Chōla, Kērala, Kalabhra⁷⁾ and

¹⁾ *Ind Ant* VIII 96, IX, 304

²⁾ The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kirtti-lēya or Svāmi Mahāśēna, the son of Śiva

³⁾ Not his immediate successor, but he was the second Polikēṣi or Polikēṣi

⁴⁾ *Ind Ant* VIII, 23 They were produced by a resident of Vokkalēri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing But nothing would induce the owner to part with them He, however, freely lent them to me, and I think Dr Fleet had an electrotype of them made in England which was given to the India Museum They were again published in 1899 by Dr Kielhorn (*Ep Ind* V, 200)

⁵⁾ Some necessary rectifications in part of the translation were made by Dr Hultzsch (*So Ind Ins* I, 146)

⁶⁾ The Chōla, Pāndya and Kērala kings (see Dr Fleet's *Kan Dyn* 362, note 6)

⁷⁾ Perhaps the Kalabhurya or Kalachurya kings

other kings, and forced the (Pallava) king of Kāñchī, who had never bowed to another, to kiss his feet with his crown

His son Vinayāditya-Satyāśraya had again to put a stop to the overgrown power of Trairāja, the (Pallava) king of Kāñchī, and levied tribute from the rulers of Kavēra, Pārasika, Simhala and other islands. By chaining all the kings of the north he gained the *pāṇ-dhva*¹⁾ and all other signs of supreme power. His son Vijayāditya-Satyāśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gangā and Yamunā, and the *pāṇ-dhva*, together with the insignia of the (drums) *dhakka* and *mahāśabda*, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramāditya-Satyāśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies.²⁾ He therefore reached with great speed the Tundāka province (Tonda-mandala), and in a battle with the Pallava king Nandipōtavarmma, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kāñchī (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brāhmins, the destitute, and the Rājasimbhēśvara and other temples which Narasimhapōtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pāndya, Chōla, Kērala, Kalabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghūrnamānārṇna (the rolling ocean), which is graphically described.

His son Kīrttivarmma-Satyāśraya, on being made Yuvarāja, implored his father to let him finally subdue the king of Kāñchī, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

¹⁾ A special arrangement of flags, indicating supremacy. See Pāthak's explanation, *Ind. Ant.* XIV, 104.

²⁾ The name Pallavas indicates Pārthivas or Parthians. If my conjecture that Chalukyas represent Seleukians be correct, this would account for their natural enmity. Dr. Hoernle says — "Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskrit word at all, but of foreign (Gūjjara or Hunic) origin," — and adds, — "Might it be connected with the Turki root *chap*, gallop, *chapaul*, a plundering raid, a charge of cavalry?" (*J. R. A. S.* for 1905, p. 12).

to his father. Thus in due time he succeeded to the throne and gained the rank of Sârvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhandâra-Gavittage¹⁾ on the north bank of the Bhîmarathî,—on the application of Dôsi-Râja,—he made to a Brâhman named Mâdhavaśaimmâ a grant of three villages in the Pânunggal-vishaya²⁾. The śâsana was written by the great minister for peace and war, Anivârta-Dhanañjaya punya-vallabha.

It is evident that this inscription (like the one at Tâlgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultzsch has found³⁾ a proof that Vikramâditya really entered Kâñchi and visited the Râjasimhêśvara temple, in a much obliterated Kannada inscription in the Kailâsanâtha temple there, engraved on a pillar in front of the Râjasimhêśvara shrine.

Pallavas.

The earliest Pallava mentioned is Nandipôtavaimmâ, who was so heavily defeated by the Chalukya king Vikramâditya II at the beginning of his reign, or in about 733, as related in the Vokkalêni plates (KI 63). There is a Pallava-mâñjaya in Bg 77, but no clue by which to identify him.

Numerous inscriptions occur of the Nolambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Nonambavâdî or Nolambavâdî Thirty-two Thousand province⁴⁾, which corresponded with the Chitaldroog District and other parts north and east of it, even, as now appears, far into the Kôlâr District. Unfortunately only a few of their inscriptions are dated. But from the Hêmâvatî pillar (S1 28, Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldroog, Tumkur, and Kôlâr volumes are—878 for Mahêndra, 897 and 920 for Ayyapa, 931 for Bîra-Nolamba, 943 to 966 for Dilîpa or Irîva-Nolamba, 975 for Nanni-Nolamba, and 974 and 1010 for Nolambâdhîrâjâ Chôrayya. In Chitaldroog we have farther a number of dates from 1022 to 1074 for a succession of Nolamba-Pallava-Permmânadi⁵⁾ kings with various names, who were under the Chalukyas

¹⁾ Identified by Dr. Fleet with Bhandâr-Kawte in the Sholâpur District (see *Ep. Ind.* V, 201).

²⁾ Pânunggal is now Hângal in Dharwar.

³⁾ See *Ind. Ins.* I, 147.

⁴⁾ The earliest mention of Nonambavâdî or Nonambavâdî seems to be in 920 (Jl 20, Vol XI). The existing Nonabas are representatives of its former subjects.

⁵⁾ The title Permmânadi was taken away from the Pallavas by the Gangas on Śrîpurusha's victory over Kâduvetti in the 8th century. The Gangas being now overthrown, the Pallavas resume the use of it.

It seems clear that when the Chôlas were overthrowing the Pallavas and Gangas, and before they acquired possession of the Kôlâr District early in the 11th century, the Nolambas had retired to the west, and appear without any overlord, ruling the Nolambavâdi Thirty-two Thousand in 920 (**Jl 29**). In 1022 their seat of government was at Kampûl (**Mk 10**), which is on the Tungabhadriâ, north-west of Bellary. But during this period the Râshtiakûta power had come to an end, and the Chalukyas had regained the empire. We therefore find the Nolambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Nolambavâdi (**S1 9**). The Udayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôla-mârâja (**Gd 57**), but in 1072 has Vira-Râjendra as a title, which seems to be Chôla (**S1 9**).

Of the inscriptions of the Nolamba kings here, the earliest are those of Nolambâdityarasa and Nolambâdhiârâja. This is not sufficiently distinctive, and though it is the name of the first Nolamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **Kl 79**, where he is under the Ganga king Nîmâṅga and ruling the Ganga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlâlchôra Nolamba, the Nolambâdhiârâja who married Nîmâṅga's sister. For their son was Mahêndia, and here in **Sp 30** we have Nolamba and Mayinda or Mahêndia, together with a Chôlu-Perimânadi, all three ruling up to the Kîru-tore or little river as their boundary¹⁾. In **Mb 248** the Gangas and Pallavas are said to have both opposed Pândya (of Uchchangî).

The actual territory ruled by the Nolambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **Kl 79** above shows Nolambâdhiârâja ruling the Ganga Six Thousand under the Gangas, and in **Bp 64** Mahêndia (his son) is ruling the same province, though not acknowledging Ganga supremacy. It seems evident that he assumed independence in 878, for **S1 38** (Vol XII) of that year says that he had uprooted and destroyed Chôra and other rivals (also in **S1 24**), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahêndiêṣvara. In support of this view we are told (**Nj 269**) that Bûtuga, the younger son of Nîmâṅga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gangas and Nolambas (see **M1 71, 27, 39, S1 26**)²⁾, the Ganga king Mârasimha claims to have destroyed the Nolambas (in about 970), and

¹⁾ What river is intended is not clear. Perddore or the big river is the Krishna, though sometimes it appears to indicate the Tungabhadri, and in **Cg 2** and **4** seems to mean the Lakshmananirtha. The Kîru-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

²⁾ The area of the wars was apparently between the Northern Pennâr and the Vêdâvati.

is therefore distinguished as *Nolambakulāntaka*. Meanwhile, Mahēndia's son Ayyapa appears in 920, as before stated, ruling the *Nolambavādi* Thirty-two Thousand, with his own son Annayya as a governor under him (**Jl 29**). In about 925 Annayya Bīra-Nolamba was himself on the throne (**Cl 6, 56**). When in 1072 the Nolamba king was again ruling *Nolambavādi*, as above stated, he is also said to be extending the Peñchei¹⁾ kingdom (**Si 9**).

To continue the notice of inscriptions in the present volume,—**CB 26** informs us that it was in the reign of *Nolambādhirāja*, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahēndiādhirāja ruling the *Ganga* Six Thousand. In **Mb 227** there appears a *Mayindīa-Vikīama*, and in **Sd 39** a *Mayinde Dharmmarāsi-Rāja*. These may be Mahēndia himself or subordinates with his name attached. In **Bp 41** Mahēndia-Nolamba is ruling the kingdom of the world. **Si 38** of 878 (Vol XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. **Mb 38** relates to his death and supplies a number of details. His mother (the *Ganga* princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the election of temples to Śiva and Vishnu she was promoting *dharma*, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahēndia's wife was a *Kadamba* princess, named *Dīvalabbarasi* or *Dīvāmbikā*. Her greatness was increased, it says, on the birth of a son *Iiiva-Nolamba*. But this must have been her grandson. For according to the *Hēmāvati* pillar Mahēndra's son was *Nanniga* or *Ayyapa*, whose sons were *Anniga* (*Bīra-Nolamba*) and *Dilīpa* or *Iiiva-Nolamba*, his wives according to **Si 39** being *Nāgiyabbe* and *Heleyabbe*. Moreover, at the beginning of the inscription it says that she established an *agrahāta* in her husband's name, while her son was acting worthily in the kingdom. On the death of *Vīra-Mahēndra-Nolambādhirāja*, who has the title *Nolamba-Nārāyana*, she, in addition to other works of charity, had a *Nolamba-Nārāyanēśvara* temple made in *Āvanti*, and presented it with a sin-destroying bell. Among the inscriptions of *Ayyapa-Dēva*'s time, **Mr 52** mentions *Eieyappa*.

We next come to *Anniga* or *Bīra-Nolamba*²⁾. In **Sp 28** he is called [*Pallavjā-ditya śrī-Annayya*]. **Gd 4** represents a *Ganga* prince, *Pilḍuvipati*'s³⁾ son, as having joined *Bīra-Nolamba* against the *Śāntara* king, whom he slew and delivering *Śāntara*'s head and shield to his ruler (*Nolamba*), died. **Sp 64** seems to attribute *Śāntara*'s death to a *Battamarasa*, whose son appears in **Sp 58**.

¹⁾ Peñjeru or Heñjeru, now *Hēmāvati*, on the northern border of *Sira taluq*.

²⁾ Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (**Bp 1** and **2**) which are worshipped in a temple under the name of *Gangamma*.

³⁾ That is *Prithuvīpathi*'s.

The most numerous are the inscriptions of Dilipayya or Iṭṭa-Nolamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **KI 245** in 966. In **KI 198** he is also called Nohpayya, and under him Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandiasēkhara. Tiruvayya repaired the breach in the Vijayādityamaṅgala (or Bêtmangala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the *bittuvatta* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayādityamaṅgala village, Kannanūr and Manayūr, to the five hundred Brāhmins of Kayvāra, whose interest it thus became to see that no injury befell the tank. Bêtmangala and Kayvāra must thus have both been included in the Ganga Six Thousand. Kayvāra is in Chintāmani taluq, near the headwaters of the Pālār, by damming which the tank is formed¹⁾. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Âvanī temple, and set up an iron post. **Mb 93, 94, and 264** show that Tribhuvanakaṭṭai was the head of the Âvanī religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladāna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramāditya as the engraver, famed for his good qualities. **KI 245** calls him a *kāśga* (or stone-cutter) of Koyatūr (? Coimbatore). **Mb 108** gives his father's name as Bijayitāchāri. He also engraved **Mb 161, 162 and 163**.

Mb 126, dated 961, shows the Mahāvali king Sambayya ruling Bidirūr under Iṭṭa-Nolamba. The Bānas had therefore lost their independence. The last of Iṭṭa's inscriptions is **KI 245**, dated 966.

In 969 Nanni-Nolamba, son of Dilipa Iṭṭa-Nolamba, had come to the throne (**Mb 122**). He may be the Nolambādhirāja Chōrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Nolambādhirāja of **CB 45** in 977. In **Sp 7** mahārāja-Nolambarasa is styled the best of the many famous door-keepers (*pratihāra*). This seems to point to the supremacy over the Mahāvalis or Bānas, who, as we have seen above, had become subordinate to the Nolambas. According to him he was killed in the rout of Âhavamalla's army at . . . In 1000 and a few years after we find Nolambas as generals under the Chōlas (**Mb 208, Sp 14**).

Kāduvetti.

Here may appropriately be added a few lines about Kāduvetti, a name frequently used for the Pallavas or some branch of them, and which is repre-

¹⁾ This tank has now been taken up for the water supply of the Kolar Gold Fields

sented in the modern Karveti-nagara in North Arcot District. The earliest mention of Kâduveti occurs so far back as about 480 in the Siragunda stone (**Cm 50**, Vol VI). The Ganga king Śrīpurusha slew a Kâduveti in battle in about 750 (**Nr 35**), and Rakkasa-Ganga's granddaughter, Chattala-Dēvi was married to a Kâduveti in about 1050 (**Nr 35**), whence she obtained the title of the Kādava-mahādēvi. Kādava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kâduveti is in **Sp 8**, of about 750. Then in about 850 there is mentioned in **KI 79** a Pompalla who is said in **Mb 84** to be of Kâduveti descent. In **Sp 30** of about 880 a Kâduveti appears. In **Ct 143** is Rāchāla Pompala in ? 956. **Mb 84** has already been referred to, where in 974 is a Nanna, who is of the Pompala-kula and Kâduveti-vamša. In **Ct 31** the death is recorded of Rājēndra-Chōla Pompala-mārāya in about 1050, on the occurrence of which his servant Chelva-ganda had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kâduveti again, lord of Kāñchipuṇa, in 1123 (**Ct 160**). And in **Ct 45** and **52** of 1297 we have a Mukkana Kâduveti, who in the former is subordinate to the Hoysala king Viśvanātha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

Kadambas.

The Ganga plates **Gd 47** and **KI 90** mention Kīshnavarmā as the Kadamba king whose sister was married to Tadangāla Mādhava, 4th century. Kīshnavarmā is described in the Bennūr plates (**BI 245**) as the fifth king of the Kadamba line, while Mādhava was the fifth of the Gangas.

Mb 38 and **50** contain notices of the Kadamba princess Dīvalabbarasi or Divāmbikā who was married to the Pallava king Vira-Mahēndra Nolamba-Nārāyaṇa. An account is given of the memorials she erected to him on his death, in about 890. These were an agra-hāra, and in Āvan the temple of Nolamba-Nārāyaṇēśvara, which she endowed, and presented with a sin-destroying bell.

Ganga Pallavas.

This is a conjectural name for certain kings who appear to have been Pallavas under the Gangas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasimhāvīkramavarma, written in old Tamil characters¹⁾, and **Mb 211** of the 12th year of the king Vijaya-Īśvaravarma, written in Vatteluttu characters¹⁾. Both are *virakal*, and contain references to Bānarasa,

¹⁾ Also published in *Ep Ind* VII, 22, 24, with one of the 17th year of Vijaya-Īśvaravarma at p. 28. One of the 18th year of Narasimhavarma appears in IV, 177.

while the former mentions also *Mayindiramikkiramai* or *Mahēndia-vikrama*. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

Vaidumbas.

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chôla kings Parântaka and Vira-Râjēndia subdued Vaidumba kings¹⁾ in the 10th and 11th centuries, and the Kalinga Ganga king Kâmârṇava VI had for his queen Vinaya-mahâdēvi, a Vaidumba princess, who became the mother of Vajrahasta V²⁾, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahârâja, described as Ganda-Trinētra, ruling the kingdom of the world (that is, independent), with the Kuru dore or little river as his boundary. This river I am unable to identify³⁾. He made a grant for some one who died in battle with the Nolambâni-mahârâja. In **Sp 85** we have Vaidumba-mahârâja, also ruling the kingdom of the world. In this case Pallava-mahârâja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramāditya Tiruvayya under Iriva-Nolamba, and he repaired the breached tank at Vijayādityamangala or Bêtmangala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Nolamba. In **Mb 198** we have Tiruvayya's son Chandrasêkhara, under Dilipayya, who was the same as Iriva-Nolamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmunda was given by the lord of the Kalavâra-nâd to Virudakâran or Kongiraiyam, together with the grant of Mâdmangalam in the Koygaikkurî-nâd of Mēlai-Mâtâja-pâdi⁴⁾. Several generations of his successors are named.

Âvani.

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahēndra-bhatta is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Tribhuvanakarttara-dēva, who, having ruled the Âvani *sthâna* for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**

¹⁾ So *Ind Ins* II, 379, III, 68.

²⁾ *Ind Ant* XVIII, 164, 175.

³⁾ See above, p. 18.

⁴⁾ This means Upper Mahârâjavâdi. For Mahârâjavâdi see above, p. VII.

we have a Tribhuvanakaṭṭa ruling under (the Nolamba king) Dilipayya. In **Mb 91** a Tribhuvanakaṭṭara-bhaṭāra was ruling in 1007, with no overlord mentioned. Tribhuvanakaṭṭa seems to have been the standing designation of the high priest of the place.

Rāshtrakūṭa.

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama).

Chôlas.

The Chôla inscriptions, as might be expected, are numerous. Some are in Kannada, especially early ones, but the majority are in Tamil. A certain number contain Śaka dates, but as a rule the regnal year alone is given. It was the custom with the Chôlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kôlâramma temple at Kôlâr, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kôlâr, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chôla kings the calculations of Dr Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country¹⁾. The first definite date was discovered in the Âtakur stone²⁾, Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Rājaiāja, Rājādhirāja, Rājendra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chôlas first came into contact with Mysore, and in 1004 they captured Talakâd and brought to an end the Ganga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

¹⁾ *Ep. Ind.* IV, V, VI and VII, ending with p. 169, and App. **M**, 113 ff. A connected pedigree is given by Dr Hultzsch in *So. Ind. Ins.* III, 196.

²⁾ Now in the Bangalore Museum. Also published in *Ep. Ind.* — the last time in VI, 50.

roughly from Aikalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakād was taken by the Hoysalas and the Chôlas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôla inscriptions are three belonging to the local chiefs of the Nidugal and Hémavati country styling themselves Chôla-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôliga Muttaiasa (Gd 76), and he was ruling the ? Râ[javâ]di Six Hundred, which included the Râmadî Three Hundred. Gd 69 shows a Mayindama Chôla-mahârâja, and 73 and 75 may refer to the same person.

The imperial Chôlas begin with Mb 203, which is of the 28th year of Madrie-gonda (the captiver of Madura), Kô-Parakêsarivarmma. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannada.

The inscriptions of Râjarâja I follow. He came to the throne in 985, and in his reign the overthrow of the Gangas and the conquest of the south of Mysore by the Chôlas took place. The first is K1 75, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were.¹⁾ Râjendra-Chôla Pallavarâditya Mukkaïasa-Kâduvetti has a temple built and endows it. The inscription shows Kuvalâla-nâd in Nigaiñichôla-mâṇḍalam, the name given to the Kôlâr District by the Chôlas. K1 106^c is of his 12th year. In Mb 208 and 209, which are of his 16th year, and in Kannada, he is called Râjarâja Mummadi-Chôla. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Nôlambâdhuaîja, who gave Perbanna (Hebbani) to the plunderer of Kâdiyanna (? Kâduvetti), and a farmer there repaired the big tank, which was breached. Mb 123 is of his 19th year, and he has the title Râjakêsarivarmma. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as—the destruction of the ships at Kândalûr-Ŝâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Vengai-nâd (the Eastern Châlukya territory near Râjamahêndri and the lower course of the Gôdâvarî), Gangapâdi (the Ganga kingdom in Mysore), Nulambapâdi (the Nôlamba territory in the north of Mysore), Tadigaivali, Kollam (Quilon), Kalingam, Kudamalainâd (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Nî njiram, and deprived the Ŝêlînar or Pândyas of their glory. K1 106^b is of his 22nd year, when he made a grant for the

¹⁾ *pu maruviya polil elu*—this epithet has not been met with elsewhere.

goddess *Piḍāriyāi* (*Kōlāiamma*) **Ct 118** is of his 27th year, given as Śaka 933. The Pallava king *Nolambadhūṇa Chōrayya* was ruling.

With **Sp 14, 17**, and **Ct 153** we come to the reign of *Rājēndia-Chōla-Dēva*, distinguished as *Gaṅgaigonda*, the capturer of *Gaṅga*, as he was in command of his father's army when it took *Talakād* and overthrew the *Gaṅga* power. **Kl 28** is of his 6th year, and **Kl 106a** of his 8th year. In the latter he has the title *Parakeśarivarma*. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. He conquered *Idaiturai-nāḍi* (*Yedatoṛe* on the *Kāvēri*), *Vanavāsi* (*Banavāsi* in the north-west of *Mysoṛe*), *Kollipākkai*, *Mannar-kkadakkam* (*Manne* in *Nelamangala taluq*, *Bangalore District*, the *Gaṅga* royal residence in the 8th century), captured the crown of the king of *Īlam* (*Ceylon*) and the more beautiful crown of his queen, also the splendid crown and necklace of *India* which the king of the South (the *Pāṇḍya*) had formerly given up to the kings of *Īlam*. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the *Kēralas* (the kings of *Malabar*). He farther conquered many ancient islands, and secured the crown of pure gold which *Paraśurāma* had deposited for safety in the inaccessible *Śāṇḍima* island, when he twenty-one times uprooted the race of kings in battle. *Nigaiḷichōla-maṇḍalam* is here made to extend to *Nulambapāḍi* or *Nolambavāḍi*. A grant was made for the goddess *Piḍāriyāi*, among other things, of five good she-buffaloes, which it says "must neither die nor grow old",—that is, they must not be allowed to do so, but be renewed from time to time. **Kl 112a** is of his 11th year, and describes him as having taken the East country and *Gaṅga*. Seated in a temple at *Kāñchi*, he made for the goddess *Piḍāriyāi* of *Kuvalala* or *Kōlār* a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before.¹⁾ **Ct 47** is also of the king's 11th year, and in addition to the East country and *Gaṅga*, he is here said to have taken *Kadāiam* (apparently in *Burma* or *Farther India*).²⁾

¹⁾ See below, under **Kl 111**.

²⁾ See *So Ind Ins* III, 195.

Kl 44, of his 12th year, repeats the statements in **Kl 106 a** above, and continues the recital of his exploits, from the seizure of the crown deposited by Paraśurāma, as follows — He gained the renowned Rattavāḍi Seven-and-a-half Lakh country (Rattavāḍi, the territory of the Rattas or Rāṣṭriakūṭas), together with the unbounded fame of Jayasīṃga (the Western Chalukya king), who turned his back (that is, fled) at Muyaṅgi and hid himself, captured Śakkaragottam (Chakrakotta, in Central India), Madura-mandalam (the Pāṇḍya territory), and various other places, including Oṭṭa-vishaya (Orissa), Vāṅgāla-dēṣa (Bengal) from which Gōṇḍachandra fled, and Uttara-Lāṭa (Lāṭa in Gujarat). Eventually he seems to have made a grant for the god on the Śrīpati hill (Śrīti-betta in the west of the Kōlār taluq), which is said to be in Nulambapāḍi. **CB 13** is dated in Śaka 949. Here the king is described as capturer of Ganga and the East country. The inscription is in Kannada. **Kl 111** is of the same year, and is dated on the 240th day of the 16th year. Kadāram is added to the above two conquests. The king was in the palace at Vikramachōlapura in Kaivāṇa-nāḍ (Chintamani taluq) and granted a village for the goddess Pīḍāriyār of Kuvalāla. The method of carrying out the order was similar to that in **Kl 106 a** above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

Kl 109 a is of the 22nd year, and makes clearer some of the conquests mentioned in **Kl 106 a** and **44** above towards the end. Thus, he subdued Māṣuni-dēṣam, and in a battle at Āḍinagaravai captured Indrāṣan of the Lunai race, together with his relations and family treasures. And besides Oṭṭi-vishaya (Orissa), he took Kōśala-nāḍ (in Central Provinces), Tandabutti after destroying Dharmapāla, Southern and Northern Lāṭa (in Gujarat), defeated in battle Mahivāla of Śāṅgottal and captured his women and treasures. He also sent ships across the sea and captured Changnāma Vijayottungavaima, the king of Kidāram, together with his elephants and the riches he had honestly amassed, with a *tōraṇa* and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mā-Pappāla (a fort in the Talung country of Burma), Mā-Nakka-vāram (the Nicobar islands). By order of the king, the general Uttama-Chōla had the brick portions of the temple of Pīḍāriyār or Kōlāmma at Kōlār rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nāḍ, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **Kl 14** is of the king's 24th year, and **Kl 149 b** of his 30th year.

Ct 30 is dated in Śaka 970 (1048 A D), and brings us to the reign of Rājādhirāja-Dēva, who has the title Rājakēśarivarma. His notable deeds are the taking of Viṭa-Pandya's head, and of Śēriama's (the Chēra king's) Sale. This is called the 30th year of his reign, as he ruled conjointly with his father Rājēndra-Chōla from 1018. We have here the daudanāyaka Appaniyya as governor of the Māṭṭavāḍi Seven Thousand, with Vallū as his chief seat¹⁾.

CB 21 is of the king's 52nd year. He assisted his father in conquering Gangai in the north, Ilangai in the south, Mahōḍai in the west, and Kadāram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manābhairanam, the famous king of the south (Pāndya), sent the king of Vēṇād to heaven, slew the king of Kalinga, destroyed the ships at Kāṇḍalūi-Śālai on the (western) sea-coast, and gained the name of Jayangonda-Chōla. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105c**, of the 33rd year, farther credits the king with the conquest of Ilangai and Irattapāḍi. **Kl 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xiv) so soon as the 223rd day, which seems very expeditious.

Kl 112b is of the 35th year, but relates to Vijaya-Rājēndra-Dēva, Parakēśarivarma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyāna (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **Kl 107** is of his 3rd year. He is here said to have conquered the Rattavāḍi Seven-and-a-half Lakh country, and set up a pillar of victory at Kollāpuram, also terrified Āhavamalla (the Chalukya king) at Koppam on the Pēriāi or big river²⁾, and captured his elephants, horses, women and treasures. A grant of two lamps for Kōlāramma was made on the 86th day. **Mb 107** of his 6th year gives farther details of the above exploits.

In **Ct 161** we come to the 6th year of Viṭa-Rājēndra-Dēva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solai race, the best of the Pōla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pāndya race and to have five times vanquished Āhavamalla (the Chālukya king). He also has the titles Rājāśekhara, Rājāśriya, Rājārājēndra Viṭa-Chōla and Karikāla-Chōla. On the death of a landholder in Mēlai-Māṭṭayapāḍi¹⁾, this man's wife entered the fire and was burnt with his body.

¹⁾ See above, p. vii.

²⁾ See above, p. xviii.

With **Kl 108** begin the inscriptions of Rājēndia-Chōla II, afterwards known as Kulōttunga-Chōla. This is of his 2nd year, 1071, and he has the title Rājākēśarivarma. He overcame the deceit of his enemies¹⁾, captured troops of elephants at Vayirāgaram, took tribute from the king of Dhārā at Chakrakotta, and swayed his sceptre over every land in Jambu-dvīpa or India. An officer of his held an inquiry in the temple of Pīḍāyāi (or Kōlātanma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106d Mb 49a** is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śāsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chōla family, in the Chōla-maṇḍala 78 nāḍs, or in the Jayangonda chōla-maṇḍalam 48000, in both of which they had settled by the favour of Rājēndia-Chōla,—and that consequently no such tax should be paid in the Rājēndiachōla 18 districts and in Kandamādam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumari* cultivation, for washermen, cattle, Jains, etc.,—that the female servant in a house, and every house in which there are two women should supply free labour,—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105b** of the 4th year we have the designation of the queen,—Puvanamulud-udaiyāl (mistress of the whole world).

Kl 91 is of the 7th year and gives the Śaka date. From this time the king is always called Kulōttunga-Chōla-Dēva (though this title is also given to him in one instance in the 4th year, **Mb 105b**). In **CB 24** a gold plate given to the god Nandiśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurāntaka²⁾. **Mb 42b**, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarāja he had wedded the goddess of Victory by his heroic deeds at Chakrakotta, and captured troops of elephants at Vayirāgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

¹⁾ The translation to be corrected accordingly. Also in **Mb 49** and **119**,

²⁾ Then, as now, gold seems to have been of special importance in the Kōlai country.

the crown of the South and of the country adorned with the Ponnî (or Kâvêî)
 His white umbiella shone like moonlight over the whole earth, and his
 tiger banner fluttered as far as on mount Mêtû Rows of elephants stood
 before him given as tribute by kings of remote islands in the sea, while
 outside his golden city lay the head of the runaway king of the South
 (Pândya), pecked by kites. The taunt of Vikkalan (the Chalukya king
 Vikrama),—who had said that his glory should be tarnished like the spots on
 the moon, the emblem of his former family¹⁾,—he falsified, and without bending
 his bow drove him back to his own kingdom in the West, only too glad to get
 there, leaving his elephants dead along the whole way from Nangû (in the
 east of Kôlâr District) as far as the Tungabhadra in Manalû, his pride
 broken, his boasted valour gone, by the passage of his defeated armies the
 backs of the mountains being bent and the rivers driven to breach their banks
 He thus seized the two countries Ganga-mandalam and Singanam (? Sindavâdî)
 He then resolved on the conquest of Pândi-mandalam, and invaded it with an
 immense army that appeared as if the northern ocean was coming to overflow
 the southern ocean The five Pândyas turned their backs and fled in terror,
 taking refuge in the forests, where they were laid up with fever These forests
 he cleared, subdued the country and took possession of the pearl fisheries,
 with all the south as far as the Podiyam mountain, where the three forms of
 Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding
 in elephants, and Kannî He established colonies in Kottâru and all other
 directions, the western hill chiefs being sent to heaven, and the Kungalar
 scattered He next took possession of Kalnga, the land of many rivers,—
 and then permanently seated himself on the throne, with his queen Puvana-
 mulud-udaiyâl on his left, and his queen Êlulugam-udaiyâl (mistress of the
 seven worlds), an accomplished musician, on his right A grant was made by
 some person for the god Râmêšvara of Âvanî **Mb 54** of the 33rd year
 contains the same history In **Sd 91** the donors swear by Tîu (Lakshmi)
 and by Âvanîmulud-udaiyâl (the queen) not to do anything opposed to the
 conditions of the grant The last of this king's inscriptions is **Sd 30** of his
 49th year

We then come to Vikrama-Chôla-Dêva, called Râjarâja **Sd 86** and **9** are
 of his 2nd year, and have the Śaka date. In the latter a chief of Nallû
 erects a temple of Sômêšvara at Suguttûr and has it consecrated with much
 ceremony **Ct 160**, of his 5th year, credits him with the destruction of

¹⁾ On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but
 on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the
 throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed

Kalinga and the conquest of Kadalmalai **Sp 61** is of his 10th year and has the Śaka date. The queen is styled here and in **Ct 70** Mukkôlânadigal (she who has the heads of the three kings at her feet)

But the authority of the Chôlas in Mysore had now passed away and the next of their records, **Mb 44b**, though dated in the 12th year of Kulôttunga-Chôla II, with the Śaka equivalent, says that (the Hoysala king) vîra-Ballâla-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **KI 218** we have a mahâ-mandalêšvara Timmaya-Dêva Chôla-mahârâja. He is probably the same as the Tiimalaiasa of **CB 34**, who had the Narasiṃha crest, and whose son has engraved his crest—the Gajasimha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayangonda-Chôla Ilavaṅṇi-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Âvani, Têkkal and Kurudmalai, in each of which there are groups of temples. **KI 221** calls him a Mudaliyâi, also **Mb 245**, **Mb 53** and **56a** of 1225, the first that are certainly dated, mention Kûttâdun-dêvai. In **Mb 70** we have his wife Šengândaï. According to **Mb 73** the first of the family was named Mâiâlvai, whose son was Kûttâdun, and he married Šangâlvâr, daughter of Vâsudêva, the Nulambâda-râya of Âvani-nâd. From **Bp 35b** of 1228 Kûttâdun-dêva is represented as if independent, ruling the earth. In **Bp 79** of 1231 comes in Têkkal-râyan or Šembondayâgi. In **Mb 18** of 1234 we have the râjâdhnârâja mahârâya, raised up of the Kâñcî-vamša, mahârâya-Vîra-Râya's son Ilavaṅṇi-Râya, restoring and liberally endowing the Sômêšvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva of Jayangonda-Šôla Ilavaṅṇi-râyan of **Mb 61** in 1254. **Mb 178** shows that he was the son of Kûttâdun. His wife was Šettâlvai, who was the daughter of Šelvândaï (**Bp 32**). In **Bp 37b** he is said to be ruling over the earth. In **Mr 33** Têkkal-râyan appears again. In **Bp 60** of 1268 we have once more a Kûttâdun, son of Nâyan Vengâdaï, and the next year Ilaya (or the junior) Vâsudêvar, his son (**Bp 34**) ruling the earth. Also in **Mb 429**. In **Bp 38a** there appears to be another member of the family. In **Mr 36** of 1281 we have Kûttâdun, son of Tekkal-râyan, making a grant, and in **Bp 37** the people add to the grant, for the benefit of the Poysala king vîra-Ramânâtha-Dêva.

In **Ct 13** is mentioned some one, whose name is gone, who was the family guru to the Chôla Pândya and Kêrala kings. This and a group of six other Tamil inscriptions are of the time of a Vîra-Nârâyana whose name was

Rāghava-Dēva He was the mandalika of Koygankkun-nād In **Ct 38** he is styled mahā-mandalēśvara, and claims a victory in 1280 over Ganga-Perumāl From **Kl 92** and **99** he might be put under the Hoysalas In **Kl 239** Ilavaṅṇi-rāya himself is said to be one of the ministers of the Hoysala king

With **Mb 189** we go on again with Kūttādun, son of Vāsudēvan, Jayan-gonda-Chōla Ilavaṅṇi-rāyan As previously noticed, the family was evidently Mudaliyār (see **Bp 26**) In **Mr 7** we have a Chōlappa-Perumāl in 1336, and in **Mr 15** of the same date Śembondiyāgan The Vijayanagara empire was established in this year and soon absorbed all the country But **Gd 58** and **59**, which are in Kannada, (the employment of Tamil now coming to an end), contain a reminiscence of the Chōlas in a Pommāna, who had been *anādhyā* or priest to Rāja-Rājēndia-Chōla

Hoysalas.

The Hoysala inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chōla occupation), and the greater number belong to the time of Rāmanātha-Dēva He was one of the sons of the Hoysala king Sōmēśvara, who on his father's death in 1254 received as his half share Kōlār, along with the Tamil country down to Śīrangam, near Trichinopoly, while the other son Nārasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannada country

The first inscription here is **CB 17** of the time of Vīra-Ganga Bitti-arasa, better known as Vishnuvarddhana He is described as capturer of Talakād (with which victory began his expulsion of the Chōlas from Mysore), and as having conquered Kongu (the Salem and Coimbatore districts), and set up a pillar of victory When he was at Koppa in Talakād, he confirmed certain endowments for the temple at Nandi

Then follow several inscriptions of the time of his son Nārasimha, who receives his father's titles, including the credit of his conquests In **Kl 100a** and others, grants are made to the god at Velliyūr or Bellūr, which was an agrahāra named Vishnuvarddhana-chatriviḍimangalam **Kl 169** is about the big Sōmāmbudhī tank on the Pālār, but the details are unfortunately effaced **Bp 9** on the other hand is complete and of much interest and importance The senior general Chokkimaṇḍya, who calls himself Vishnuvarddhana-Dēva's Garuda, was encamped at Nangū, apparently after signal victories over kings named Śankha and Panaijotta, and over the rulers of Kāñchi and Kongu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gangavādi Ninety-six Thousand In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayādit̐yamaṅgalam (Bētmangalam), which had been breached for a long time¹⁾, had the big sluice built, and erecting there a temple of Durgai-yār, endowed it with lands, and established the mahā-grāma. This was in 1155. Some years later, in 1167, the commander-in-chief Amaiēśvara-dandanāyaka built a permanent encampment at Bētmangala and lived there (Bp 8).

KI 159 brings us to Ballāla-Dēva. In **Gd 41** a certain Pochiya Keriya-nāyaka seems to have given his head in order to ensure success to a force that was marching to war. **KI 44b**, although of Ballāla's reign, is dated in the year of Kulōttunga Chōla. **Ct 46** is probably of the time of Nārasimha II.

With **Mb 121a** begin the inscriptions of Rāmanātha-Dēva. This is of his 14th year. They become more numerous from the 30th year (Bp 82). All the titles of the other Hoysalas are given to him in **KI 27**. In **KI 234** a Kāduvetti makes a grant. Ilavañji-nāyaka is mentioned as one of the king's ministers in **KI 239**, along with Mañjya-māvuttai, who in **Bp 23** and **25a** is called the king's son. The last of Rāmanātha's inscriptions is **Bp 25a**, of his 41st year, 1295. **Ct 45** follows, of the 31d year of (his son) Viṣvanātha-Dēva, 1297, in which Mukkanna-Kāduvetti makes a grant.

But meanwhile in **KI 102** has appeared, in 1293, Ballappa-dannāyaka, son of Naraṅga-dannāyaka, son of vīra-Ballāla-Dēva. This seems to deny the royal title to Ballāla III and his father Nārasimha, who was Rāmanātha's rival. But whatever designs may have been formed on the part of Rāmanātha's family to continue the partition of the Hoysala territories, they must have been frustrated. For in **Gd 49** we find Ballāla III securely seated on the throne, and no more is heard of the other branch. The Hoysala territories were once more united under one head. Ballāla is here said to be in Hosavīdu, in **KI 173** called Puḍapaḍavīdu in Tamil, which has the same meaning, — new camp or capital, as opposed to Halebīdu, the old capital. It may possibly be Hosūr in Goriḍnūr taluq, or perhaps the Vñūpākshapattana-Hosadurgga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldroog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20**, **Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nāds of which a list is given. These probably formed the territory of Rāmanātha above the Ghats, called apparently the Kundanī kingdom. Kundanī was Rāmanātha's royal residence, and may be the present Kundana in Dēvanahalli taluq.

¹⁾ We have already seen above p. xx that this tank had breached and was repaired in about 950. It lately breached in 1903.

Mr 100 calls it the Hesai-Kundam kingdom. Hesai appears in the name Hesarghatta in Nelamangala taluq. **Kl 10** mentions the big tank of Vitri-mangala (Bêtmangala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-dannâyaka, who is described as the younger brother of Dâti-Singadannâyaka, the son of the Poysala king vîra-Ballâla-Dêva. He seems a different person from the Ballappa-dannâyaka above mentioned, under **Kl 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**)¹⁾. In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Mâchiya-dannâyaka's son Gangi-dêva-dannâyaka, was ruling in Penugonda.

In **Mr 82** of 1341 vîra-Ballâla is said to have erected a pillar of victory at Sêtu (Adam's Bridge at Râmêšvaram, between the Madura coast and Ceylon). The last Hoysala inscription here is **Mr 16**, dated in 1343, where we have Ballappa-dannâyaka again.

Nripatunga-kula.

In **CB 41** we have in 1270²⁾ a Vembî-Dêva, evidently the same as the Byembî-Dêva of **CB 14**, where he is said to be of the Nripatunga-kula. In the former he is styled mahâ-mandalika, Tîrbhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep Ind* IV, 181, it would appear that Nripatunga was of Pallava descent, but traced his remote origin to the Gangas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Ganga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Râshtrakûta king Gôvinda claims to have conquered in about 804³⁾. Nripatunga's mother was Śankhâ, daughter of the Râshtrakûta king Nripatunga Amôghavarsha, after whom he was probably named.

Vembî-Dêva has also the epithet *annan-ankakôra*, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembâ-rasa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagai.

Vijayanagar.

Of the Vijayanagai inscriptions, some are in Tamil, but the majority in Kannada. **Bg 70** professes to be of the date 1336, the very year in which

¹⁾ **Kl 54** calls him Periya-Vallappa dannâyaka, son of vîra Vallâla Dêva.

²⁾ This date is fixed from an inscription of his in Dêvanhalli taluq (Bangalore District) dated 1283.

³⁾ See *Ind Ant* XI, 126.

usurped the throne, taking the name Nṛsiṃha. His son Immaḍi-Nṛsiṃha succeeded him, but being murdered, then general, also called Narasiṅga, of a Tuluva family, in his turn usurped the kingdom. In the time of Nṛsiṃha-Rāya, the Bāhmanī Sultān invaded the Vijayanagara territories, and had advanced so far as to lay siege to Mālū (Kōlār District), said to be "the greatest of the forts of that country"¹⁾ Nṛsiṃha took to flight, and afterwards tendered his submission, but the Sultān marched on to Kāñchī, 'situated in the centre of the dominions of that malignant one', and plundered the town and temples "which were the wonder of the age"

Mr 3 informs us that Gōpa-Rāja's minister had the image of Ganda-bhērunda brought from the place where it was in Pāla-nād, and set it up at Tēkal in 1431, in a mantapa opposite the Varadaśā temple. In **Mr 1** Gōpa-Rāja directed his minister to rebuild the inner and outer forts of Tēkal, originally erected in the time of Ballāla-Rāja, but which had been overturned and gone to ruin. On the completion of the bastion called Rāja-gambhīra, Gōpa-Rāja and his son Tippaya had tigers brought there and hunted them. In this then hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gōpasamudra, and built palaces for Gōpa-Rāja and for himself, from which they could see the spire of the Varadaśā temple.

Kl 33 states that in 1467 Kathārī Śāluva Narasiṅga-Rāja (the above Nṛsiṃha) restored to the Bhairava temple at Sihattī (Siti-betta) the villages formerly granted as endowments by Rājendra-Chōla and Vira-Ballāla, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Narasiṅga dynasty. Narasiṅga's conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nṛsiṃha. The inscription was composed by Narasiṃhārya, and differs in some respects from the numerous flowery compositions of Sabhāpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbāgal Śrīpāda-rāya matha of the Mādhya sect. **Mb 60** is a grant by Śrī-Ranga-Rāja in 1645 to the Āvanī matha, which belongs to the Smārta sect. It contains the long account of the origin and genealogy of the Rāmarāja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhāpati's grandson, and Kāmakōṭi's son, the poet Rāma, Sōmanāthārya, grandson of Kāmaya Ganapayārya, wrote the śāsana

¹⁾ See Major King's account of the *Buḥan-t Ma'asū* (*Ind Ant* XXVIII, 184).

Āvati.

There are several inscriptions of the Āvatinād piabhus CB 40 shows us Kâlepuia Bane, son of Dodda-Baire-Gauda, grandson of Mari-Gauda, and great-grandson of Mari-Baire-Gauda. It states that Nandi-mandala, five leagues in extent, which was assigned for the god Pañcha-Nandiśvara, had been favoured to him,—and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kâleपुरa, south of the Nandi mountain, to Nandiśvara-guru, son of Nandiśa-guru, grandson of Skanda-guru, and great-grandson of Gauia-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Sonapa-Gauda made a grant (Gd 52), and others down to 1792 (Sd 95). In Bg 36 a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

Sugatūr.

The Sugatūr chiefs have the general name Tamme-Gauda. For some military service the title of Chikka-Râya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (Mb 241), and they continue down to 1669 (Mb 114). In Mb 76 the chief's sister through her *purôhita* made offerings in 1500 at Āvani, which is called the southern Gayâ, and offerings in which also, it is said, declared by Vâlmiki to secure the same reward as offerings made in Kâsi, Gayâ and Prayâga. And in 1629 the chief, with his wife and others, had the *agnishtôma* sacrifice performed in the same place by Kîshna-sômayâji (Mb 62).

Râyadurga.

The only inscription of this family is Mb 97, dated 1527, in which we have Tipparasa and his son Bhôgarasa.

Gummanâyakanpâlîya.

There are a number of inscriptions of this family, but they contain nothing of special importance.

Mahrattas.

Kôlâr formed a part of the *yâgir* bestowed on Shâhji, the father of Śivâji, by the Bijapur State, and he committed the charge of the district to his son Sambhâji or Sambhôji. Of his time there are several inscriptions, dating

Tâdigol.

This *pâlya* was in the Šrinivâspur taluq, and in **Sp 37** is called the Tâdigolla-Yêrukâlurve-šime. The inscriptions all belong to the 18th century, and call for no special remark.

Kottapâlya.

Very similar to the above.

Râlapâdi.

Only one inscription, of no importance.

Itikeḍurga.

The *jâgîn dâr* of this place, which was in Bâgepalh taluq, was a Muham-madan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

Halakâr.

This place is in Goribidnur taluq. The *jâgîn dâr* here also was a Muham-madan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (**Gd 43, 44**).

Mysore.

There are only two inscriptions of the Mysore rulers, both of the time of Tipu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**Kl 119**). In 1798 a grant was made to the Halakûr *jâgîn dâr* on account of a new tank he had caused to be constructed (**Gd 44**).

Architecture.

The most important building in the District, architecturally, is the Nandiśvara temple at Nandi. It contains a mantapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see **CB 26**). But the numerous inscriptions at and on the building show that it was extended in the Chôla and Hoysala period, the 11th and 12th centuries. The god is called Bhôga-Nandiśvara in distinction from the Yôga-Nandiśvara on the top of the Nandi hill, which is connected with it and to

from 1653 to 1680 **KI 227** calls him the son of Śivāji, of the Bhōśala-nīla, and **Mb 154** mentions a son of his. In **KI 219** he makes a grant for the restoration of the Hōlū tank

One of the most interesting is an inscription of his on the Nandi hill (**CB 32**), dated 1680 It begins with a description of the hill In the east of the Kaināṭaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champakā*, fig, orange or citron, and *tamāla* or *honge* trees At the very top of the huge cliff is a temple This great mountain was made a hill-fort for the Ballāpura kingdom, being considered secure from the fear of enemies On one occasion a Mlēñchha (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed On the date of the inscription Śiva-chatīapati's (Śivāji's) son Śambhōji was ruling there, and Bālāji Kṛishna, the governor of hill forts, who had charge of the Jagadēva hill-forts (those of the Channapatna kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunatha-pandita This was Śivāji's minister

KI 227, 224 and **254** are grants by Jayitā-Bāyi, the wife of Sambhāji-Rāja **Ct 54** is a grant by his son Malukōji, who had received some nād, the name of which is partly gone, as a *mirāsī* from the illustrious Chetiapati Śivāji-mahārājādhirāja Kolāla is said to be one of the seven nāds under the government of Śivāji

Bg 45 of 1775 is a grant by order of Muṛāji Hindu-Rāvu Ghōṛapade, the Mahratta chief of Gutti (Gooty), who was an ally of the Ballāpuri family They are mentioned in **CB 54**.

Bijāpur.

Of the Bijāpuri period there are a few inscriptions **Mb 98** relates to a dispute in 1703 between two Śivāchāri gurus, one the head of the original or western Tiruvālangādu, and the other that of the new or eastern Tiruvālangādu Both claimed the Bhava Bhēri merchants of Bēlūri as their disciples Gulām Alī Khān Sāheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**KI 74**)

Mughals.

Only two inscriptions come under this head **CB 9** records a grant on account of the construction of a pond in 1730.

which a Chôla officer gave a gold plate in 1049 (CB 21)¹⁾ From CB 29 it may be conjectured that they were originally perhaps Jain temples

The other building of most interest, though of ordinary construction, is the Kôlâamma temple at Kôlâr This was a local deity, called in the Tamil inscriptions Pîdâriyâi, and the Chôla kings, on their conquest of Kôlâr, evidently attached great importance to patronising it The former brick walls of the temple were rebuilt in stone by their orders in 1033 (Kl 109 a) Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed A silver scorpion is the orthodox offering to the goddess The entire walls are covered with inscriptions, nearly all in Tamil The Sômêšvara temple is a finer building, but more modern, of the Vijayanagar period

The group of temples at Âvanî are also of interest, and their walls are likewise covered with Tamil inscriptions There are separate temples dedicated to Râma, Lakshmana, Bharata, Śatrughna, Vâli, and Sugrîva

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hîe-Bîdnur, near Gorîbîdnur, of the 17th century There is also the Inâmbâra, the mausoleum of Haidar Ali's father, at Kôlâr



¹⁾ A similar gift was made for the Bhoga-Nandîsvara in 1032 by another person (CB 24)

Classified List of the Inscriptions, arranged in chronological order.

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
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Mahāvalis.

338	Vadhūvallabha Malla- dēva Nandivaimmā	Mb 157	c 850	Vikramāditya	Mb 86
c 715	Mahāvali Bānarasa	" 261	c 850	Mavali Bānarasa	" 26
c 725	" "	Bp 13	c 850	Mahābali "	" 124
c 750	" "	Kl 235	c 850	Mābali "	" 230
c 750	" "	Bp 48	c 890	Mahābali "	" 243
c 750	" "	" 86	c 890	Mahāvali "	" 244
c 780	Bāna-Vidyādhaia	Mb 92	c 900	(Kaioroni Vānarasa)	" 211
c 780	Mahāvali Bānarasa	Sp 5	c 900	(Kanda Vānādī-arasa)	" 227
c 780	" "	" 6	c 900	Biayitta Bānarasa	" 243
c 800	Prabhumēu	Ct 107	c 900	" "	" 244
c 850	Vānarasa	Mb 265	c 900	Biayittayya	Sp 40
c 850	Mahāvali Bānarasa	Kl 200	909	Biyeitta Bānarasa	Mb 229
c 850	" "	Mb 228	961	Sambayya	" 126

Gangas.

c 360	Vishnugōpa's son	Mb 263	762	Śrīpurusha	Gd 47
c 370	Mādhavavaimmā	Mi 73	c 765	"	Sp 65
9 425	Kongunivaimmā	" 72	767	"	Mb 80
c 725	Mādhava Muttarasa	Bp 13	c 767	"	" 255
c 750	Śrīpurusha	Kl 229	c 770	"	Sp 57
c 750	"	" 230	c 770	"	Sd 11
c 750	"	" 232	c 800	Śivamāra	Kl 231
c 750	"	Bp 86	9 815	"	Gd 54
c 750	"	Sp 20	c 850	Nitimārgga	Kl 79
c 750	Muttarasa Śīpurusha	Mr 96	c 850	Permmānāḍgal	Mb 228
c 750	Kongani	" 74	903	Rājamalla Satyavākya	Kl 90
751	Konguni Muttarasa	Kl 78	c 920	Pilduvipati's son	Gd 4
753	" Śrīpurusha	" 6	c 970	Mārasingha-Deva	Bp 47
c 753	" "	" 8	974	" "	Mb 84
c 753	" "	" 11	c 985	Rakkasa-Ganga	"
c 760	Śrīpurusha	Kl 7		Rāchamalla	Sp 59
1198	(Vikkīrama Gangan)	Kl 131	c 1220	Gangan	Kl 127
1216	Vīra-Gangan	" 120	9 1222	Sella-Gangan	Mb 212
1216	" "	" 130	9 1225	Vīra-Gangan	Kl 121
1219	" "	" 120	c 1250	"	Mb 221
c 1220	(Vikkīrama-Ganga's son)	Kl 129	c 1270	Selva-Gangan	Kl 171
			9 c 1270	" "	" 243

Date A. D.	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
? c 1270	Uttama-Sôla-Gaṅgan	Kl 244	c 1284	Vîra Gaṅgan	Kl 138
? 1273	Gaṅga-Perumâl	" 242	? c 1284	Gaṅga-Perumâl	" 143
1278	Kariya-Gôpâlan	Sd 110	? c 1284	"	Mb 16
1279	" Gaṅga-Perumâl	Kl 49	1285	"	Kl 55
c 1280	Veṭṭummârabâṇa	" 69	1286	Vâsudêvan	" 45
c 1280	"	" 76	1286	anna-Gaṅga-perumâl	" 95
c 1280	"	" 110	1289	Gaṅga-Perumâl	Ot 117
c 1280	"	" 123	? 1298	Irâjarâja - Karkkaṭa -	
c 1280	"	Mb 218		mahârâja	Kl 38
c 1280	"	Bp 55	c 1300	Uttama-Sôla-Gaṅgan	Bp 54
1280	Vâsudêvan	Kl 48	? 1312	"	Sd 36
1281	"	" 47	? 1321	Vikkirama-Gaṅgan	Kl 77
1283	Gaṅga-Perumâl	" 46	? 1333	Kumâra-Sikkadêva	CB 18
c 1283	"	" 50	1336	Karkkaṭa-nârâyan	Mr 14
1284	Vîra-Gaṅgan	" 137			

Kadambas.

c 390	Kṛiṣṇavararmâ	Gd 47	c 890	Divâmbikâ	Mb 38
c 390	"	Kl 90	c 890	"	" 50

Chalûkyas.

c 640	Satyâśraya	Gd 48	757	Kîrtivarmma-Satyâ- śraya	Kl 63
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Pallavas.

c 733	Nandipôtavararmmâ	Kl 63	c 880	Noḷambâdhirâja	Gd 5
? c 755	Pallava-mârâja	Bg 77	c 880	"	Ot 36
c 800	" Râma	Mb 59	c 880	"	" 124
c 800	Noḷamba	Bp 46	c 880	Noḷamba and Mayinda	Sp 30
c 800	"	Sd 59	c 880	Mayinda Vikrama	Mb 227
c 815	Noḷambâdiyarasa	Kl 233	c 880	" Dharmmarâsi	Sd 39
c 820	"	Bp 45	c 880	Mayindamarasa	Sp 19
c 850	Noḷambâdhirâja	Kl 59	c 880	Mahêndra	Gd 75
c 850	"	" 79	c 880	Mahêndra Noḷamba	Bp 41
c 860	"	Mb 248	c 890	Mahêndrâdhirâja	" 64
c 870	"	Sd 32	c 890	"	Ot 116
c 870	"	Sp 27	c 890	Vîra-Mahêndra-Noḷam- bâdhirâja	Mb 38
c 880	"	Mb 102	c 900	Ayyapa-Dêva	Sp 29
c 880	"	Sp 50	c 900	"	Bp 112
c 880	"	Sd 33	c 900	"	Mr 52
c 880	"	CB 26			

Date A D	Name of Ruler	Taluq No	Date A. D	Name of Ruler	Taluq No.
c 920	Anṇayya	Sp 28	c 950	Dilipayya	Mb 198
c 920	Vîra-Noḷamba	Gd 11	c 950	"	" 93
c 920	Bîra-Noḷamba	Sp 64	c 950	"	" 94
c 920	Anṇiga "	Gd 4	c 950	"	" 264
c 925	Bîra-Noḷamba	Sp 58	c 950	Dilîpa Noḷamba	" 161
c 925	"	Kl 9	c 950	"	" 162
c 925	"	" 57	c 950	"	" 163
c 930	"	Gd 85	951	Iriya-Noḷambâdhirâja	Ct 49
c 930	"	" 86	c 951	"	" 50
c 930	"	" 87	? 956	Noḷambâdhirâja Noḷa-	
931	"	Ct 43		payya, Dilîpayya	" 143
931	"	" 44	961	Iriya-Noḷamba	Mb 126
c 950	Iṇivi-Noḷamba	Kl 158	966	"	Kl 245
c 950	"	Mb 31	969	Nanni-Noḷamba	Mb 122
c 950	"	" 32	974	Noḷambâdhirâja Chô-	
c 950	"	" 108		rayya	" 84
c 950	" Nolipayya	Bp 4	977	"	CB 45
c 950	" "	Kl 198	c 985	Pri[thvî]-Noḷambâdhi-	
c 950	Dilîpayya	Mb 51		râja	Bp 3
c 950	" Noḷamba	" 52	? 988	Noḷambarasa	Sp 7
c 950	Dilîpa Noḷamba	Sp 25	1000	Noḷambâdhirâja	Mb 208
c 950	Dilîpayya	Bp 40	1010	Noḷambâdî Chôrayya	Ct 118
c 950	"	" 43	c 1015	Chôraya-Dêva	Sp 14
c 950	"	" 44	1049	Udayâditya-Dêva	Gd 57
c 950	"	Mr 63			

Kâḍuvetti.

c 780	Kâḍuvetti	Sp 6	c 1050	Râjendra - Chôla-	
c 850	Pompallam-Oḍeyar	Kl 79		Pompala	Ct 31
c 880	Kâḍuvetti	Sp 30	1123	Kâḍuvetti	" 160
? 956	Râchâla Pompala	Ct 143	? 1200	Mukkanna-Kâḍuvetti	Kl 221
974	Nanna. . .	Mb 84	1297	" "	Ct 45
1047	Râjendra - Chôla-		c 1297	" "	" 52
	Pompala	Ct 30			

Gaṅga Pallavas.

c 880	Vijaya - Narasimha -		c 900	Vijaya-Îśvaravarma	Mb 211
	Vikramavarma	Mb 227			

Vaidumbas.

c 900	Vaidumba-mahârâja	Bg 62	951	Tiruvayya	Ct 49
c 900	"	Sp 85	c 960	Chandraśekhara	Mb 198
c 950	Vikramâditya Tiru-	Bp 4	c 1100	Vaidumba-gâmuṇḍan	Ct 9
	vayya				

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
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Āvani.

c 920	Mahēndra-bhaṭṭa	Mb 67	c 950	Tribhuvanakartta	Mb 94
931	Tribhuvanakarttara-dēva	" 65	c 950	"	" 265
c 950	Tribhuvanakartta	" 93	1007	Tribhuvanakarttara-bhaṭṭara	" 91

Rāshtrakūṭa.

c 950	Kannara	Mr 94
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Chôlas.

? c 750	Chôliga Muttarasa	Gd 76	c 1030	Rājendra-Chôla-Dēva	Bg 8
c 900	Maymda Chôla - mahârāja	" 69	c 1030	"	Kl 115
c 900	Chôla-mahârāja	" 72	c 1030	..	Mb 120
c 900	"	" 73	c 1030	"	Ct 138
c 900	"	" 75	1033	"	Kl 109 a
934	Parakēsarivarmma	Mb 203	1033	"	Bg 6
991	Rājarāja-Dēva	Kl 75	? c 1033	...	" 7
? 996	" "	" 106	1033	"	CB 19
1000	" Mummaḍi-Chôla	Mb 208	c 1035	"	Kl 14
c 1000	" "	" 209	1041	"	" 149 b
c 1000	" "	" 256	1047	Rājādhirāja-Dēva	Ct 30
1003	"	" 123	c 1047	"	Kl 56
1006	"	Kl 106 b	1049	"	CB 21
1010	"	Ct 118	c 1050	"	Mb 165
c 1015	Rājendra-Chôla-Dēva	Sp 14	1050	"	" 105 c
c 1015	"	" 17	1050	"	" 106 a
c 1015	"	Ct 153	? 1051	"	Kl 19
? 1017	...	Kl 24	? 1052	Vijaya-Rājendra-Dēva	" 112 b
? 1017	...	" 25	1054	Rājendra-Dēva	" 107
1017	"	" 26	1057	"	Mb 107
1019	"	" 106 a	1069	Vīra-Rājendra-Dēva	Ct 161
c 1020	"	" 112 g	? c 1069	...	" 163
1022	"	" 112 a	1071	Rājendra-Chôla-Dēva	Kl 108
1022	"	Ct 47	? 1071	..	" 106 d
? 1023	"	Kl 44	1072	"	Mb 49 a
? 1023	"	" 112 f	1072	"	" 119
c 1025	"	" 112 e	1072	"	Sd 92
c 1025	"	" 187	1073	"	Mb 105 a
c 1025	"	Mb 216	1073	"	" 106 b
1027	"	CB 13	1073	Kulōttunga-Chôla-	
1027	"	Kl 111	1076	Dēva	" 105 b
				"	Kl 91

Date A. D	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
1079	Kulôttuṅga-Chôla-		1228	Jayaṅgoṇḍa-Chôla Iḷa-	
	Dêva	Mb 47		vanji-râyan	Mb 73
1080	"	Sd 66	1228	" "	Bp 35 <i>b</i>
1082	"	Kl 43	1228	" "	" 37 <i>a</i>
1089	"	" 149 <i>a</i>	1229	" "	Mb 71
1092	"	CB 24	1231	" "	" 72
1096	"	Mb 42 <i>f</i>	1231	" "	Bp 35 <i>a</i>
? 1096	"	Bp 16	1231	" Tēkkal-râyan	" 79
? 1098	"	Mb 42 <i>b</i>	? 1234	Yalavanji-Râya	Mb 18
c 1100	"	" 49 <i>c</i>	? 1254	Jayaṅgoṇḍa-Chôla-Iḷa-	
c 1100	"	Ct 166		vanji-râyan	" 61
1102	"	Mb 54	? 1256	" "	" 192
1102	"	Sd 91	1260	" "	" 178
1104	"	Mb 42 <i>c</i>	c 1260	Iḷaiya Vāsudēvan	Bp 37 <i>b</i>
1108	"	Sd 83	1262	" "	" 32
1112	"	Mr 101	? 1264	Jayaṅgoṇḍa-Chôla-	
1113	"	CB 25		Tēkkal-râyan	Mr 33
1118	"	Sd 30	1268	Kūttāḍun-dēva	Bp 60
1120	Vikrama-Chôla-Dēva	" 8 <i>b</i>	1269	Iḷaiya Vāsudēvar	" 34
1120	"	" 9	c 1270	"	Mb 42 <i>g</i>
1121	"	Ct 78	1270	"	" 187
1123	"	" 160	1271	"	" 55
1124	"	" 162	1273	Vāsudēvan	" 184
1127	"	Sp 61	1277	Iḷavanji-râyar	" 186
1127	"	Kl 186	1277	"	" 245
1130	"	Ct 70	1278	Tēkkal-râyar	
? 1140	(Timmaya-Dēva-Chôla)	Kl 218	? c 1280	Iḷavanji-râyar	Bp 38 <i>a</i>
? c 1150	(Tirumalarasa " ")	CB 34	1281	Tēkkal-râyan	Mr 36
1189	Kulôttuṅga - Chôla -		1281	"	" 37
	Dêva	Mb 44 <i>b</i>	1284	"	" 38
? 1200	Jayaṅgoṇḍa-Chôla Iḷa-		1291	Iḷavanji-râyar	Kl 239
	vanjiyâr	Kl 221	1298	Kūttāḍun-dēvan	Mb 189
? c 1200	...	Mb 236 <i>b</i>	1299	"	Bp 26
1210	Kulôttuṅga - Chôla -		1302	"	Mb 42 <i>d</i>
	Dêva	" 125	1306	"	" 57 <i>a</i>
1225	Jayaṅgoṇḍa-Chôla Iḷa-		1336	Šolappa-perumāḷ	Mr 7
	vanji-râyan	" 53	1336	Sembondiyāgan	" 15
1225	"	" 56 <i>a</i>	c 1408	...	Gd 58
1228	"	" 41	1408	...	" 59
? c 1228	"	" 70			

Hoysalas.

c 1135	Vīra-Gaṅga	CB 17	1153	Nārasimha-Dēva	Kl 100 <i>a</i>
c 1150	Nārasimha-Dēva	Gd 55	1155	"	" 169

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1155	...	Bp 9	1291	Rāmanātha-Dēva	Mr 43
1163	Nārasimha-Dēva	Kl 177	1292	"	Sp 62
1167	"	" 93	1293	"	Mr 99
1167	"	Bp 8	1293	"	Bp 23
c 1180	Ballāḷa-Dēva	Kl 159	1293	"	" 27
1180	"	Gd 41	1293	Ballappa-daṇṇāyaka	Kl 102
1185	"	Mb 45	1294	Rāmanātha-Dēva	" 18
1189	"	" 44 b	1294	"	Bp 33
? c 1200	"	Gd 40	1294	"	Ct 88
? c 1200	"	" 51	1295	"	Bp 25 a
? c 1230	Narasīṅga	Ct 46	1295	"	" 25 b
? 1268	Rāmanātha-Dēva	Mb 121 b	1297	Viśvanātha-Dēva	Ct 45
? 1269	"	" 121 a	? c 1300	Ballāḷa-Dēva	Gd 49
1271	"	Mr 45	1301	"	Mr 67
c 1280	"	Kl 13	1301	"	CB 20
c 1280	"	Mb 171 a	1301	"	Mr 71
1281	"	Mr 37	1301	"	" 100
1284	"	Bp 82	1307	"	" 83
1284	"	Mr 38	1312	"	Sd 36
1284	"	Kl 98	? 1314	"	CB 8
1284	"	Ct 91	1319	"	Kl 82
1285	"	" 100	1321	"	" 128
1286	"	Kl 27	1321	"	" 173
1286	"	" 95	1323	"	" 10
1287	"	" 139	1325	"	Mr 49
1287	"	" 140	1328	Ballappa-daṇṇāyaka	" 10
1288	"	" 92	1328	"	" 12
1288	"	" 99	1328	"	" 13
1288	"	Bp 59	1330	"	" 18
1288	"	Mr 98	c 1330	Ballāḷa-Dēva	" 68
1288	"	Sp 36	1333	"	" 28
1289	"	Mb 44 a	1333	"	Gd 16
1289	"	" 48	1337	"	Bp 63
1289	"	Ct 117	1337	"	Ct 53
c 1289	"	Mb 57 b	1338	"	Mb 160
1290	"	" 100	1338	"	Bp 10
1290	"	Ct 84	1339	Ballappa-daṇṇāyaka	Kl 54
? 1291	"	Kl 28	1339	"	Bp 28
1291	"	" 234	1341	Ballāḷa-Dēva	Mr 82
1291	"	" 239	1342	"	Kl 32
1291	"	Bp 68 a	1343	Ballappa-daṇṇāyaka	Mr 16

Nripatuṅga-kula.

1270	Vembi-Dēva	CB 41	1378	Bembarasa	Ct 68
c 1300	Byembi-Dēva	" 14

Date A. D.	Name of Ruler	Taluq No	Date A. D.	Name of Ruler	Taluq No.
Vijayanagar					
1336	Harihara	Bg 70	1396	Bukkaṇṇa-Uḍaiyar	Mb 34
1344	Bukka-Rāya	Mb 158	1397	" "	Bg 10
1344	"	Ct 89	1397	Immaḍi-Bukka-Rāya	Mb 74
? 1346	"	Kl 201	1397	Harihara-Rāya	Kl 248
1346	Hariyappa-Uḍaiyar	Mr 39	1398	" "	Mb 29
1346	"	" 61	1402	Dēva-Rāya	Gd 2
1351	Kampanṇa-Uḍaiyar	Kl 202	1402	"	" 23
1356	"	" 222	1402	"	" 56
1359	"	Bp 31	1403	Harihara-Rāya	Ct 86
1360	Bukkaṇṇa-Uḍaiyar	Ct 75	1404	"	Kl 73
1360	"	" 76	? 1406	"	Mr 87
1361	Kampanṇa-Uḍaiyar	Kl 203	1406	Dēva-Rāya	Bg 33
1362	"	Mb 58	1406	"	Kl 94
1362	"	Ct 95	1407	Bukkaṇṇa-Uḍaiyar	" 240
1363	"	Kl 101	1407	Dēva-Rāya	Ct 39
? 1366	"	" 162	1408	Harihara-Rāya	Gd 59
1367	Bukkaṇṇa-Uḍaiyar	Mr 79	1408	"	" 58
1367	Rājendra-Voḍeyar	Kl 134	1408	Dēva-Rāya	Mb 175
1369	Bukkaṇṇa-Uḍaiyar	" 12	c 1410	"	Bp 22
? 1370	Bukka-Rāya	Gd 46	1413	"	Ct 81
? c 1370	Virupaṇṇa-Uḍaiyar	Mb 36	1416	"	Mb 7
1371	Bukkaṇṇa-Voḍeyar	CB 63	1417	"	Kl 83
1373	Kampanṇa-Voḍeyar	Kl 205	1417	Vijaya-Rāya	Bp 61
1375	"	Ct 94	c 1417	"	" 15
1378	Hariyappa-Voḍeyar	Sd 112	c 1418	(Narasīṅga-Dēva)	Bg 19
1379	...	Kl 113	? 1422	Bukka-Rāya	Kl 178
1380	..	CB 43	? 1423	Vijaya-Rāya	Sd 1
1384	Harihara-Rāya	Kl 80	1426	Dēva-Rāya	Bp 83
1385	..	CB 10	1428	"	Kl 104
1386	"	Sp 12	1430	"	Bp 72
1388	Immaḍi-Bukka-Rāya	Mb 11	1431	Vijaya-Rāya	Mb 2
1388	" "	Gd 6	1431	Dēva-Rāya	" 96
1388	" "	Bp 17	1431	"	Mr 3
1389	" "	Mb 11	1432	"	Gd 17
? 1389	" "	" 12	1433	"	Bp 87
1390	Harihara-Rāya	Kl 105	1434	"	Sd 94
1391	" "	Bg 16	? 1434	"	Mr 1
1392	" "	" 15	c 1435	"	" 4
1392	Bukka-Rāya	Gd 68	1439	"	Mb 130
1393	" "	Kl 150	1440	"	" 101
1393	...	Ct 114	1442	"	Ct 157
1395	Harihara-Rāya	Sp 54	1444	"	Bp 11

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1446	Dêva-Râya	Gd 50	1532	Achyuta-Râya	Gd 61
? 1454	"	" 22	1532	"	Ct 60
1462	Mallikârkjuna-Râya	Bp 24	1533	"	Bp 39
1465	" "	" 18	1533	"	Bg 25
1467	Narasiṅga-Râja	Kl 33	1533	"	Ct 55
1468	Virûpâksha-Râya	Mb 20	1534	"	Bg 72
1469	"	" 147	1534	"	Ct 28
? 1470	"	" 253	1535	"	Mr 51
1472	"	Bp 19	1536	"	Bg 41
1478	"	" 69	1537	"	" 4
1485	"	Mb 104	1537	"	" 5
1489	Kaṭhâri Sâluva...	Bp 14	1538	"	Kl 114
1493	Immaḍi-Narasiṅga-Râya	Gd 80	1538	"	Ct 87
1495	" "	Kl 34	1539	"	Bg 37
c 1495	" "	Gd 78	1541	"	Kl 196
1496	" "	Kl 1	1542	"	Mr 32
1499	Narasimha-Râya	Mr 5	1542	Veṅkaṭa-Râya	" 62
1504	Narasiṅga-Râya	Gd 38	1543	Veṅkaṭapati-Râya	Sd 52
1505	"	Mb 242	1544	Sadâśiva-Râya	Bg 30
1505	Nṛsiṃhêndra	Gd 77	1544	"	Kl 84
1509	Narasimha-Râya	Mr 6	1544	"	Mb 22
1510	Kṛishṇa-Râya	Gd 28	1545	"	Gd 19
1510	"	CB 4	1546	"	Mb 30
? 1511	"	" 12	1546	"	Sd 64
1512	"	Kl 22	1546	"	CB 50
1513	"	Sp 88	1547	"	Mb 4
1518	"	Mb 19	1547	"	Sd 96
1519	"	Ct 62 a	1548	"	" 35
1521	"	Mb 3	1549	"	Gd 21
1522	"	Sd 10	c 1550	"	" 32
1523	"	" 79	1551	"	Ct 58
1523	"	Gd 36	? 1552	"	Gd 81
1524	"	Ct 56	1557	"	Mb 149
1524	Sadâśiva-Râya	Mb 240	1558	"	Kl 147
1527	Virûpâksha-Dêva-Râya	" 97	1558	"	Bg 82
1527	Kṛishṇa-Râya	" 37	1565	"	Gd 52
1527	"	Ct 57	1566	"	Mr 75
1528	"	Bp 5	? 1568	"	Ct 12
1528	Achyuta-Râya	Sd 15	1570	"	Sd 88
c 1530	"	" 18	1570	"	Ct 151
1531	"	" 22	1574	Śrî-Raṅga-Dêva	CB 28
? 1532	Sadâśiva-Râya	Mb 201	1575	"	" 27
1532	Achyuta-Râya	Sd 104	1576	"	Ct 65
			1576	"	" 82
			? 1577	Veṅkaṭapati-Râya	Mb 1

Date A. D.	Name of Ruler	Taluq No.	Date A D	Name of Ruler	Taluq No.
? 1578	Śrî-Raṅga-Râya	Kl 66	1617	Râma-Dêva	Bg 75
1578	"	Mr 41	1619	"	Kl 204
1578	Tirumala-Dêva-Râya	" 57	1620	"	Mb 177
1579	Śrî-Raṅga-Râya	Bp 77	1629	"	" 62
1580	"	Kl 153	1630	"	Kl 164
? c 1580	Sadâśiva	Sd 2	1630	"	" 165
1584	Śrî-Raṅga-Râya	Gd 25	1631	Venkatapati-Râya	" 251
1584	" "	" 26	? 1635	"	Gd 45
? 1585	" "	Sd 51	1637	"	Kl 246
1592	Venkaṭa-Dêva	Bg 38	? 1640	"	Sd 31
? 1605	Venkaṭapati-Râya	" 20	? 1641	Śrî-Raṅga-Râya	Kl 86
1608	" "	Kl 241	1641	"	" 225
1609	" "	Sd 5	1642	"	" 163
? 1609	" "	Gd 27	1645	"	Mb 60
1614	" "	Kl 157	1646	"	" 139
1617	Râmachandra-Râya	Bg 40	1665	"	Gd 3

Âvati.

? 1428	Baire-bhûpâla	CB 40	1698	Gôpâla-Gauḍa	Sd 53
1565	Sonapa-Gauḍa	Gd 52	1698	"	" 56
1574	Mâraya-Gauḍa	CB 28	1698	"	" 57
1575	"	" 27	1753	Raṅgappa-Gauni	Bg 36
1617	Havali-Baire-Gauni	Bg 40	1792	Râmasvâmi	Sd 95
? 1640	Immaḍi-Baire-Gauḍa	Sd 31			

Sugaṭûr.

1451	Immaḍi-Tamme-		? 1578	Tammeya-Gauḍa	Kl 184
	Gauḍa	Mb 241	? 1585	"	Sd 51
? 1452	Chikka-Râya " "	Kl 2	1602	Immaḍi- "	" 14
? 1494	Mummaḍi- " "	" 64	1608	Mummaḍi- "	Kl 241
? 1497	Chikka-Râya " "	Mb 156	1609	" "	Sd 5
? c 1500	" " "	" 76	1611	Ayapa . .	Kl 145
1526	Tammaṇa-Gauḍa	Kl 228	1614	Tammappa-Gauḍa	" 157
c 1530	Mummaḍi-Tamme		1616	Mummaḍi-Tammaya-	
	Râya	Bp 67		Gauni	Ct 155
1533	Timmarasayya	Bg 72	1619	Chikka-Râya "	Kl 204
1543	Immaḍi-Sappa-Gauni	Sd 52	1628	" "	" 220
? 1552	Ayama-Gauḍa	Mb 69	1629	Immaḍi- "	Mb 62
1565	Tammaya-Gauḍa	Kl 154	1630	Chikka-Râya "	Kl 164
? c 1565	"	" 156	1630	" "	" 165
1575	"	Ct	? 1637	Immaḍi- " "	" 247
? 1578	"	Kl 66	? 1669	Chikka-Râya "	Mb 114

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
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Râyadurga.

1527	Bhôgarasa	Mb 97
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Gummanâyakanpâlya.

1573	Basava-Nâyini	Bg 14	1736	Guramma-Nâyini	Bg 22
1617	Krishnappa "	" 75	1738	Narasimha- "	" 31
1653	Gumma- "	" 28	1741	" "	" 52
1671	Narasimha "	" 73	1741	" "	" 53
1684	Pedu-Vasanta-Nâyini	" 74	1756	Kadirappa- "	" 71
1707	Kadirappa- "	" 59	1760	Gummi- "	" 50
1712	Tippa- "	Sp 111	1760	Vasanta- "	" 54
1723	Narasimha- "	Bg 65	1760	" "	" 55
1731	" "	" 73	1769	Lakshmi- "	Sp 96

Mahrattas.

? 1637	(Šâmanpa)	Sd 49	? 1673	(Kṛishnappa)	Mb 169
1653	Sambâji-Râja	Mb 154	1680	Sambhâji-chakravartti	" 117
1654	"	Kl 193	1680	" râṭ	CB 32
1660	"	" 176	1685	Malukôji-Râja	Ct 54
? 1662	? Enkôji-Râja	Sd 47	1693	Jayitâ-Bâyi	Kl 254
1663	Sambhâji-Râja	Kl 219	1739	Chetrapati-sâhib	" 63 bis
1666	"	" 227	1767	Mallâri-Râvu	Sp 77
1670	Jayitâ-Bâyi	" 224	1775	Hindu-Râvu	Bg 45

Ballâpur.

? 1646	...	CB 54
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Bijâpur.

1703	Gulâm Ali Khân	Mb 98	1712	Ali Khân	Kl 74
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Mughals.

1730	Mîr Laliya	CB 9	1736	Pâkhar Khân	Kl 167
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Tâdigol.

? 1704	Tirumalappa-Nâyini	Sp 98	1728	Tirumalappa-Nâyini	Sp 101
1709	" "	" 100	? 1731	Kadiripati- "	" 38
1710	Râmappa- "	" 37	1732	Râmappa- "	" 35
1715	Tirumalappa- "	" 99	? 1733	Râmappa- "	" 74

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
? 1747	Tirumalappa-Nâyini	Sp 80	? 1752	Râma-Nâyini	Sp 43
? c 1750	...	" 48	1755	Veṅkaṭappa-Nâyini	" 102
1751	Râmappa-Nâyini	" 72	1767	...	" 76
1751	"	" 73			

Kottapâlya.

1735	.	Sp 110	? 1754	Nârasimha-Nâyini	Sp 84
c 1750	Kadirappa-Nâyini	" 83	1775	Raṅgappa-	Ct 1

Râlapâḍi

Iṭikedurga.

1765	Râmappa-Nâyini	Sp 107	1770	Isumâl-sâhéb	Bg 32
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Halakûr.

1793	Mîr Husên	Gd 43	1798	Mîr Husên	Gd 44
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Mysore.

1786	Tîpu Sultân	Kl 119	1798	Tîpu Sultân	Gd 44
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INSCRIPTIONS IN THE KOLAR DISTRICT.

KOLAR TALUQ.

1

At Âlahalli (Vakkalêri hobli), on a stone to the north-west of the village.

svasti śrī vijayābhyudaya-Śaka-varusha 1418 neya Rākshasa-saṁvatsarada
Māgha-ba 30 lū *dharma-mahā-maṇḍalêśvara mēdinī-misara-gaṇḍa Kaṭhāri-
Sāluva Sāluva-Yimmaḍi Narasiṅga-Rāya-mahārāyaru rāyaṁ geyiuttiralu
Muḷuvāya-Amṛitanāta-bāgara-maṭhada śrī-Rāmachandra-dēvara amṛitapaḍi-
nandādīpake Vivanasamudrad Apparasarū koṭṭa bhū-dāna namma nāyakatanake
saluva Hosakōṭe-sīmeya Âlahalli-grānavanū tathātithi-sūrya-grahaṇa-punya-
kāladalu sa-hiraṇyōdaka-dhārā-pūrvakavāgi â-chandrārkaṇvāgi sarva-
mānyavāgi anubhavisūdū endu koṭṭa dharma-śāsana śrī-Raghunātha

2

At the same village, on a stone near the village gate.

śubham astu Âṅgīrasa-saṁvatsarada śrīmatu mahārāja-Chikkarāya
Rājayyanavaru koṭṭa darmādāya

3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village.

svasti srī vijayābhyudaya-Śālivāhana-śakābdāḥ 1668 nē Akshaya-saṁvatsara-
Jēshṭha-śu 7 lū śrīmatu Vakkalēri Channaṇṇanavaru Dyāvarapa-gaudage
hāki koṭa surage-mānya-śāsana Kōlāla-rājadhānige saluva Vakkalēri-hōbaḷi-
voḷagaṇa Tirumalakupa-grāma koḍagi-mānya-hola 3 mūgaḷa gade 3 mūgaḷa yī-
prakāra putra-pautra-pāramparavu anubhavisikoṇḍu yiruvadu

6

At Śivārapaṭṭaṇa (same hobli), on a stone in front of the Īśvara temple.

svasti śrī Goṅguṇi-mahārāja-Śrīpurusha pṛithuvī-rājya Vijaya-saṁvatsara ip-
padā-eṇṭaneyolu Śivamāra Kadambūra ālē Kadambu. bhūmoṭṭayōn Kaḷukaṇṭē-
śvaṅku poyta mammenta kaḷani kaṇḍugaṁ eḷtu pālu aytu-māsē ponnindali-

* So in the copy.

alidantaṭṭara Koḍimenûrum âlva-arasanu mâḍisuvôr pokkisuvorai ponnila-nunni siruduḷḷa . kannibodu atumâ. .yu poliye koṇḍu daltipu . .uvodu taḷikka tinkall omân-ûṭṭuvodu mudal nûrkkanduga-bhakta poliye koṇḍ-ûṭṭuvodu i-dharmamânn irakshichhidônn-adi en-maṇḍe.lo i-dharmamânn alivôn pañcha-mahâ-pâtakan akku . . ikkanduga ayupuda poytôlu

7

At the same village, on a stone in the corner of the pond of the Râmêśvara temple.
svasti śrī Śrīpurusha-mahârâjar prithuvî-râjya geye Kûḍalûrppâdi-oḍeya Nandikâdanâ Eṇanâganâ vyavahârad-antaram sâlam illâm ekke sâkshi Lôkâditya-Eḷa-arasar mmagandir mMalladiyum Kadambûrâ nâlpadinbaru Vidattûru nâvida pandemu ariya îredettarâ poruḷta. . . .ra munig ittu

9

At the same village, on a stone in front of the Âñjanêya temple.
svasti samadhigata-pañcha-[ma]hâ-śabda Pallavânvaya śrī-prithuvî-vallabha Pallava-kula-tilaka śrīmat-Bîra-Noḷamba pritu[vî]-râjyam geye Tombuvvôyana makkaḷ Nâgayyanu Koṇḍayyanu śrī-Meṇḍimaṅgalada mahâjanaṅge padinârugadyâna poṇ goṭṭu koṇḍa dharinma irbba-Brâhmaṇan ikkanti uṇḍa dharmma nelanu chandranuv ullina salvudu idann aḷidom pañcha-mahâ-pâtakan akkum

10

At Uḍupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī Pôśala-vîra-Vallâḷa-dêvar prithvî-râjyam paṇṇi arulânilkka Śakâbdam 1244 idin mēl šellâniṅra Dundubhi-samvatsarattu Paṅguni-mâsam 5 tiyadi śrīmanu-mahâ-sâmantâdhipati Pemmi. .Varada-bhûppâli-nâyakkarum Tēkkal-nâṭṭu-nâṭṭavarum śrī-Viṭṭimaṅgala-parṇu Šeṭṭipalli naṇjai puṇjai nâl-p-pâl-ellai yum śrī-Viṭṭimaṅgala peri-êri-kile periya kaṇḍaga-virai vīlukkiraṭṭâga-k-kaṇḍaga-k-kaḷani oru paṅgâga Toṭṭi śrī-Kṛishṇanukku paṅgu 1 Mâligai Varadarukku 2 Kârṇare Alailakku 2 Gômaṭhattu Pīllarukku 1 Uṇṇupṇa Inâśatânnukku 1 Kaṇjikkurī Varadarukku 1 Iruṅgaṇḍi Alailakku 1 Arappuṇattu Iḷaiyârukku 1 Kokkarai Âṇḍânnukku 1 Gômaṭhattu Tambikku 1 Muḍumbai Âśatânpīlaikku 1

11

At Râmēnahallī, on a stone near the above village.

svasti śrī Koṅgoṇi-mahârâja-Śrīpurushar prithuvî-râjya geye Lôkâditya-Eḷa-arasar kKadambûr âlê Lôkâkhyala-arasar tammâ varshana kKâtṭige Kapuli-

kKurunkki-bhaṭāraka poyda pon nūru-gadyāṇame Sikka-Bānūra..nūra..
 tṭu eṇṭara koṇḍa kalani uṇṭavakkaratti kaḷani .peṇḍi kuṇḍalu māḍi padinēlv-
 ambum oppaḷḷiya seṇjevaḷḷakaḷ paḍi-tūmbu Moṇagalūra-maḷṭiyuḷḷ ay-dūbu intu
 tāgē mūraḍi-tūmbuṁ dēva-bhōgaṁ i-kaḷani phalamā koṇḍu beḷesi nāg-ommeyuṁ
 sāle ūḷuvadu idarke sākshi Belatūrā mahājanamum Kadatūrā mahājanamum
 Kadambūrā nālvadinvaruṁ i-dharmmamā koṇḍu salisuvo. pādaiṁ enṇā tale-
 mēgaṇavu idan aḷidon pañcha-mahāpātakan akku....

12

At Vēmgal (Vēmgal hobli), on the bund of the Tālikere.

(Grantha and Tamil characters.)

.....l šēllāniṇṇa Sommiya-varushattu Vaiyyāṣi-mādam mudal tiyadi
 śrī-vīra-Bukkaṇṇa-uḍaiyar prithvī-rājyam paṇṇāniṇṇa śrīmanu-mahā-sāmantā-
 dhīpati Šoṇṇeya-nāyakkarum Noṇapa.....ṇjaša..... .ḍar uḷḷiṭṭa nāṭṭava-
 rum Tambi-nāyanukku Vēmamaṅgala.. . . .ḷan-ēriyai kuḍaṅgaiy-ākki kuḍuttōm
 ā-śandrāditi-varaikkum šellakkaḍavadu nāyakkavanātha nāṭṭa-
 var-oppam śrī-Bhayiravanātha.... . . .

13

At the same village, on a stone below the Agasarakatte to the north-west.

(Grantha and Tamil characters.)

svasti śrī Poyśāḷa-vīra-Ra.... .davarkku yāṇḍu..... .vatsarattu Vai.
dēvar magan Kūga.....vvo.ṇgaḷ ai.
 vai pi.....

14

At Purahalli (same hobli), on a stone in a village grove.

svasti śrī Gaṅgeyuṁ Kaḍāramuṁ Pūrvva-dēsamuṁ koṇḍa uḍayār śrī-Rājēndra-
 Chōḷa-Dēvargge yāṇḍu irppatta-nālkāvudu Kayvara-nāḍa Bēbugallaha-Bukayyan-
 aḷu Maṇiyāchariya aliya Pāḷpaḍuvina Chōḷāchari Tagaḍun-nāḍa Volleyūra
 turuvi kaḷḷar koṇḍu pōge tuṇuva vōṭṭi kaḷḷan-orbbanaṁ kondu tuṇuva maguḷḷu
 *Maṇḍiyāchariy-aḷiyam Pāḷpaḍuvina Chōḷāchari iṇḍu sarggastan ādam

15

At Kesavināyakanahalli (same hobli), on a stone near the village.

Šubhakṛitu-saṁvatsarada Chayitra-su 1 lū Bhayirava-dēvara eṇṭu-mandi stānika-
 ru Cheṇjīmaleya gaunḍa Chimi-jiyana maga Bayiraṇṇa ā-tamma Chōku Bayicha
 yi-mūvarige koṭṭa sādānada kramav ent endode nū Sihatṭi-hiriya-muripandaya
 keḷage hostāgi karu-šāli kaṭṭuva Bayichakereyanu kaṭi tūbanū yikki kīḷēriyalli
 āyakaṭṭanu kaṭṭi tiddida gaddey-āyadolage dēvara-bhaṇḍārake darāma bhāgise

*So in the copy.

magad ondu-bhāgeyāgi vutama-madhyamādhama-phalake nela hañchikonḍu nimma makkaḷu-makkaḷu-pārampare â-chandrārka-sthâyigaḷāgi anubhavisūdu kaḷe bahalavāgi keṇe tumbi voḍadarū endendu keṇe nimma bhāgavāgi kaṭṭi-koṇḍu panya-gaddeyanu bitti beḷedukombuvadu stāna-mānya pūrva-maryāda sva-hastada vappa śrī-Bayirava-dēvaru baradāta sēnabōva-Hiriyaṇanu śrī śrī śubham astu puṇya maha śrī śrī śrī Cheñjimalēya sīmeyalli Baichaṇanu kaṭṭida hosa-keṇe śrī śrī

17

At Mallāṇḍahalli (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ āyirattorunūṟṟu-t-tonṇūṟṟu on. .rām āṇḍāna Śukla-vasha-ttu Âṭṭi-ayanattinirū Nigarili-Šōḷa-maṇḍalattu-k-Kaivāra-nāṭṭu Śrīpatiṇi mudaligaḷ Maṇaipukkarāman Šipati-nāyanum Vairattammanum ivviruvōmun-gūḍi eṇḡaḷ gō-bhūmi Neṅgaṟkuṭṭaiyum idil edirvāy nīrkoppum kīḷeri nīrpāyu-nilaṇ-ḡaḷum Peṇmukkan-pulattiṟ padinēḷu kaṇḍaga-k-kollaiyum sarvvamānyamāga. gamāga Maṇaipukkarāma-ch-chaturvêḍimaṇḡalattu bhāṭṭargaḷ padinēḷuvarkum šandirādityavarai dānamāga-k-kuḍuttōm i-dharmatai rakshippār śrīpādamkkaḷ talai-mēlē i-dhammattai-k-keḍuttavan Gaṅgai-karaiṇi k-kurā-p-paṣu koṇṟā pāvattai keḷvān i-kallu ippaḍi. nekkanaraśagi.

18

At Kalluhalli (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattirunūṟṟorupattaṇḡu šeṇṟu āṟām āṇḍāna Vijaya-saṁvatsarattu Tai-mādam irubadān-diyadiṇi tiyadiṇi Tribhuvana-viḍaṅga-Kshē-trabāla-p-piḷḷaiyāṅku manu-mahāpradhāni maṇḍalika-amārśan Tribhuvanādan mūvarāyar gaṇḍan Šikkadēvaṇa-daṇṇāyakkan Aṇṇāmalaidēvarena in-nāyanār dēvadānamāna Kaḷippaḷḷiyāna Tirumaḍaivilāgattiḷ tari-irai taṭṭār-p-pāṭṭam Âšuva-k-kaḍamai nāṭṭār-varivu ūṟ-p-paḷachcham irāyaśa-nimandi kēḷvi-nimandi vāśal-nimandiyin-āyam šekkiṟai kadai-irai unmaṟṟāṭṭam maṟṟum eppēṟpaṭṭa varivugaḷum dēvar Irāmanāda-dēvar vāḷukkun-dōḷukkum nanṟāga-p-pūśai-koṇḍa-ruḷugiṟa nāyanāṅku šandirāditta-varai sarvvamānyaṇ-jellumbaḍikkum udakam-paṇṇi-k-kuḍuttēn Šikkadēvaṇa-daṇṇāyakkan Aṇṇāmalaidēvanena it-tanmattai māṟṟinavan Gaṅgai-k-karaiṇi kurār paṣuvai-k-koṇṟān

19

At Mallappanahalli (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

... .yāṇḍu 34 vadu mudal Karikāla-Šōḷa-nallūr ennum peyarāl vanta Parāntakanāna Rājarāja-ch-Chōḷa-vēḷanukkum ivan vaṟkattāṟkum yāṇḍu 34

vadu mudal tarma-k-kâñiyâga kuḍuttôm enṟu tirumantiraôlai Jayaṅgonḍa-
 Šôla-p-Parambûr-nâṭṭu mûvēntavêlân eḷuttinâl pirasâdañ-jeydaruḷi vanda muga-
 ppaḍiyum uḍaṅkûṭṭattu puravuvaritinaikkalattu variyil iṭṭu-p-puravuvaritina-
 kkalattu mugavetṭi Vîrattûr-kuḍi-kiḷavan eḷuttinâl yâṇḍu 34 vadu nâl 222
 nâl vanta ulṟarippaḍi variyil iḍugav-enṟu adikârigal Vîravichchâdara-mû-
 vēntavêlâr êva pura[vu]varitinaikkala-k-kaṅkāñi Nallambar-udaiyân Aṇṇaṟu-
 ttaman âna Pârâpašûlâmani-mûvēntavêlân puravuvaritinaikkala-nâyagam
 Iṭṭaikudi-udaiyân Kiḍantân Šuppiramaṇṇiyanum mugavetṭi Šîrṅāṇkâḍ-udaiyân
 Paṭṭāgai Nîṟaṇintānum varippottagam Pallavanâraṇapuram-udaiyân Aiññûṟru-
 van Ârâvamudum variyil iṭṭa puravuvaritinaikkala-nâyagam Iṭṭaikudi-udai-
 yân Kiḍantân Šuppiramaṇṇiyanum paṭṭôlai Kolṟaymaṅgalam-udaiyân Muḷḷûr
 Venkâḍanum iruntu yâṇḍu 34 vadu nâl 223.....

21

At Sulidēnahalli (same hobli), on a stone in Banappa's back yard.

svasti śrī vijaya-Sakâbda-varusha 1421 Raudri-saṁvatsara-Chaitra-
 . . . śrī-mahâ-aracha-šaraṇa Liṅgasara . . . prithuvî-râjyav âḷuvantayam . . . dya-
 Narasiṅga-Râya-mahîpâla-râyara putra idâm. (back) . . . amṛitapaḍi
 Narasiṅga-Râya

22

At the same village, on a stone in the inâmati field of the worshipper
 of the Gaurêšvara temple.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1434 ya Âṅgîrasa-
 saṁvatsarada Bhâdrapada-ba 1 śrîmat-râjâdhirâja râja-paramêšvara śrî-vîra-
 pratâpa-Kṛishṇa-Râya-mahârâyara pâlaneyalu Nara . . ni-Nâyakara nâyaka-
 tanake saluva Neluvâgila sîme-voḷagaṇa Gaurêšvara-dêvara stânake saluva
 Surabhidêvanapurada grâma 1 Urubûvanahallige pratinâmaṇḍa Sômasamu-
 drada grâma 1 ubha grâ 2 ke . . deya hiriya-keṟeya keḷage kela hâkida
 mâḍi tri-kâlādallu dêvara amṛitapaḍi-naivêdya-nandâ

25

At the same place.

(Grantha and Tamil characters.)

.....ṭṭu irai-taṇḍugîra Kôyirṛamaney âḍu onṟukku taṇḍam pon ai-
 gaḷaṅju kamutṭina âḍugaḷâl taṇḍi-k-kolṟvârâgavum ip-pariṣu âḍu iḍakkaḍavân
 ip-pariṣu taṇḍikolânâgil paṣu-k-konṟa Brahmavatti paḍuvânâgavum Âḷginaḷ
 yirṛamanukku nâṭṭu-k-kâmunḍanum ivv-ûr ûr-k-kâmunḍanum Kôyirṛamanukku-
 ch-chellânâgil poppon nûṟruk-kaḷaṅju pon nivanda-p-paḍuvârgal ivargal nivan-

dappatṭa pon Âlginaral yirṭaman taṇḍi-k-koḷbân ip-pariṣu 1-dharmattai rakshi-
ttân śipâdavan śrī Rājendra-Śōḷa-dēvarkku ik-Kai

26

At the same place.

(Grantha and Tamil characters.)

.....varmarâna uḍaiyâr śrī Rājendra-Śōḷa-dēvarkku yāṇḍu ârâvadu
Nuḷamba-pâḍiyâna Nigarili-Śōḷa-pâḍi Gaṅgapalla-purattu Kaiyvâra-nâṭṭu-nâṭṭôm
in-nâṭṭu-k-Kurattiyar Śeyanḡonḍa-Śōḷa-ch-chaturpêdimanḡalattu bhaṭṭâraki..
muṇḍēṣvarikku ik-Kaivvâra-nâṭṭu-nâṭṭôm i-dēvarkku Śevvâytôrum.....
Śevvâytôrum ôrâḍu.....kkâvadu kuḍukka-kaḍavômâgavum ip-pariṣu ku-
ḍukka in-nâṭṭukku nâṭṭu-k-kâmuṇḍu-ṣeyvânnâga irukkâlam padindu kuḍukka
.....ivan ip-pari

27

At Maḍivâḷa (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti śrī-prithvī-vallabha mahârâjâdhirâja paramēṣvara parama-bhaṭṭâraka
Dvârâvatī-pura-varâdhīṣvara Yâdava-kulâmbara-dyumaṇi sarvajña-chṭṭâmaṇi
malarâja-râja malaivoruḷu gaṇḍa gaṇḍabhêruṇḍa kadana-prachaṇḍa êkâṅgavira
Śanivâra-siddhi giridurga-malla chalatamga-Râma vairibha-khanṭhirava Makara-
râja-pratiṣṭhâchârya Pâṇḍya-kula-samuddharaṇa niṣṣaṅka-pratâpachchakra-
vartti Hoyiṣaḷa-bhujabala-śrī-vīra-Râmanâtha-dēvar-araṣarukku yāṇḍu 31 âvadu
Mâṣi-mâdattu apara-pakshattu Nayaṟṟu-k-kīlamaiyum Paṇjamiyum perṟa Atta-
ttin nâl Nigarili-Śōḷa-maṇḍalattu Kaiyvâra-nâṭṭu Ambaḍakki-p-parṟu-p-Periya-
nâṭṭavarôm Kurittī Ulaguyya-vanda-perumâlukku-t-tiruppanikku vaittu-k-kuḍu-
ttapadi kôḷi kûvina ûr eṅum ûrâl oru paṇam śandrâḍitya-varai ṣellakkaḍa-
vadâga vaittu-k-kuḍuttôm it-tanmattukku laṅganânḡeydavan Geṅgai-k-karai-
yil k-kurâl-paṣuvai-k-konṟan pâpattilê pôgakaḍavan

28

At the same village, at the Channakēṣava temple.

(Grantha and Tamil characters.)

.....yāṇḍu 37 vadu.....ttu Âḍi-mâsa-mudal Âḷagiyâlan Kurittī
Maḍaviḷâgattu Ulaguyya-vanda-perumâlukku mun-nâl Vanniyar kâlam tuḍanḡi
in-nâyanârukku ivv-ûril taṟi-irai taṭṭâr-p-pâṭṭam Âṣuva-k-kaḍamai ur-p-paḷa-
chcham Kâttigai-p-paḍi ṣekkiṟai mânibamâga kuḍakkayil nânum ivv-ûril
Kâttigai-p-paḍi ûr-paḷachcham taṟi-irai taṭṭâr-p-pâṭṭam Âṣuva-k-kaḍamai ṣekki-
ṟai kaḍai-irai maṟṟumm uḷḷana avalambalamum dēvar tōlukkum vâlukkum

jayamāga-t-tirunantāvilakku-ch-chandrāditya-varai ūlvadāga viṭṭēn Alagi-yālan it-tammattai vilakkinavan Geigai-k-karaiyil kurār-paṣuvai konṛān pāvattilē viḷuvān

30

At Maḍivāla (same hobli), on a stone in the koḍige-field to the west.

Prajōtpatti-saṁvatsara-Māgha-ba 2 Guruvāra Appāji-Rāyaru Guṇḍappage saha biṭa kerē-kaṭu-koḍigē-hola bijavarī ka 1½

31

At Hosur (same hobli), on Uppu-baṇḍe.

(Grantha and Tamil characters.)

sva . Śakarai-yāṇḍu. 215 Nandana-varushattu Tai-māṣattil Pālaparayyan-avaiyaṅgaḷ-m-magan... .

32

At Holérahalli (same hobli), on a rock south of the village.

svasti śrī Śaka-varusha 1264 ṛa mēle Chitrabhānu-saṁvatsarada Âśvīja-šu 13 Sô Hoyisaḷa-śrī-vīra-Ballāḷaṛasa-Dēvaru prīthvī-rājyaṁ ge Sôma-ya-daṇṇāyakara kumāra Balappa-daṇṇāyakara pradhāna-kaḷāvatī[a]ḷa Chavaḍiyakkanavaru prabhu-Bairi-Dēva-bhū . . .

33

At Šitibetta (same hobli), at the bottom of the hill.

śubham astu Narasiṅga-Rāja-voḍeyaru sarvamānyavāgi koṭṭa dharma-śāsana || svasti śrī vijayābhūdaya-Śālivāhana-śaka-varuṣu 1388 sandu vartamāna-Vyaya-saṁvatsarada Pushya-ba 1 lū śrīman-mahā-maṇḍalēśvara mēdinī-mīsara goṇḍa Kaṭhāri-Sāḷuva Sāḷuva-Narasiṅga-Rāyar-ayyarāda mahā-arasu Sihattiya Bayirava-dēvarige puduvaṭṭige koṭṭa dharma-śāsanada kramav ent endare prākupūrvadalū Rājendra-Chōḷanu vīra-Ballāḷanu dēvarige nayivēdya-aṅga-raṅga-bhōgake koṭu yidda Vesara-Nāgaṇana... yalapanāḍa-voḷagaṇa Kaivāra-nāḍalu biṭṭu yidda grāmagaḷu ā...ra kāla naḍadu-bandu naḍuvē hāvaḷikāṛaru... ṭiyaha grāmagaḷanu kaṭṭikoṇḍu modalinda dēvarige pūjē-punaskāra-aṅga-raṅga-vaibhōga naḍiyadē yinitu pūrva-maryāḍeylū grāmagaḷa koṭeka-pūjē-punaskāra-nayivēdya-aṅga-raṅga-bhōga-amṛita-paḍi-tirunāḷu-tiṅgaḷa-divasa-muntāda mahōtsavaṅgalanu krama-tappadē naḍisi hosatāgi namma hesaralu madyānada avasarakkē nālku-harivāṇa-nayivēdya vondu-harivāṇa-pāyasa vondu-harivāṇa appa tiru-mālyaya-daṇḍe āṛu nandādīpa āṛu alaṅkāra-dīpa innūṛu hannerāḍu-mandi-Brāhmarigē chhatravānu nitya-stiti naḍisuttā bandeū puna[h] pratishṭeyāgi

î-dharma sâguva hâge grâmagala koṭṭa-prakâra (4 lines illegible) (back) pratâpa
Rajendra-Chôlanu Hoyisaṇa-vîra-Ballâlaru koṭṭa Nâgaṇana Havaḍiya
 Rusu-nâḍa-voḷagaṇa Idaranâḍa Sihattiya-grâma 1 (others named) antu grâma 13
 i-grâmagalige salluva kiḷêri saha hurubaliyalû dêvarige banda kâṇikeyalû mahâ-
 mangalaku pûrva-mariyâdeyalu tappade mâḍi hostâgi madhyânnada avasara-
 nâlku-harivâṇa-naivêdya ondu-harivâṇa-pâyasa ondu-harivâṇa appa tirumâlye-
 danḍê âru nandâdîpa âru alaṅkâra-dîpa innûru hannerâḍu-mandi-Brâmharige
 Brâmhaṇa-bhōjanavanû saha stiti â-chandrârka-stâyîâgi chittayisôdu ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm ||

shasṭi-varsha-sahasrâṇi viṣṭâyam jāyatê kṛimih ||

dâna-pâlanayôr madhyê dânachchhrêyô'nupâlanam ||

dânât svargam avâpnôti pâlanâd achyutam padam ||

34

At the same place.

śubham astu śrî vijayâbhyudaya-Śâlivâhâna-śaka-varusha 1414 neya Ânanda-
 samvatsarada Pushya-ba 5ralû śrîman-mahâ-maṇḍalêśvara médinî-misara ganḍa
 Kaṭhârî-Sâḷuva Sâḷuva-Yimmaḍi-Narasiṅga-Râya-mahârâyaru prithuvî-râjyam
 geyiuttiralû śrîman-mahâ-maṇḍalêśvara Timmaya-Dêva-mahâ-arasugala ko-
 mâra Narasaya-Dêva-mahâ-arasugala Sihattiya Bhayirava-dêvara stânîkaru
 Gûliya pramukharâda stânîkarige koṭṭa śâsanada kramav ent endarê namma
 nâyakatanake saluva Kôḷâlada sîmege nîvu prâku teṇuva kâvalu-kûli-bêḍigê-
 kâṇikê saha ga 28 aksharadallû yippattu-enṭu honnannu nimma stânada
 Bayirava-dêvara pâluṇakôsara tirunâḷanu hostâgi rathôtsahavanû mâḍuva
 sammanda rathôtsahada vombhatu-dinada yâgaśâle-nandâdîpa-pûjê-adhika-
 mahâ-neyivêdya-muntâda vechagaligê tathâ-tithi-êkâdaśi-punya-kâladaḷu Nara-
 siṅga-Râya-mahârâyarigû namma taudegaḷu Chikka-Timma-Râjagaligêḍu dharma-
 vâgabêku yendu namagê teṇuva kâvala-kûli-bêḍigeya yippattenṭu-honnanu sa-
 hiranyôdaka-dâna-dhârâ-pûrvakavâgi varusha-varusham-prati rathôtsahavanu
 mâḍôdu endu dhâreyan eredu koṭṭevâgi nimma.....pariyantaraû â-chandrâ-
 rka-stâyîyâgi rathôtsavavanû varusha-varusham-prati mâḍi sukhadalû yihadû
 endu koṭṭa dharma-śâsana ||

sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |

para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||

(usual final verses) maṅgala maha śrî.

35

On a rock in front of the kalyâṇa-maṇṭapa at the bottom of the same hill.

Sarvadhâri-samvatsarada Jêṣṭha-ba 2 Â lu śrîman-mahâ-sâvantâdhipati hadi-
 nenṭu-mammara ganḍa Sâmbayya-Nâyakara kumâra Chivuya-Nâyakaru Sihatti-
 ya Bayirava-dêvaru(ge) koṭṭa śâsanada kramav ent endade â-Bayirava-dêvaruge

vondu-suvarṇṇada-pâtrakke vondu-nandâdivigegeu vondu...gulinda turuv-
âyanu â-Bayirava[-dêva]rige dhâreyan eradu koṭṭa saṁ...Maravâlahalige
vombhatu..... datta beddalu..aramane.....
....dhâreyan eradu koṭṭu.....

36

On a rock at the bottom of the same hill.

Sarvadhâri-saṁvatsarada Jêshta-bahuḷa 2 Âllu sṛimatu-mariya-aṛamaneya-
Râmarasara mane-adhikâri Apparasaru Basavaṇṇa.....Sihattiya-Bayirava-
dêvarige koṭṭa-sâsanada kramav entendade â-Bayirava-dêvarige bandu.....
vâda nandâdivige vondanu stânikan âda Bayirayyanu naḍasi bahudu kaigonḍu
Puli-nâda Turuvâlahalīya-grâmade aksharadallu mûru-honnu-mu-
ppaṇavanu nâu dhâreyan eradu koṭṭeu alisidâta pâpadalli
hôharu.....

37

On a stone in the way to the hill.

svasti sṛi Śaka-varusha 13.. neya Vikrama-saṁvatsarada Kârtika-ba 9 Âdi...
.....Prativasattiya Baḷudaya-makkaḷu Mâda-nâyakaru Sihattiya Bayirava-dêva-
rige mâḍida-dharma... vâgi amṛitapaḍi Âditya-Âdityavâra dina 1.....neya
suṅkakke saluva-grâma-teṛeyalavanu Bayirava-dêvarige mânyavâgi koṭṭa-dharma
yî-dharmavanu....

38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti śrī Śrīpatiṃ Tribhuvana-vidāṅga-Kshêtrabâla-p-piḷaiyârkku svasti śrī
Irâjarâja-k-Kaṛṇataka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-
k-kuḍutta pariśâvadu Mâliyûr-p-parṇil Nušavakkirai nañjey puñjey nârpâl
ellaiyilum kiṇôkkina kiṇaṇum mēl nôkkina maramum utpaṭṭa nilattil dēvadâ-
nam tiruvidaiyâḍam nîkki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-
aišvariyam uṇḍâga Viḷambi-saṁvatsarattu Mârgaḷi-mâdatil inda Kshêtrabâla-
p-piḷaiyârka.....ttašâma.....

39

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1315 din mēṇ-chellâniṅṇa Kali-varašam 4494 idan mē...
llâniṅṇa Śrīmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôḷa-maṇḍalattu Kaivâ-
ra-nâṭṭu... Tandakâra râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârâr Nâgaṇṇa-uḍai
pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagañ-jeyvar âna

Paṭṭiyûr Šokkappan magan.....kkappanum Kurumburil Vaiyyappanum
 palarum ulliṭṭa nâṭṭavarum Šrîpatiyir stânattâryanṇarum.....
Šendabaṭṭar Nârašanna Kâlîšiyar Šonṇamattiyannā Šômāṇḍai Vaiya-
 nṇa Avaiyāṇḍai.....ivargal ulliṭrâpati-
 Vaišyar âna vaṇikapâda-mânâkar âna Vaišiya-vâṇiya-nagara-nantarâl Poyyaṅgi-
 lar Pammi-šeṭṭiyâr magan Periyaperumâl-šeṭṭiyâr
 i-nâyanâr tiruviḍaiyâṭṭamâna Šîpatiyil perî êriai kaṭṭugaiyil inda perî êri
 teṭṭka-k-kai-k-kôḍiyilê Periyaperumâl.....kku iru-kaṇḍaga kollai kuḍukka
 kaḍavar inda nilattilê.....kattinâl indav-ûril irai šuṅkam.....yâdonṇum.
paḍi inda-p-periyêri ulṭpaḍa varuṣam
 onṇukku yirukkum ga 13 ip-pon paḍimûṇṇum kuttagaiyâga.....m onṇu
ru mudal eṭṭu varuṣhattaḷavu sarvamâniyamâga naḍatta-k-
 kaḍavar idan mēl inda êri kîlilkaḷani kuḍaṅgai šella-k-kaḍa-
 vadu inda tanmam Pammi-šeṭṭiyâr magan Periyaperumâl.

40 a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yāṇḍ-âyiratt-orunûṛru-t-tonṇûṛrâna Prabhava-saṁvatsarattu
 Mâši-mâda-mudalâga svasti šrî Maṛaipukka-Râman Šeṭṭidēvar magan Šîpati-
 nâyanum Vaḍuganâgan magan Vaiyaritammanum Širîpati-nâyanârkkku tiru-
 mandira-pon 1 amudupaḍikkum...mudaiya...Šôḷakattai viṭṭôm Šeṭṭidēvar
 magan Šîpati-nâyanum Vaḍuganâgan magan Vairittammanum yinda tanma-
 ttai mâṛṇinavan Gaṅgai-k-karaiyil kurâr-pašuvai-k-konṇa pâvattê pōga kaḍavan

40 b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yāṇḍ-âyiratt-orunûṛru-t-tonṇûṛru-muvvâm âṇḍâna Pramôḍûta-
 saṁvatsarattu-p-Paṅguni-mâdam âṇṇu šenṇa nâl mudal svasti šrî Maṛaipukka-
 Râman Vaḍuganâgan magan Vayirittammanena Šîpati-nâyanârku-t-tirunandâ-
 vilakku vaittēn

41

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yāṇḍ-âyiratt-orunûṛr-enbattonbadu šenṇa edirâm âṇḍâna Pra-
 bhava-saṁvārcharattu Šittirai-mâsa-mudal Šîpati-Bairava-nâyanârku uchchi-
 šandikku amudupaḍikku-ch-Chambu-kulôṛbhavan Gôḍâviri-vallavan virudarâja-
 bhayaṅkara Trailôkka-râyan âya Tammajayanena Širîyanallâlam naṇṇey puṇṣai

nārpālalaiyum pūrvamāga udakam-panni-k-kuḍuttēn Tammajayanena śandrā-ditya-varai muṭṭāmal šella-k-kaḍavadu ittai māṛṇavan Gemgai-k-karaiyil kurāṇ-paṣuvai konṛān Maṇiyāśāri magan Šipati veṭṭina eḷuttu

42

At the same place.

(Grantha and Tamil characters.)

.....vā yō harēta vasundhara shashṭi varsha-sahasrāṇi viśhṭāyām jāyatē
kkami

43

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kulōttuṅga-Šōḷa-dēvarku yāṇdu 13 āvadu Kuvaḷāla-nāṭṭu-ch-Chāṭṭa-nūr pālan Šaṇḍālya-gōtrattu.. vijyanāna Vīra-Šōḷa-Brahmārāyan pudukkuvitta Kshētrapālar maṇḍapamum pīdamum

44

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-Nīla-maḍandaiyum poru-Šeyar-pāvaiyum Šir-t-tani-ch-chelviyun-dan perundēviyar āgi inb-ura neḍu-tuyil-uliyuḷ Iḍaiturai-nāḍun-duḍar-vana-vēḷi-p-paḍar-Vanavāšiyuñ-juḷḷi-šūl-madiṭ-Kolḷipākkaiyum nanṇaṇk aru-muraṇ-Manṇaikkaḍakkamum poru-kaḍal-Īlattaraśar-tam-muḍiyum āṅg-avanṇēviyar ōṅg-eḷil muḍiyum munn avarpakal Tennavar vaitta šundara-muḍiyum Indiran-āramum teṇḍirai-Īla-maḍala-muḷabadum eri-paḍai-k-Kēra-ḷar muṇaimaiyir-chūduṅ-guladanam āgiya palar pugaḷ-muḍiyum šeṅ-gadir-mālaiyum šaṅg-adir-vēlai-t-tol-peruṅ-gāval pala paḷan-divum šeruvir-chinavi irubattoru-kāl araṣu kaṭṭa Paraśurāman mēlvaruñ-Jāndima-t-tīvaran karudi iruttiya šem-bon Tiru-tagu-muḍiyum payaṅ-goḍu paḷi miga Muyaṅgiyil mudug-itt oḷitta Jayasiṅgan aḷapparum pugaloḍu piḍiyal Irattapāḍi ēlarai-ilakkamum nava-nidi-k-kula-p-peru-malaigaḷum vikkirama-vīrar Šakkaragoṭṭamu-mudira-paḍa-vallai Madura-maḍalamum kâ-miḍai-vaḷi Nāmaṇaiyakkonaiyum veñ-jilai-vīra-Paṇjappaḷiyum pāṣiḍai Māšu.yādinagavaiyil śandiran-tol-kula.....tu kilaiyoḍum piḍittu pala-danatto.....m šeri-muḷai-Oṭṭa-vishaiyamum pūšura-šēr-nal-Kōśalavaṇḍ-urai-šōlai Daṇḍabuttiyum Iraṇaśūranai mura.....mu Gōvintaśantan māv-iḷind-ōḍa taṅgarāša nal Vaṅgāḷa-dēšajama-vilāgatt aṅjuvitt-aruli oḍiral-yānaiyu.....kaḍall Uttara-Lāḍamu veṇi-malar-tīrttatte.. ..

ṛ-koṇḍa Kôp-Parakêṣari-parmar âgiya śrī Irâjê.....vadu Nuḷamba-
pâḍiy-âna Nigarili-Šoḷa.... .tṭu śrī-nâma-grâma Śrīpati-malaiyir.....
.....

45

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍ-âyiratt-irunûṛṛ-ombad âna Vyaya-saṁvatsarattu Âni-
mâsattu Śrīpatiyil Tribhuvana-vidāṅga-Kshêtrapâla-p-pillaiyârkkku... .nakkâṛa
tuṭṭar-âditta Râja-Nârâyana-Brahmâdhirâjanena mMûvârṛukk-âdaitta nañjai
puñjai naṛ-pârṛkellaiyum sarvamânyañ-jellumbaḍikkku udakam-paṇṇi kuḍuttên
Bhairavaṛku Vâśudêvarena idh-dharmattai mâṛṛinavan Gamgai-karayir-kurâr-
pašuvai-k-konṛân

46

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍ-âyiratt-irunûṛṛ-ârâna Svabhânu-saṁvatsarattu-p-Pu-
ratṭâši-mâsattu Śrīpatiyil Tirupuvana-vidāṅga-Kshêtrapâla-p-pillaiyârku
Maman-añkakkâṛa-t-tuṭṭar-âditta Râja-Nârâyana-Brahmâdhirâjanena Mâḍakki-
raikkku âdaitta nañjai puñjai nâr-pârṛkellaiyum sarvamânyañ-jellumbaḍikkku
udakam-paṇṇi kuḍuttên Bhairavaṛku-k-Kaṅga-p-perumâlēna idh-dharmattai
mâṛṛinavan Gamgai-k-karaiyir-kurâr-pašuvai-k-konṛanṛan

47

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-âṇḍu âyiratt-irunûṛṛu-nâl-âna Vishu-varushattu Âni-mudal
Ayyan-añkakkâṛa-t-tuṭṭar-âditya Irâja-Nârâyana-Brahmâdirâsar âna Gaṅga-p-
perumâl magan Vâśudêvanena Śrīpatiyil Tribhuvana-vidāṅga-Kshêtrapâla-
pillaiyârkkku amudu-paḍikkku Mudugiraiyum i-êrikkku Kôyilânukku nîṅgina
puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gaṅga-p-perumâl-dêvarku itta
tiru-mugapadiyê viṭṭên Vâśudêvanena i-tanmam irakkuvân Gaṅgai-k-karaiyil
kurâl-pašuvai konṛân

48

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍu âyiratt-irunûṛṛu-mûnṛâna Vikrama-saṁvatsarattu-k-
Kârttigai-mâsattu Śrīpatiyil tTirupuvana-vidāṅga-Kshêtrapâlaka-p-pillaiyâr-

kku amudu-paḍikku Aiyān-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja Gaṅga-p-perumāl magan Vāśudēvanena Kaivāra-nāṭṭu-p-Puḷiyappalli nañ-jai puñjai nār-pāṅkellaiyil en paṅgum Iṅguṅkiyil Agilāśan ēriyum iraiy-ili dēvadānam āga viṭṭēn Vāśudēvanena it-tanmattai māṅṅinavan Geṅgai-k-karai-yil kurār-paśuvai-k-konṛān

49

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-irunūṛ-āṇḍāna Pramādi-saṁvatsarattu Āni-mudal Śrīpatiṇ Tirupuvana-vidāṅga-Kshētrapāla-p-piḷḷaiyārku svasti śrī Anṇan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumālēna tiru-maṇḍapañ-jeyvittēn idarḱu uṇ āga Kaivāra-nāṭṭu Puḷiyamballi nañjai puñjai nār-pāl-ellaiyil ennopādi paṅgu iraiy-ili dēvadānam āga śandrāditta-varai śelvad āga udakam-paṇṇi-k-kuḍuttēn Kariya-Gaṅga-p-perumālēna it-tanmattai māṅṅinavan Gaṅgai-k-karaiyṛ-kurār-paśuvai-k-konṛān

50

At the same place.

(Grantha and Tamil characters.)

svasti śrī Māman-aṅkakāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāyan Gaṅga-perumāl ch-Chīpatiṇ Tirupuvana-vidāṅga-Kshētrapāla-piḷḷaiyārku. iraiy-ili dēvadānam āga viṭṭēn ittai māṅṅinavan Gamgai-k-karayil kurār-paśuvai konṛān

54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varusham nāl-āyirattu-nānūṛ-ū-nāṛpadu idanuṇṅiya Śakābdam āyiratt-irunūṛruttonṛu inṁēṛ chellāninṛa Pramādi-saṁvatsarattu Kāttigai-mādam mudal śrī-Pōśana-vīra-Vallāla-Dēvar kumāran Periya-Vallappa-dañṇāyakkar vāḷukkum tōḷukkum jayam āga Koḍambuliyūr Dēvapparena Śrīpati Kaḷḷapalli ivv-iraṇḍūril. tṭār-pāṭṭam uṇmarāṭṭam maṅṅum eppēr-paṭṭa terigaiyum Śrīpatiṇ Tirubhuvana-vidāṅga-Kshētrapāla-piḷḷaiyārku sarva-mānyam āga viṭṭēn idil. śelutta-k-kaḍavar it-tanmattai. . . van Geṅgai-k-karaiyṛ-kurār-. . . vai-k-konṛān

55

At Kaḍagattur (same hobli), in Kaṇagaḷa sthaḷa.

(Grantha and Tamil characters.)

svasti śrī gôtra-gô . . rā śantâna-śuddhar âna śrīmal-Lakshâddhyâyi-mudaliyarâ
 śantânattu śimat-Prasanna-Śivaṭṭaiyâr âna prathviśura-Chôḷa-Pāṇḍyargalukku
 gurukkaḷ âna Śurami-dēvar śishyargalil Śāṇḍalya-gôtrattu rāja-gurukkaḷ âna
 śrī-Viśvēśvara-Śiva-uḍaiyâr piḷḷaigalil nāyanmâr nāyanârukkum Śō-
 mīśvara-dēvarukkum svasti śrī Māman-aṅkakâran tuṭṭar-ādittan Irāja-Nārāyaṇa-
 Brahmâdhirâjar âna Gaṅga-p-perumâlēna Pātīpa-varshattu Aipaśi-mādam Kai-
 vâra-nāṭṭil Kāḍaikkaṭṭûrkku āḍaitta nanṣeyum punṣey nâr-pāl-ellaiyum kil
 nōkkina kiṇaṇum mēnōkkina maramum idaṛku āḍaitta kuṭṭaigaḷum idayar-
 āyamum iv-ûrkku āḍaitta Śuvarnnamaṅgalattil yuḷḷav-evum irai-ili-kāṇiyāga
 sarvamānyam āga pullum pūḍayum śandirāditta-varai šella-k-kāḍavad āga
 kuḍuttēn Gaṅga-p-perumâlēna

56

At Kyālanûr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters.)

. it-tiru lāṇḍu pāḍi lōmum gattu
 viḷaṅgumarai nadu viṇṇirunda Jayaṅgo Kōv-Irājakēša
 śrī-Rājâdhirāja-dēvaṛku li-Śōḷa-maṇḍalattu srī-Vikkirama-
 Śōḷa-Brahma Rājâdhirāja-ch-Chôḷa šel
 kali ip-pariśu gāmuṇḍu širanum uḷḷa
 k-kāḍavarāgavum šeydamai i-darma alitta ip-
 pariśu adi p-paḍuvittāl ḍayân vēḷān kiḷavanāga
 aṛam-aravaṛku aṛamalladu tuṇaiy ille

57

At Kyālanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadhigata-paṇcha-mahâ-śabda Pallavānvaya śrī-prithivī-vallabha
 Pallavakula-tilaka śrīmat-Ayyapa-dēvana magam Bīra-Noḷambaṁ sukhānu-
 rāgadiṁ rājyaṁ geyyutt ire Patmaṅgeṛey-oḍeya Vachcha-gôtrada Kaṇṇam-
 mayyana maga Nirugammayyanum Madukammayanum Âkkanû . . Keranûra
 mahâjanam ayva-dimbarggaṁ ippattu-gadyâṇa pon goṭṭu paḍadar nichchal
 ondu-parivaḍiyan avargge ayvadimbaralli yeḷḍum naḍayisala saltôr . . i-
 dharmmaṁ Irugammayyag ondu Manukamayyaṅgaṁ Avvabbega vondu-bhāgaṁ
 salvudu nelanu chandrâḍityarkkaḷ uḷḷinaṁ salvudu idan alidoṁ Vāraṇâsiyam
 alidoṁ śrīman Meyyaṁ barado maṅgaḷa mahâ srī

58

At the same village, on a stone in the paṭṭe-gadde.

śubham astu Naḷa-saṁvatsarakke saluva Paingāḷa-saṁvatsarada Bhādrapada-
 šu 7 llu Kaiyivara-nāḍa-prabhu Kelanūra Chokkappa-gāuṇḍara Parvata-gaṇḍa-
 ppanū Timvadabāna-Haṅgaliṅganige koṭṭa-kunṭe . karuṇati-sammanda yī-
 kunṭē-baḷiyalū 4 holavanu gaddeya sāmānyavāgi koṭṭev... . . . gavuḍapana
 dharma srī

59

At the same village, on a stone in the ināmati field near doḍḍa-kere.

svasti samadhigata-paṇcha-mahā-śabda Pallavānvaya srī-prithuvī-vallabha
 Pallava-kula-tṭlaka srīmatu-Bhōlati-Rājara dharma... . . kereya bhūmiyoḷāda
 bittukaṭṭiṇa rattavan nānā-ko... . . . tāgi tri-bhuvana-gō... . .

60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konūril nāyanāyanār Šaṅgichchuram-uḍaiyārku viṭṭēn Maiyilgāmuṇḍarena
 Maiyilsamuttirattilē kaṇḍaga-k-kaḷani

61

At the same village, on a stone in Appaiya's field.

svasti srī Koranūru tuṟuḷaḷa Koranūra Māpaliūra Sindāvariya makkāḷa
 Kādanuṁ chandavaṁ tuḷagidoḷa sattarana... . paṭṭi posa-kere modal kaṭṭinuḷ
 ayguḷam kaḷani idan aḷisidaṁ

63

On copper plates of Vakkalēri village.

[I b] svasti

jayaty āvishkṛitaṁ Viṣṇōr vvarāham kshōbhitārṇavam |
 dakṣiṇōnnata-damśhṭrāgra-viśrānta-bhuvanam vapuṣ ||

śrīmatām sakaḷa-bhuvana-saṁstūyamāna-Mānavyasa-gōtrāṇām Hārīti-putrāṇām
 sapta-lōka-mātrībhis Sapta-mātrībhir abhivarddhitānām Kārttikēya-pari-
 rakṣhaṇa-prāpta-kalyāṇa-paramparāṇām bhagavan-Nārāyaṇa-prasāda-samāsā-
 dita-varāha-lāṅchhanēkṣhaṇa-kṣhaṇa-vasīkṛitāśēsha-mahībhṛitām Chālukyānām
 kuḷam aḷaṅkarishṇōr aśvamēdhāvabhṛitha-snāna-pavitrikṛita-gātrasya srī-Pole-
 kēsi-vallabha-mahārājasya sūnuṟ parākramākṛānta-Vanavāsy-ādi-para-nṛipati-

maṇḍalaḥ praṇibaddha-viśuddha-kīrtti-srī-Kīrttivarmma-prithivī-vallabha-mahā-
 rājas tasyātmajas samara-samsakta-sakalōttarāpathēśvara-srī-Harshavarddhana-
 parājayaōpātta-paramēśvara-śabdas tasya Satyāśraya-śrī-prithivī-va[II a]llabha-
 mahārājādhirāja-paramēśvarasya priya-tanayasya prajñātanayasya khaḍga-
 mātra-sahāyasya Chitrakaṇṭhābhīdhāna-pravara-turaṅgamēṇaikēnaivōtsāditā-
 śēsha-vijigīśhōr avani-pati-tritayāntarītām sva-gurōś śriyam ātmasātkṛtya
 prabhāva-kuṣīṣa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhriti-bhūbhṛid-ada-
 bhra-vibhramasyānanyāvanata-Kāñchī-pati-makuṭa-chumbita-pādāmbujasya
 Vikramāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-
 bhaṭṭāarakasya priya-sūnōr Bālēndusēkharasya Tārakārātir iva daitya-bāḷam ati-
 samuddhataṁ traīrājya-Kāñchī-pati-bāḷam avasṭābhya karadikṛita-Kavēra-
 Pārasika-Simhālādi-dvīpādhipa[II b]sya sakalōttarāpatha-nātha-mathanōpārjju-
 tōrjjuṭa-pālīdhvajādi-samasta-pāramaiśvaryya-chinhasya Vinayāditya-Satyāśra-
 ya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāarakasya priyātma-
 jaś śaiśava-ēvādhigatāśēśhāstra-śāstrō dakṣiṇāśā-vijayini pītāmabhē samunmū-
 lita-nikhīla-kaṇṭaka-samhatir uttarā-patha-vijigīśhōr gurōr agrata ēvāhava-vyā-
 pāram ācharann arāti-gaja-ghaṭā-pāṭana-viśīryamāṇa-kṛipāṇa-dhāras samagra-
 vighrāgrēsaras susāhasa-rasikaḥ parānmukhīkṛita-śatru-maṇḍalō Gaṅgā-
 Yamunā-pālīdhvaja-paṭa-dhakkā-mahā-śabda-chinha-māṇikyā-matāṅgajādīn pi-
 trīsāt-kurvan paraiḥ pālāyamānair āsādyā katham api vidhi-vaśād apānītō
 pratāpād ēva visha[III a]ya-prakōpam arājakam utsārayan Vatsarāja ivāna-
 pēkshitāpara-sahāyakaḥ tad-avagrahān nirggatya sva-bhujāvasṭāmbha-prasā-
 dhītāśēsha-viśvambharāḥ prabhur akhaṇḍita-śakti-trayatvāt chhatru-mada-bhañ-
 janatvād udāratvān niravadyatvād yas samasta-bhuvanāśrayas sakala-pāramai-
 śvaryya-vyakti-hētu-pālīdhvajādy-ujvala-prājya-rājyō Vijayāditya-Satyāśraya-
 srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāarakasya priya-putras
 sakala-bhuvana-sāmṛājya-lakshmī-svayamvarābhishēka-samayānantara-samupa-
 jāta-mahōtsāhaḥ ātma-vamśaja-pūrvva-nṛipati-chaḥyāpahārīṇaḥ prakṛity-ami-
 trasya Pallavasya samūlōnmūla[III b]nāya kṛita-matir ati-tvarayā Tuṇḍāka-
 vishayam prāpyābhīmukhāgata-Nandipōtavarmmaābhīdhānam Pallavam rāṇa-
 mukhē samprahrītya *prapalāsyā kaṭumukha-vāditra-samudīaghōshābhīdhāna-
 vādya-viśēshān khaṭvāṅga-dhvaja-prabhūta-prakhyāta-hasti-varān sva-kirāṇa-
 nikara-vikāsa-nirākṛita-timirān māṇikyā-rāśiū cha hastē-kṛtyā Kāḷaśabhava-
 niḷaya-harid-aṅganāñchita-kāñchīyamānām Kāñchīm avināsyā praviśyā satata-
 pravṛitta-dānānandita-dvija-dīnānātha-jaṇō Narasimhapōtavarmma-nirmāpita-
 śīlāmaya-Rājasimhēśvarādi-dēva-kuḷa-suvarṇṇa-rāsi-pratyarpṇapōpārjjujita-
 puṇyaḥ anivārīta-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-pra-
 [IV a]bhriti-rājanyakaḥ kshubhita-kari-makara-kara-hata-dalita-śuktimukta-
 muktāphala-prakara-maiṇchi-jāḷa-vīlasita-vēlākulē Ghūrṇṇamānārṇṇōbhīdhānē

* Perhaps a mistake for *prapalāsyā*.

dakshinârṇṇavê śarad-amala-śaśadhara-viśada-yaśô-râśimayaṁ jaya-stambham
 atishṭhipad Vikramâditya-Satyâśraya-śrî-prithivî-vallabha-mahârâjâdhirâja-
 paramêśvara-bhaṭṭâarakasya priya-sûnur balyê susikshita-śastra-śâstras śatru-
 shaḍ-vargga-nigraba-paras sva-guṇa-kalâpânandita-hrîdayêna pitrâ samâîṇpita-
 yauvarâjyaḥ sva-kuḷa-vairiṇam Kâñchî-patêr nigrabhâya mām prêshaya ity-
 âdêśam prârthya labdhvâ tad-anantaram éva kṛta-prayâṇas sann abhimukham
 âgatya prakâśa-yuddham kartum asamarttham pravishṭa-durggam Pallavam
 bhagna-śaktim kritvâ matta-mataṅgaja-mâṇikyâ-suvarṇa-kôṭir âdya pitrê sa-
 marpitavâ[IVb]n évaṁ kramêṇa prâpta-sârvvabhauma-padar pratâpânurâgâ-
 vanata-sâmantha-makuṭa-mâlâ-rajaḥ-puṇja-piṇjarita-charaṇa-sarasir[u]hash
 Kirttivarṇma-Satyâśraya-śrî-prithivî-vallabha-mahârâjâdhirâja-paramêśvara-
 bhaṭṭâarakas sarvvân évaṁ âjñâpayati viditam astu vō'smâbhir nava-saptaty-
 uttara-shaṭchhatêshu Śaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-sam-
 vatsarê êkâdaśê varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-
 nâma-grâmam adhivasatî vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-
 Dôsi-râja-vijñâpanayâ Kâmakâyana-gôtrâya Rig-Yajur-ṛvêda-pârâga-śiṣi-Vishṇu-
 śarmmanâḥ pautrâya Krishṇaśarmmanâḥ putrâya Mâdhavaśarmmanê Pânūṅgal-
 vishayê Aṛadore-nadi-dakshinâ-taṭê Tâmarâ[Va]muge-Pânūṅgal-Kiruvallî-Bâla-
 vuru-ity êtêshâm grâmanâm madhyê Neṅgiyûr-nNandivallî-sahitas Suḷḷiyûr-
 nnâma grâmô dattas tad âgâmbhir asmad-vaṁśyair anyaiś cha râjabhir âyur-
 aiśvaryyâdînâm vilasitam achirâmśu-chañchalam avagachchadbhir âchandrâr-
 ka-dharârṇava-sṭhiti-sama-kâlâm yaśaś chichîshubhis sva-datti-nirvviśêsham
 paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |

yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||

svan dâtum sumahachchhakyam dushkham anyasya pâlanam |

dânam vâ pâlanam vêtî dânachchhrêyô'nupâlanam ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shasṭî-varsha-sahasrâṇi viśṭâyâm jâyatê krimir ||

iti mahâ-sândhivigrahika-śrîmad-Anivârta-Dhanañjaya-puṇya-vallabhasya likhi-
 tam idam śâsanam |

64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidârti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râja-
 śrî Yantâji-basalê-subhêdâru Mâri-gavudage koṭṭa kaṭṭukoḍige Dâśêrahallî-
 vûru-mundana kere kaṭṭisidakkê mānya hola kha ¼ gadde yî-kere-keḷage kha 1
 yî-hola-gadde sarvamānyavâgi koṭṭu yidhêvê kerege manṇu-kelasa kallu-kelasa-
 dinda chaunnâgi kaṭṭisikonḍu sukbadalu yihadu yandu kaṭu-goḍage

69

At Chikkaiyur (same hobli), on Jāra-baṇḍe.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāḷa-purandaran Gaṅga-kulōrbhavan Kāvēri-vallavan Nandigiri-nādan Uttama-Śōḷa-Gaṅgan āna Veḍa . . . bāṇan Nadeūril . . . ḍaūr nañjai puñjai nāl-pāl-ellaiyil pādi inaivárāga viṭṭēn i-darumam māṟṟina avan Gaṅgai-karaiyil kurāl-p-pašuvai konra pāvattil pōvān aṟamara . . . illai

70

At Harābi Kottanur (same hobli), on the walls of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varushattu nālāyirattu-nānūṟṟu-muppattonṟin.mēl šellāni-
nṟa Pramādōta-varushattu Vaigāši-mādam ōti Tiṅgaṭ-kiḷamaiyum Dvādaśiyum
Attamum perṟa Vira-Vallāḷa-dēvar pradānaril Śīṅgaya-deṇṇāyakkar
makkaḷil manumā-Prasāyittam Šeḍila.kā. ninṟa nāl Kottanūril .mma.šēṭṭi
ena eṅgaḷ tamaiyanār-pērāl pratisṭhichcha Irukišvaram-uḍaiku . . .
. . . .kāṇiy-āga Kottanūṟku vaḍa-purattil nān kaṭṭuvitta Iruga-šamuttiram
ērikkum kaḷanikkum edirvākkum.kukku ellaikku uṭpaṭṭa puñjai-
nīlamum Vinavaṇakīṟaiyil Āla-peruṅgaḷani vīdaippaḍi pattu-k-kuḷaga
ēriyilē vīdaipattu-k-kuḷaga-kaḷaniyum Paḷaiya-Kottanūrilē šēṭṭiyār
ēriyilē vīdaippaḍi aiṅgupaḷattil ēriyilē aiṅguḷaga-kaḷaniyum Kuvaḷāḷa-
nāṭṭu adikāri Pemmananum Kuvaḷāḷa-nāṭṭavarum Mukkaṇšēṭṭiyā-
rum nālu-taḷattu stānikarum Māhēśvararum Ševīḍapāḍiyil Māhēśvararum
Kaivārattu Vīmašuram-unāṭṭu stānikarum Māhēśvarum Śrīpati-dēvar-
nāyinār kōyil stānikarum Māhēśvararum pratisṭhā-kālattilē muudakam-
paṇṇi-k-kuḍutta paḍi pūšandirāditta-varai šelluvad āga viṭṭēn Pemma-
šēṭṭiena Kaivāra-nāṭṭu Kuṟukkimugaran ēriyilē vīdaippaḍi pattu-kuḷaga-kaḷa-
niyum viṭṭēn in-nāyanārai eṅgaḷ nāyanār Ulagukku-mūtta-nāyanār maganār
Šellappiḷaiyar Tirumudugunṟattunṟum vandu tiru-pratisṭhāi paṇṇugaiyil
i-kōyil kāṇiy-āga nāyanār Šellappiḷaiyārṟkum ivar tambiyār Tirumudugunṟam-
uḍaiyārṟkum nāyanār magaḷ Nāchchiyār magan Pemmananukkum immūvark-
kum Śiva-p-Pirāmaṇa-k-kāṇiyum paṇša-Šaivāchāriyamum maṟṟum eppēṟp-
padanavum udaka-pūrvam āga šandirāditta-varai šelluvad āga viṭṭēn Pemmi-
šēṭṭiena in-nāyanārṟkum padineṭṭu šamaiyam vaittu kuḍutta paṭṭaṇa-p-pagudi
ānaikku pattu paṇamum kudiraikku oru paṇamum šēlaiṅku iraṇḍu kāšum
pāḷku-podi onṟukku nāṟpadu pāḷkum miḷagu-podi onṟukku āḷākkum verṟilai-
podikku oru kavaligaiyum uppu-podi onṟukku āḷākkum tavaša-podi onṟukku
urīyum aḍimai onṟukku kāšu iraṇḍu pachchavaḍattu iraṇḍu kāšum šēlaiṅku
ō kāšum maṟṟu ulavaiyum nāyanārṟku kuḍutōm i-tanmattukku leṅgaṇam-
paṇṇinavan Gemgai-k-karaiyil kurāl-p-pašuvai konra pāvattilē pōvan

65

At Garudanahalli (same hobli), on a stone in the suragu-mânya.

śubham astu Ânanda-saṁvatsarada Śrâvaṇa-bahula 5 llu namma râjyada simhâsanakke âptarâda Paṭṭada Guru-Naṁjê-dêvarigê Sugaṭûra Mummaḍi-Tammaya-gaudaru sarvamânyavâgi koṭṭa Garudanahalli jaya-pura

66

At Gollahalli (same hobli), on a stone in the suragu-mânya.

svasti srî jayâbhyudaya Śâlivâhana-śaka* 1540 nê Bahudhânya-saṁvatsarada Vaiśâkha-śu 10 Śrîraṅga-Dêva-mahârâyaru ratna-simhâsanârûḍharâgi prithivî-râjyam gaiyuttam uralu Sugaṭûra Tammaya-gaudaru binnaḥade Virya...kara makaḷu Chikka-Vîrabhadrayyage koṭṭa Kolâhaḷa...Tumbikuṇṭe .

67

At Šeṭṭi-Kottanûru (same hobli), on a stone in the netta-huṇisêmara-field.

svasti śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâda Yindurâya-Suratrâṇa bhâshige-tappuva-rayara gaṇḍa râjâdhîrâja paramêśvara chatus-samudrâdhipati Harihara-Râyana prithivî-râjyam geyut-iralâgi khaṇḍikâra-râyara gaṇḍa Nâgaṇṇa-Voḍeyarige âyur-ârogyaiśvaryâbhivṛiddhi âgabêkendu Nâgaṇṇa-Voḍeyara kumâra Dîpaṇṇa-Voḍeyarige yisṭha-kâmyârttha-siddhi âgabêkendu Nigirali-Chôḷa-maṇḍalada dakṣiṇa-Dvârâpuri-paṭṭaṇa-vṛikshâśraya-sêvitam appa Kôḷâla nâḍa mahâ-prabhugaḷu adhikâri Sâdaliya-Lakkarasappa-Mukkkaṇṇa-jîyaru-Soraṇa-jîyaru-Yiri[gi]-šettiyar-oḷagâda-samasta-gavuḍu-prajegaḷu vobiyavâgi vottara-pramâṇam mâḍi Šakâbda 1306 neya Rudhirôḍgâri-saṁvatsarada Mâgha-śu 15 Sô sôma-grahana-puṇya-kâlādallî Kôḷâla-nâḍa Haḷeya-Kottanûra-grâmada chatus-sîme-voḷagâda gadde beddalu tôṭa tuḍike paḍavareyalu guyyalu nidhi-nikshêpa-jala-pâshâṇa-siddha-sâdhya-akṣhîṇa-âgâmi vûrdhva-mukhavâda vṛiksha adhô-mukhavâda bhâvi asṭha-bhôga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi â-chandrârka-sthâyi âgi tâ 7 bâgeya mâḍi ko.vuya hadinâru bhâgiya vivara | ada-vṛitti 1 Viṣṇu-sthânake vṛitti 1 Sâdaliya Nâgarasara Lakkarasarige vṛitti 2 (8 lines gone) antu vṛitti 16

68

At the same village, on a rock to the south-west.

Prabhava-nâma-saṁ | Śrâvaṇa-bahula... Sugaṭûru-sammattu dêśa-kulakarṇi Venkaṭa-Râmayyanavaru koṭṭa surugu-mânya ko .. gavuḍa.....

* So in the original.

71

At the same place.

(Grantha and Tamil characters.)

svasti śrī-manu-mahâ-paṭṭa-viyâpâri ubaya-nânâ dēśikku mukkiyam âna Pammi-
 ūṣṭṭiyâr taṅgaḷ tamayanâr Irugi-ūṣṭṭiyâr Śukla-varshattu Mârgaḷi-mâdam 21 tī
 Śiva-lōka-prâpti pannugaiyil Pramôḍita-varshattu Vaigâṣi-mâdam Śiva-līṅga-
 pratisṭṭhaiyum paṇṇuvittu kōyilum-eḍuppittu ēriyūi-gaṭṭivittu Naḍavâgira-k-Ku
 varapa-kūttan magan mādâpattiyāñ-jeyyum Pammananukku dhâra-pûrvam
 âga udakapaṇṇi kuḍuttēn mādâpattiyattukku Iruga-śamuttirattilē. .p-padin-
 kuḷaga-kaḷani śandirâditta-varai naḍakka kaḍavadu it-tanmattai mârṇinavan
 Geṅgai kurâ-p-paṣuvai-k-konṛân

72

On the basement of the same temple.

svasti śrī Śakâbda 1327 neya mēle saluva Pârthiva-samvatsarada Jēṣṭha-ba 1
 Bu śrīman-mahâ-vadḍa-byavahâri ubhaya-Nânâ-dēśiyarge mahâ-prabhu-mu-
 khyar appa Yirige-ūṣṭṭiyara makkaḷ Yirigi-ūṣṭṭiyaru Yirugēśvara-dēvara Sivâlya
 jīrṇavâg iralâgi Tendatṭa śrī-Mûlasthâna-dēvara sthânikaru Kappagavaṭṭa
 Nandiyappa-Bâmi-jīya-Châmaṇa yivaru-volagâdavariṅge â-Yirugēśvara-dēvara
 Sivâlya jīrṇôddhâravanu avare mādūdar âgi â-dēvarige saluvanta kshêtra-
 vanu â-dēvara pūje-punaskârayallavanu mādikombiri. . bhâgadalli
 uḷḷanthâ-kshêtra-ellavanu nimage naḍasi bahevu î-dharmma chandrâdityavara
 end endigu naḍadu sukhadim yihudu endu silâ-liptavâgi koṭṭevu

73

At the same village, on a rock to the west of the Virabhadra temple.

svasti śrī Śakâbda 1325 neya Târâṇa-samvatsara-Jēṣṭha-su 1 Sô-lû srī vīra-
 Harihara-mahârâyararu rājyam geyuvalli srīman-mahâ-vadḍa-byavahâri ubhaya-
 Nânâ-dēśiyarge mahâ-prabhu-mukhyar appa Yirigi-ūṣṭṭiyara makkaḷu Yirigi-
 ūṣṭṭiyaru Virabhadra-dēvara Sivâlyavanû mādisi â-Virabhadra-dēvara amṛita-
 paḍige koṭṭanta kshêtra Benavaṅgereya keḷage gaddê kham ½ (here follow details
 of gift) antu gadde yikkaṇḍuga hola hadimû-gaḷavanû koṭṭev â-Virabha-
 dra-dēvara stânavanû Âdinâtha-voḍeyarige dhârâ-pûrvavâgi yeredeu â-dēvara
 pūje-punaskâravānu māḍuvāru yî-dharmma â-chandrârkkā-stāyiyâgi koṭṭev yî-
 dharmmakke âr aḷupidaru Gaṅgeya taḍiyal abaleya konda pâpadali hôharu
 maṅgaḷa mahâ śrī

74

At Holêrahallî (same hobli), on a stone in Chandakka's field.

svasti śrî vijayabhūdaya Śālivāhana-śaka-[varshaṅ]galu 1633ne Khara-nāma-samvatsara-Māgha-śu 15 Ra Pātannaha subhēdāru Lajaphara Bijāpura-sammatu Havêli-paragane Kōlahāra sarakā Karṇāṭaka Aliyakhānu-sāhēbaru sannu 1121 lu Vakalêri Tammanṇa-komāra Bayichannage netra-godige pālisida vivarā yī-Bayichannanu svāmi-kāryada mēle bandu nirvahisi antarisida-kāraṇa sāhēbaravaru tamma kārakūnaru phavujadā Kārokaḇēgu-Vōbayya-Śāmaṇa-sāhēbaru Vakkalêri Dēvaṇṇa yivarigē netra-godigeyāgi vondu grāma koḇōdū yandu appaṇe āgalāgi yivaru Kōlāla-rājadhānige saluva Havêli taraphu Vakka-lêri-vaḷagaṇa-Holêrahallî-grāma 1 ndu netra-godigege biṭṭu yī-grāmakke saluva yale-chatus-sīṁē-vaḷagaṇa nidhi-nikshēpa-akshīṇa-āgāmi-jala-taru-pāshāṇa-siddha-sādhyāṅgaḷ emba ashta-bhōga-tēja-svāmyāṅgaḷannu āchandrārka-stāyi-yāgi nimma putra-pavutra-pāramparyavannū sarvvaṁmānyavāgi anubhvisi sukhadallu yīhadu yandu hākisi koṭṭa śilā-śasana.....

75

On Kendatṭi Hill (same hobli), on the basement of the Chandramallēśvara temple.

(Grantha and Tamil characters.)

svasti śrî pū maruviya poḷil ēlu Rājarāja-dēvakku yāṇḍu ēlāvadu Kāñjipura-paramēśvaran Mukkaraśar Kāduvetṭiyān Rājendra-Śōḷa-Palvarādittanena Nigari-ri-Śōḷa-maṇḍalattu Kuvaḷāla-nāṭṭu Śūṇur Vīra-śrī-tiru-malaiyil Śōmīśvaram-uḍaiya Mahādēva-kōyil eḍuppiḇchu Mahādēvakkum pala-paḍi-nimandakkārḇkum Puṇakutṭaiyai dēvaḍanam āga viṭṭēn it-dharmam yīrakkinān Gaṅgai-k-karaiyil kurāl-paṣu-k-konṇān Brahmavatti-paḍuvān yidukku kaḍavan Udaiyabaṭṭar

76

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kuvaḷālapura-paramēśvaran Gaṇ[ga]-kulōḇbavan Kāvêri-vallavan Nandi-giri-nāḍan Uttama-Śōḷa-k-Kaṇ[ga]nāna Veḍummārabāṇa ena Śūṇuril Śōmīśvaram-uḍaiya-nāyanārḇku dēvaḍānattukku nīlavari avichchu-p-pāṭṭa vālapana manaiḇaṇam eppōḇpāṭṭa varivu viṭṭō ittai laṅkhanam-panninaḇan Gaṅgai-karaiyil k-kurār-paṣuvai vadhichcha Brahmahattiyilē viḷuvān it-tanmam śandiradittavarai śēla-k-kaḍavadu pala-Māhēśvara-rakshai

77

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷālapura[ra]-paramēśvaran Gaṅga-kulôdbhavan Kâvēri-vallabhan Nandigiri-nâthan Uttama-Śôḷa-k-Kaṅgan magan Vikkrama-Gaṅganum en pradhânarar Śananâḍālvân Kômuttan âna Talaiśiya-râyanum avan tambi Vîman âna Gaṅgâda-râyanum im-mûvômum Rôdri-samvatsarattu Taiy-mâsattu-k-Kuvaḷâla nâṭṭu-ch-Chûṛûril malai-mêliṛ-Chômîśvaram-uḍaiya-nâyanârku-ch-chen-neṛ-paḍi kku en pāṭṭau pōdē dēvadānam ây varugira Purakkuṭṭai-k-kiḷ-nilattullē śrī-Mûlastānam-uḍaiyârkkku-ch-chen-neṛ-paḍikku. ga-k-kaḷani êlu kaṇḍagamum nârṛukkâl nilaṅ-gaṇḍagamum âga nilam eṭṭu-k-kaṇḍagamum nîkku allâda nilamum êriyum en pāṭṭan pōde kâṇiyālan ây varugira Śiva-Brâhmaṇan Haritavagôtrattu Bahudhânya-sûtrattu-p-Ponnabaṭṭanukku-k-kâṇiy âga-ch-Chûṛûr-p-parṛil Pallavakaṭṭil uḍaiyâr Śrī-Kai[yi]lâsam-uḍaiya-nâyanârku-ch-chen-neṛ-paḍikku dēvar Gaṅgapperumâl podu nîṅgina nilam Vaṇḍarpâ.nâl kaḷani aru-kaṇḍagamum vaḍa-parṛil Mudugiraiyil Vîmîśvaram-uḍaiyârkkku-ch-chen-neṛ-paḍikku Mudugiraiyil nîṅgina kaḷani aru-kaṇḍagamum dēvadānam âga viṭṭôm en pradhânaril Talaiśiya-râyanum Virudar-kôvan âna Gaṅgâda-râyanum śilâlêgai it-tanmam irakkuvâr Gaṅgaiyir-kurâr-paṣuvai-k-konṛâr pâvattilē viluvâr aṛamaṛavaṛku aṛam alladu tuṇaiy illai tila-sarshapa-mâtrêṇa dēvasvam bhakshayē nara narakâṇata vartatē yâvat-chandra-divâkarau śrī-pan-Mâhēśvara-rakshai

78

At the same village, on a virakal in Nañje-gauḍa's field.

svasti sṛīman-Koṅgoṇi-Muttarasarkku ippattâ-ārane-varsha Du...puli nôḍi âptada vâkkilulḷ sagu...neḍe eḷadu vilḍo

79

At Maḍivāla (same hobli), on a stone near the pond of the Mûlêśvara temple.

svasti Nitimârgga-Koṅgoṇivarmma-dharmma-mahârâjâdhirâja paramēśvara Nandagiri-nâtha Kovaḷālapura-varēśvarâ sṛīmat-Permmānaḍigaḷ Gaṅgavâditombhattaru-sâsirama pratipâlisi prithuvî-râjayaṁ geye | svasti samadhigatapañcha mahâ-śabda Pallavānvayâ śrī-prithuvî-vallabha Pallava-kola-tilaka sṛī-Noḷambâdhirâjayaṁ Gaṅga-arū-sâsiravuman âḷuttire Noḷambâdhirâjara besadiṁ svasty-anêka-guṇô satya-śaucha-silâchâra-sampanna Beṅgadanâtha-sṛīma[t] Pompallam-Oḍeyam ûrgge pāḍiyol oḍḍi Bâṇarasaruḷ kâdi palaran iṛidu biḷdu bîra-lôkam eydida adakke mechchi Noḷambâdhirâjarâ binnapadinda Nitimârgga-Permmānaḍigaḷu Noḷambâdhirâjaru Sûrûram bâlgaṛchchu goṭṭar Gaṅgara-

Noḷambârâ okkal â-chandra-tâarakam arsu geyvannegam î-dattiyam Pompalla-
veṅgadara okkalge salipô satyamanta idan alivô Bâraṇâsî aḷida pañcha-mahâ-
pâtakan akkum

80

On the left entrance of the same temple.

svasti śrî Śakâbda 1306neya samvatsarada mēlê saluva Raktākshî-samvatsarada
Bhâdrapada-su 3 lu svasti śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâda bhâshege-
tappuva-râyara gaṇḍa srî-vîra-Bukkanna-Voḍeyara kumâra rājâdhirâja râja-
paramêśvara Harihara-mahârâyaru prithuvî-râjyam mâḍuvalli srimatu kanti-
kâra-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêbaṇṇa-Voḍeyarige âyur-ârô-
gya-aîśvarya-abhivṛddhi-sakala-sâmrajya âgabêkendu avara maneya adhikâri
Sâdaliya Lakkarasara Nikarilî-Chôla-maṇḍalada Kôḷâla-nâḍa-prabhugaḷu Mum-
kanna-jîya Soṇṇa-gavunḍa Yirigi-ṣeṭṭiyaru Tendaṭṭa śrî-Kayilâsavâda sri-Mûla-
sthâna-dêvarige amṛitapaḍi-aṅga-raṅga-bhôgakke yî-Kôḷâla-nâḍa Chikka-Hayû-
rige saluva ûrdhva-mukhavâda vṛikshaṅgaḷu adhô-mukhavâgidda bhâvigaḷu
akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srî-Mûlasthâna-dêvarige
kottâ-darmma î-darmmakke âru tappidaru Gaṅgeya taḍiyalî kapileya konda-
pâpadali hôharu śrî maṅgala mahâ srî

81

To the right of the same doorway.

(Grantha and Tamil characters)

svasti śrî Śakarai-yâṇḍu 1315 mēl Bhâva-samvatsarattu Âni-mâdam 25 ti
Tendaṭṭu-Maḍaivilâgattil śrî-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâśyapa-
gôtrattil Mâdavabaṭṭar piḷḷaigaḷ nâyinâr Mâdavabaṭṭar Nâchechiyappan Kâma-
ṇan Ponni-p-ḷḷaiy-uḷḷittârôm eṅgaḷl-ch-chammadittu Śūṛûru-ch-Chômîśuram-
uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Śâmandabaṭṭar magan Śîru-ch-
Chomaṇanukku nâṅgal kshêtram virra paḍi eṅgal târâpûrvam âna śrî-Mûla-
sthânam-uḍaiyâr dēvadânattil eṅgal paṅgu ında stânattil eḍam vonṇum idil uḷḷa
manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiraṇyâdi vastra-tâna
grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam naṅjai puṅjai nâr-p-pâl-ellaiyum kiḷ-
nôkkiya kiṇaru mēl nôkkiya maraṅgaḷum śūṛuḷḷa piḍâgaigaḷum bhûta-vatta-
mâna-bhaviṣya-kâlaṅgaḷil naḍakkum svâmyaṅgaḷum eppêṛppatṭa sakala-śamu-
dâyaṅgaḷum ulpaḍa nâṅgal ivarkku dârâpûrvam âga-p-ponn ara-k-konḍu maṇṇ-
ara-k-kuduttôm śandirâdittiya-varai sella-k-kaḍavadu

82

On the basement of the same temple.

(Grantha and Tamil characters)

svasti śrî.kâlattu Siddhâti-samvatsarattu Vaigâśi-mâsam 5 tiyadi svasti
śrîman-mahâmaṇḍalêśvara malerâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-

patiy-ây ul̥la śrī-Vīra-Vallāla-dēvar prithuvi-rājyam-panṇānīka svasti[sti] śrī
 vaṭṭa-viyāpāri ubeya-nānā-dēṣiyārku mukkiyar āna Kolliyādipan Uppanelli-pura-
 varādīśvaran Naḍavar-ādityan Nigarili-Śōla-maṇḍalattu Kōlāla-nāṭṭu nāṭṭu-
 nāyagaṇṇeyvār Irugi-ṣeṭṭiyār Kōlāla-nāṭṭu Kottanūr-kil Tendatṭu-Maḍaivilāgattil
 śrī-Kailāsam āna śrī-Mūlasthānam-udaiyār kōyil eduttu inda Maḍaivilāgattukku-
 ch-chelluñ-jūlakkallukkuḷ chatus-simaiyum Māṅguṭṭai Taṭṭān-kutṭai Purakutṭai-
 yil mūnṛil oru paṅgu Arakkirayil kaṇḍagam Kottanūr Vī. .ṅiraiyil iru-kaṇḍa-
 gam kaḷani inda kshêtrattukku udaiyavargal Malliyūril Kāsyapa-gôtrattil
 Maṇiyabaṭṭar pillaigal Periya Karpakabaṭṭar Śīru-Karpakabaṭṭar iruvarkum
 nālattonṛu Kāsyapa-gôtrattil Kēraḷabhaṭṭar Kauśya-gôtrattil Kanakasvabhāpati-
 ālvār magan Mūlasthānam-udaiyārku udakam-vāṭṭu kuḍutta kshêtram nālat-
 tonṛu Prajāpati-varushattu Kāttigai-māṣattil Kāśiya-gôtrattil Pālababaṭṭar
 magan Śāmi-nāyan Haritava-gôtrattil Nāchhabaṭṭar maga.....Tiru. mu-
 maiya nāyanārku. .lum. .trattil kāṇi ena pagurri uḷḷadu ivaṅku nāu udakam-
 paṇṇi kuḍuttōm Nāyinār Nallappan Śōmaṇa im-mūvarum pagund-uṇṇa kaḍa-
 vargal

83

On the left wall of the same temple.

svasti śrī Kalī-varusha 4518 Śakābda 1339 neya mēle saluva Hēvilambi-sam-
 vatsarada Āshāḍha-su 1 Sô srīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-
 pratāpa-Dēva Rāya-mahārāyaru prithivī-rājya māḍuvalli srīman-mahā-pradhā-
 na-Nāgaṇṇa-daṇṇāyakara nirūpadim Bayacheya-daṇṇāyakara kālādallu srīman-
 mahā-sāvantādhipati-Hebbare-nāyakara Appaya-nāyakaru srīmatu Kōlāla-nāḍa-
 prabhu-Mukkaṇṇa-jīya-Soṇṇa-gaṇḍa-Yirigi-ṣeṭṭiyaru svasti śrī abhinava-Kailā-
 savāda Tendatṭi-Maḍivāḷada srī-Mūlasthāna-dēvarige srīman-mahā-prabhu-
 Yirigi-ṣeṭṭiyara makkalu Bayiri-ṣeṭṭiyaru koṭṭa-dharmma-śāsanada kramav
 entendre Nikarili-Chōla-maṇḍalavāda Kōlāla-nāḍa Tendatṭi-samīpada Maḍiva-
 ḷavanū ā-Maḍavalakke saluvanta gadde-beddalū-tōṭa-tuḍake-vīṭalu-ayalu-guyalu
 akshīṇa-āgāmi-nidhi-nikshēpa-jala-pāshāṇa-vṛiksha-bhāvigaḷu-sahita ā-Maḍava-
 ḷavanū sarvamānyavāgi śrī-Mūlasthāna-dēvarige āṅga-raṅga-bhōga-amṛitapaḍi-
 vaibhavakke dhārā-pūrvakadim ā-chandrārka-sthāyiyāgi koṭṭevu (usual final
 verses)

84

At the same place.

śubham astu śrī vijayābhyudaya Śālivāhana-śaka-varusha 1466 neya Krōdhi-
 samvatsarada Śrāvaṇa-śuddha 15 lu srīman-mahārājādhirāja paramēśvara srī-
 vīra-pratāpa-Sadāśiva-Dēva-Rāya-mahārāyaru prithivī-rājyam geutam yiralu
 avara pālana... .

85

At Pemmasēṭṭihaḷḷi (same hobli), on a stone at the village entrance.

Sidhārti-nāma-saṁvatsara-Śrāvaṇa-ba 5 Bhānuvārā namma vajīratanaḍā
sīme . hāsina Saradāra-Khānaravaru Kottanūra ḍaḷavāyi Vire-gauḍana komāra
Lūnge-gauḍaṇige Pemmasēṭṭihaḷḷi-grāma sarvamānya koṭṭadu śāsana-patra Śāli-
vāhana-śaka 1661 ralu putra-pāraparya anubhavisōdu.

86

At the same place.

(Telugu characters.)

śrīmatē Rāmānujāya namaḥ Viśu-saṁvatsaram 12 yalu srīman-Nalān-chakra-
varti Venkaṭāchāryulayyavārīki Śrīraṅga-Rāyaluvāru Pemmasēṭṭihaḷḷi-grāmaṁ
dhārā-pūrvakaṅga yichitimi śilā-śāsanam śrī

87

At Stālār (same hobli), on a rock called Kāliguṇṭe-baṇḍe.

Bilāmbi-saṁvacharadali Sōmavārādali Baṣeṭiya komāra Bayire-Ṣeṭiyaru Lakimi-
bavina Jambukaḍi-Mappanakaru Kasmīra śrī-Sargaki-voḍala-Sataya-Dēpayyage
puṇyavāgi bhūmi-danava yidana vaḍeyava.

88

At the same village, on a stone in the north-east.

Raktākshi-saṁvatsara-Āshāḍha-sudda. .-rallū śrīmatu Kottanūra-ḍaḷavāyi Bha-
dre-gauḍana kere kaṭṭukōḍige-hola kham ayigu ||

90

On copper plates in possession of the śyānabhōga of Narasāpura.

(I b) svasti jitam bhagavatā gata-g[h]ana-gag(h)anābhēna Padmanābhēna srīmaj-
Jāhnavēya-kulāmala-vyōmāvabhāsana-bhāskaraḥ sva-khaḍgaika-prabhāra-khaṇ-
ḍita-mahā-silā-stambha-labdhā-bala-parākramō dāruṇāri-gaṇa-vidāraṇōpala-
bdha-vraṇa-vibhūṣhaṇa-vibhūṣitaḥ K(h)āṇvāyana-sa-gotraḥ srīmat-Koṅguṇi-
varmma-dharmma-mahādhīrājāḥ tasya putraḥ pitur anvāgata-guṇa-yuktō
vidyā-vinaya-(vinay a)viḥita-vṛittas samyak-prajā-pālana-mātrādhigata-rājya-
pra(II a)yōjanō vidvat-kavi-kāñchana-nikashōpala-bhūtō nīti-śāstrasya vaktri-
prayōktri-kuśalō Dattaka-sūtra-vṛittēḥ prañētā srīman-Mādhava-mahādhīrājāḥ
tat-putraḥ pitri-paitāmaha-guṇa-yuktō'nēka-chāturdanta-yuddhāvāpta-
chatur-udadhi-salilāsṽdita-yaśāḥ śrīmadd-Harivarmma-mahādhīrājāḥ tat-

putrô dvija-guru-dêvatâ-pûjana-parô Nârâyana-charaṇānudhyâtaḥ śrīmad-
 Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryambaka-charaṇāmbhō[ru]ha-rajah-
 pavitrikṛitôttamāṅgaḥ sva-bhuja-bala-parākrama-kraya-kṛita-râjyaḥ Kali-
 yu (II b)ga-bala-paṅkāvasanna-(d)dharmma-vṛishôddharaṇa-nitya-sannaddhaḥ
 śrīmān Mâdhava-mahâdhirâjaḥ tat-putraḥ Kadamba-kula-gagana-gabhasti-
 mālinaḥ Kṛishṇavarmma-mahâdhirâjasya priya-bhâginēyô vidyâ-vinayâtiśaya-
 paripûritântarâtmâ niravagraha-pradhâna-śauryyô vidvatsu prathamagaṇya[h]
 śrīmān Koṅguṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijṛimbhamâṇa-śakti-
 trayah Ândari-Âlattûr-pPoruḷare-Pelnagarâdy-anêka-s(h)amara-mukha-makha-
 huta-prahata-śûra-purusha-paśûpahâra-vighasa-vihastikṛita-Kṛitântâgni-mu-
 khaḥ Kirâtârjjuniya-paṅchada(III a)śa-sargga-tikâkârô Durvvinîta-nâmadhēyas
 tasya putrô durddânta-vimardda-vimridita-viśvambharâdhipa-mauli-mâlâ-maka-
 randa-puñja-piñjarikriyamâṇa-charaṇa-yugala-naḷinô Mushkara-nâmadhēyah
 tasya putraḥ chaturddaśa-vidyâsthânâdhigama-vimalamatih viśêshatô'navâ-
 šêshasya nîti-śâstra-vaktri-prayôktri-kuśalô ripu-timira-nikara-nirâkaraṇôdaya-
 bhâskarah Śrîvikrama-prathama-nâmadhēyah taśya putraḥ anêka-samara-
 sampâdita-vijṛimbhita-dvirada-radana-kuliśâbbighâta-vraṇa-samrûdha-bhâsvad-
 vijaya-lakshana-lakshmîkṛita-viśâla-vakshasthalah samadhigata-sakala-śâ-
 strârthta-tatvah samârâdhita-trivarggô niravadya-charitah pratidinam abhi-
 varddhamâṇa-prabhâvô Bhûvikrama-nâmadhê(III b)yah api cha ||

nânâ-hêti-prahâra-pravighaṭita-bhaṭôrah-kavâṭôththitâsrig-
 dhârâsvâda-pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê |
 saṅgrâmê Pallavēndran narapatim ajayad yô Viḷandâbbhidhânê
 râjâ Śrîvallabhâkhyas samara-śata-jayâvâpta-lakshmî-vilâsah ||
 tasyânujô nata-narēndra-kirîta-kôti-
 ratnârka-dîdhiti-virâjita-pâda-padma[h] |
 Lakshmyâ svayam-vṛita-patir nNava-Kâma-nâmâ
 sishta-priyô'ri-gaṇa-dâraṇa-gîta-kîrtih ||

tasya Koṅgaṇi-mahârâjasya Śivamârâpara-nâmadhēyasya pautraḥ samavanata-
 samasta-sâmantha-makuta-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-
 khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyana-charaṇa-(IV a)nihita-
 bhaktih śûra-purusha-turaga-nara-vâraṇa-ghaṭa-saṅghaṭṭa-dârûṇa-samara-śirasi
 nibitâtma-kôpô bhîma-kôpah prakata-rati-samaya-samanuvarttana-chatura-
 yuvatî-jana-lôka-dhûrttô loka-dhûrttah su-durddharânêka-yuddha-mûrdhni
 labdha-vijaya-sampad ahita-gaja-ghaṭa-kêsarî râja-kêsarî | api cha |

yô Gaṅgānvaya-nirmmalâmbara-tala-vyâbbhâsana-prôllasa[n]-
 mârtaṇḍô'ri-bhayaṅkaraḥ śubha-karah san-mârgga-rakshâkaraḥ |
 saurâjyam samupêtya râja-samitau râjan guṇair uttamaih
 râjâ Śrîpurushaḥ chiram vijayatê râjanya-chû(IV b)dâmanih ||
 Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagnyah
 prâjyaiśvaryyê Balârir bahu-mahasi ravis s[v]a-prabhutvê Dhanêśah |

bhūyô vikhyāta-śaktiḥ sphuṭataram ak[h]ila-praṇabhājām vidhātā

Dhātṛā sṛiṣṭa-prajānām patir iti kavayô yaṁ praśamsanti nityam |

sa tu prati-dinam pravṛtta-mahā-dāna-janita-puṇyāba-mukharīkṛta-mandirō-
daraḥ Śrīpuruṣa-prathama-nāmadhēyaḥ Prithivī-Koṅgaṇi-mahārājaḥ tat-putraḥ
pratāpa-vinamita-sakala-mahīpāla-mauli-mālā-lālita-charaṇāravinda-yugalō
nija-bhuja-virājita-niṣita (5th plate is missing)

(VI a)kṛitaḥ || api cha

*jāṭānām saṅghātair iha bhuvi kṛitōnyūna-vipadām

kalānām kshôdô budha-jana-hitô . . naya-parah |

guṇānām śuddhānām api niyatam utpatti-bhavanam

nṛipānam nētā yaḥ kavir iti mataḥ kāvyā-kuśalaḥ ||

guru-charana-sarōja-vinamana(h)-pavitrikṛitōttamāṅgaḥ Mudugundūr-nnāma-
grāma-praviṣṭa-Rāshṭrakūṭa-Chālukya-Haiḥaya-pramukha-pravīra-sanātha-
Vallabha-sainya-vijaya-vikhyāta-prabhāvaḥ śrī-Śivamāra-Dēvaḥ | tasya bhrātā
Vijayāditya[h]

tasmād abhūt suta-varô jagatô hitāya

tējô-hatānya-timirô nuta-Rājamallaḥ |

bhūbhṛichchhirô-nihita-pāda-virājamānô

rājāmbudhēr iva śaśi sakalam gatôghaḥ ||

śrī-Rājama(VI b)lla-dvitiya-nāmā Satyavākyaḥ tat-putraḥ api cha

*chāpôn mukta-śarôtkaraugha-varshē chaṇḍāsi-vidyut-tatô

kôpôddāma-gajendra-nīla-jaladē rakta-pravāhē sanē |

bhīmē yudda-ghanāgamē haya-mahā-vâtē ripūn ūrjitam

rājā Rāmaḍu-nāmni yas samajayā rājāgraṇi līlayā ||

śrī-Nītimārgga[s] tat-putraḥ api cha |

tasyābhūd bālya ēva kshiti-bharaṇa-sahô yauvarājya-prapannaḥ

putraḥ śrī-Rājamallaḥ śaśi-viśada-yaśô-ruddha-dik-chakravālāḥ ||

Lakshmyā svēchchhā-vṛitativāt patir akhīla-dharā-maṇḍalasya pratāpa(h)-
pradhvastārāti-varggas sakala-guṇa-nidhir vṇandinām kalpa-vṛikshaḥ ||

śrī-Satyavākya-Pe(VII a)rmānaḍigaḥ prithivī-rājyam geye Śakābdam eṇṭu-
nūra irppatta-nālkaneya Phālguna-māsada śukla-pakshada pañchamī-dinam
Budhavāram Rôhiṇī-nakshatram āgē udaka-pūrvvakam dattam | Kamuṅgaṇeya
Kaḍahura-bhaṭāra-sishyar Uttanindipurī-maṇḍala-bhaṭārara śishyantiyar
kKamuṅgaṇe-kantiyargge Polmada Haḍade-nandākara magan Ayyammade-
nandākara magam Tenandāka-gādeyam Kaṇṇamaṅgaladoḷ vasadi māḍisi ā-
basadige koṭṭa maṇṇu basadiya paḍuvaṇa eḷe-dōṇṭamum paḍuvaṇa-toṇeya
Mūḍagaṇeya posa-dōṇṭamum keṇeya keḷage tembelattapaḷla-kālani mū-
gaṇḍuga-vede || Sottiyūr-Ereyama(VII b) Dammayyana maga Śrīvarmmayya
Kaṇṇamaṅgaladoḷ basadi māḍisi . . koṭṭa maṇṇu basadiya poragaṇa pittil

* So in the original.

dôṇṭamum *tembâladolū engola-vede Eḷenomme-Divyaaya magam Ayyapanam-meyana kotta maṇṇu basadige paḍuvana teṅga-tôṇṭamum temvoladol nâlgola-vede paḷḷa-kaḷani

sarvvân êtân bhâvinah pârththivêndrân
bhûyô bhûyô yâchatê Râma-dêvah |
samânyô'yaṁ dharmma- šêtur nṛipânâṁ
kâlê kâlê pâlaniyô bhavadbbih ||

91

At the same village, on the wall of the Bânêśvara temple.

(Grantha and Tamil characters.)

Šakarai-yâṇḍu 99 . svasti śrī Kô-v-Irâjakêšari-pammarâna šakkiravattigaḷ śrī-Kulôttuṅga-Šôḷa-dêvarkku yâṇḍu êlâvadu Nigarili-Šôḷa-maṇḍalattu Kaivâra-nâṭṭu Velli-yûr âna Jananâta-ch-chatuppêdi-maṅgalattu Kumârândai Kâṭṭamai-yanna Iru. .ḍi-Šôḷa-Mâyalatti Velli-yûr-t-toṛu mîṭṭu ûr aḷiyâmai kâṭṭu sva-ggastar ânâr avar magan Kêttirapâlanan Irumuḍi-Šôḷa-Mâyalatti kal niṛutti-nân. Kuvaḷḷâla. šala.

92

At Bellûr (Narasâpura hobli), at the doorway of the Kaṇvêśvara temple.

(Grantha and Tamil characters.)

švasti śrī Šakarai-yâṇḍu âyirattu-irunûṛru-orupatt-onṛu šeṅṛa Kaliyuga-varusha nâlâyarattu-muṇûṛru-tonṇûru šeṅa nâl sârvabhûma-chakravatti śrī-Pôšâḷa-vîra-Râmanâda-dêvarkku yâṇḍu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-mâsam mudal svasti śrī-Bhujabala-Vîra-Nârâyaṇan Toyyakura-nâṭṭu-maṇḍalakan Aṇṇan-aṅkakâṛa nâlêrgaṇḍan Šômanâ-dêvar magan Gaṅgâdarena Velli-yûr âna śrī-Viṣṇuvaddhana-chaturvêdi-maṅgalattu śrī-Kailâsam-âna Tiru-k-Kambišvaram-uḍaiya nâyanârkkum śrī-Mûlastânam-uḍaiyârkkum uchchi-samddhi amudupaḍi nâḷi arišiamudu-ševvippadâga Kaivâra-nâṭṭu Ambaḍakki paṅgu kâllu Velli-yûrillê onnâ .diyâl uḷḷa yirai antarâyamum sarvamâniyamum uḍaiyârkku viṭṭôm k-Kaṅgâdaranena

93

At the same place.

(Grantha and Tamil characters.)

.hita śrīman-mahâmaṇḍalêśvara Tribhuvanamalla Talaikkâḍu Koṅgu Naṅgaliy-Uchchangi Vanavasi Pânuṅgal Peḷvalaṅ-gonḍa Bhujabala-

* So in the original.

Vira-Gaṅga-pratāpa śrī-Nārasimha-Pōṣaḷiśvara pritevi-rājyam-panṇi arulāṇiṅka
Sarvajit-saṁvatsarattu Âḍi-mmāsattu irubattēḷān-tiyadiy-āna Nāyarṟu-k-kiḷa-
mai nāl Kaiyṁvâ.....

94

At Bellūr (Narasāpura hobli), on a stone at the entrance of the Kaṇvēśvara temple.
Śaka-varusha 1328 mēle Vyaya-saṁvatsara-Mārgaśira-su 15 Guruvārayandu
sōma-grahaṇa-puṇya-kāladali śrīman-mahā-pradhāna Bommaṇṇa-daṇṇāyakara
kumāra Dēva-Rāyara dharma-nirūpadim śrī-Vishṇuvardhana-chaturvēdimāṅga-
lavāda Bellūra Sōmaya-dēvarige aṅga-raṅga-bhōga-amṛita-paḍige Kannara-
Dēva-Rāyaru koṭṭa Bellūra sthālada Bayiḷanakunṭe emba haḷli â-Dēva-Rāyaru
biṭṭa Sujilahallīyanu î-yaraḍ-ūrige saluva chatus-sīmeyanu gadde-beddalu-tōṭa-
tuḍike-nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-âgāmi-muntāgi ashta-bhōga-tēja-
svāmyavanu dhāra-pūrvakavāgi â-chandrārka-sthāyiyāgi biṭṭaru â-nirūpadim
Duḷi-Niḍivarāṇiyara maga Malidēvirāṇiyaru â-sīmeya dēvara sthānikadalu
sthānikara mane-modalāda madavāḷike salu..rāya-kāṇike sunka teravāḷike
saha sarvamâ..â-dēvara.... gaḷu teruva vibhūti....

95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Pōṣaḷa-vīra-Rāmannāta-dēvaruku yāṇḍu muppatt-iraṇḍāvadu Vyaya-
saṁvasarattu Mārgaḷi-māsattu Velliyyūr āna śrī-Vishṇuvaddhana-ch-chaturvēdi-
maṅgallattu śrī-Kailāsam (sam)-udaiyyārkkum śrī-Mūlastānam-udaiyarkum
Aiyān-aṅkakāra tuḍārāṭṭa Śavāṣi-nāyan maga.. nna Gaṅgaperumāl-
enna iv-ūrūl ennōpādil. Kailāsam-udaiyarkum śrī-Mūlastāna-udaiyarku
dhānam viṭēn viṭṭa iraiyaiy māṇināgavanāgal g-Gamkai-karai kurā-paṣuvai
korana pāvatiḷē pōvān

96

At the same place.

(Grantha and Tamil characters.)

svasti śrī Irājarāpurattu Kuṟukkaiy-udaiyār magāḷai.choha.kēttara-viṭṭāl
Ponnāṇḍāl ik-kōyir-palliyyirai-Nāchchiyārai ugandarūlavittu tiru-kalliyāṇam-
paṇṇuvittu amudu-paḍi nitta.nāliy-ariṣiyāl śelvadāgaum Paṅgini-Uttiram
grāma-pradakṣhaṇam eḷundaru..

98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī sārva-bhuvana-śakavattigal Pōṣaḷa-vīra-Rāmanāta-dēvaṅku yāṇḍu
muppat-onṟāvadu Tāraṇa-varuṣattu Mārgiḷi-mādam aṅjān-tiyadi Velliyyūr ā

śrī-Vishṇuvaddhana-śaturvēdi-maṇalattu nāyanār Vāvanda-perumālukku Tokkaraī-śāniyena tiru-viḷakkuy uḍal āga viṭṭa kuḷi ārarai āraṇaiyum kuḷakkaraiyir-k-kālukku kuḷakku kku mēṭku Irāyurargalukku teṭku śandrādityavarai šella kaḍavad-āga viṭṭēn Neḍuṅgal-ēri kilē Villiyārukku iru-kaṇḍaga-k-kalāni śandrādityavarai šella-kaḍavadu Ādittagoṇḍan-ēri vaḍakuḍaiilē ēḷu-kuḷagam Nellikirai Šāmāṇḍai kuḍaṅgai padinañi-guḷagamum Vālavanda-perumālukku māṇṇinavan Geṅgaiy-karaiil kurāl-paṣuvai konṇāḍai kaḍavan

99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-orunūṇṇuy-irubadu-onṇu šenṇa nāl Kaliyugam nālāyirattu sārva-bhuvana-śakkaravatti śrī-Poyśāḷa-vīra-Rāmanātha Sarvadhāri-varusham Kāttigai-mādam śrī-Bhujabala-Vīranukku nāṭṭu maṇḍalika Aṇṇa tiru-amudu-paḍikk-uḍal-āga Ambaḍakkikku ivv-ūrillē di munṇu tōṇi iv-ūra in-nāyanār Vālavanda-perumālukku tiru-amudu-paḍikkum āga viṭṭēn inda dhammattai karaiyil kurāl-paṣuvai konṇāṇ paṭṭudu paḍuvargal n

100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahāmaṇḍalēśvara Tripuvanamalla Talaikkāḍu Koṅgu Naṅgili Gaṅgapāḍi Nulambapāḍi Uchchaṅgi Vanavaṣi Pāṇuṅgal koṇḍa Bhujabala-VīraGaṅga Jaganēkamalla śrī-Nārasimha-Poyśāḷa-dēvan prativirājjyam-panṇiy-arulāniṇka Nigarili-Šōḷa-maṇḍalattu Kaiyvāra-nāṭṭu Velliyūr-āna śrī-Vishṇuvaddhana-śatuppēdi-maṇalattu Tigupelikōyilān śi-Nāraśiṅga-Viṇṇagara n viṭṭa vṛitti onṇu śabaiyār viṭṭa vṛitti onṇu Mādēva-ṣeṭṭi koṇḍu viṭṭa vṛitti onṇu ivv-ūr Bhāgasuvāmi Pērāyiram-uḍaiyān-bhaṭṭan Brāhmaṇi Āḷvanaṅgai-śāni Veṇṇaiḱkāmayarūḷiya-v-Emberumānukku tiru-p-paḍimāṇṇukku viṭṭa vṛitti arai iv-vṛitti araiyum Śrīmuka-saṁvatsarattu Šittiraimādattil tiru-p-Puṇarpūṣatti-nāl kuḍuttadu idil ivv-Āḷvanaṅgai-śāni kuḍutta ivv-arai-bhāgamum Bhāva-sama . ttilē Periyapiḷḷai sannidhiyilē śrī-Vaiṣṇavar-ōḍuṅḡḍa ivaḷ koḷundan

100 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1302 kku mēl šellāniṇṇa Raudri-varusham Arpaṣi-mādam 13 tiyadi svasti śrī Velliyūr-āna śrī-Vishṇuvaddhana-śaturvēdi-maṇalattu

perumât Vālavanda-perumāl kōvilil nambimār Vālavanda-perumāl Periya-perumāl Śiṅgar ullittār ivv-ūril Śirappaṇṣāri Nallapillai magan Maṇḍala-puruṣarukku ik-kōvilil tiru-p-paṇi-nimittam-āga-k-kēttiram periya-ēri Kēṣa-vapillai-t-talaiyiṭṭu Oḍaiyār-pallattukku-t-terṅku Śenbekayanukku terṅku kollai-yum .lai manaigalil mēlaiy-agamum sarvamāṇiyam-āga udakam-p-paṇi-k-kuḍuttōm śandirāditta-varai šella-k-kaḍavadu idukku alla eṇṇavan kural-paṣuvaṇi-k-konṇān-āga kaḍavan

101

At the same place.

(Grantha and Tamil characters)

svasti samasta-vijaya-praśasti-sahitar-āna śrīman-mahā-maṇḍalēśvara harirāya-vibhāṭa bhāshakku tappuva rāyara gaṇḍa ubhaya-samudrādhipati śrī-vīra-Bukkaṇṇa-uḍaiyar kumarar Kampaṇṇa-uḍaiyar prithivi-rājyam-panṇāṇiṅka-ivar aramanaikku sarva-nirvāhakan Abhaṅga-Garuda-Nārāyaṇa-Chakrakola-vijaya-chūḍāmaṇi Duggaṇṇan Śakābdam 1284 kku mēl šellāninṇa Šōbhakrit-varushattu Āni-māsattu pūrva-pakshattu Uttirattādiyum Velli-(ki)kḷamaiyum Dvādaśiyum peṇṇa nāl Velli-yūr-āna śrī-Vishṇuvaddhanas-chaturvēdi-mamkalattu perumāl Vālavanda-perumālukkku inda Velli-yūr sthā.....naṅjai puṇjai nāl-p-pārkk-ellaiyill ullānūvum mēl-pon stāvara makka-tirai im śakkirai.....kku pūrvāyam apūrvāyam ullāduvum maṇṇum eppēppaṭṭa pala-varivum ullūr-p-pulattil ullā prāpti naṅjai puṇjai nal-p-pāl-ellaiyum sarvamāṇyam-āga...inda Vālavanda-perumālukkum Villiyarkum tiru-v-ārādhanai tiru-viḷakku amudu-paḍi ṣattu-p-paḍi nṛitta-gīta-vādyā.....kkum sarvamāṇyam-āga viṭṭōm

102

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1215 yidin mēl šellāninṇa Vijaya-samvatsarattu Aippiṣi-māsam 2 m tiyadi svasti śrī-pratāpa-chakravatti śrī-Pōṣaḷa-vīra-Vallāḷa-dēvar kumārar Narasiṅga-pa-daṇṇāyakkar kumarar Vallapa-daṇṇāyakkar Velli-yūr-p-perumāl Vālavanda-perumālukkku pramāṇam-panṇi kuḍutta paḍi Kanyaṇār Alaikkku strī-dāyamā tanta Kēṣava-p-pillai...Allai-pakkal nām koṇḍa kuḷi onṇukku on oṇṇkāl-panam āga pon pattukku koṇḍa paṇṇu onṇukkum aḍaitta Velli-yūr yērikil tōṭṭa-k-kūṇṇil kuḷi 8.talai-iḍu iraṇḍām-iḍu mūṇṇu-iḍu nālām-iḍu shambrantam Tollappai-kuṭṭai maṇṇum iv-ūr-k-kuṭṭai Kaḍalli-kuṭṭaigal iv-ūr-kollai-manai iv-ūril kiḷ-nōkkina kiṇaṇum mēl-nōkkiya maramum ip-paṇṇu oṇṇukkum varum prāptigaḷu maṇṇum āgāmi-āna gō-bhū-hiraṇṇyādi-sakala-prāptigaḷum ip-pon pattum pon aṇa kuḍuttu maṇṇ uṇa koṇḍa-p-paṇṇu onṇum

ip-paṅgu onṛum Vālavanda-perumālukku amudu-paḍi šāttu-p-paḍi tiru-viḷakku-kku uḍal āga viṭṭôm Vallappa-dañṇâyakkar

103

At Talagunda (same hobli), on Kaṇigala-baṇḍe.

Krôdhana-saṁvatsarada Phālguna-su 1 Budhavâradalu Chimarasara maga Chokkarasanu mâḍisida mējagali

104

At Achaṭṭanahalli (same hobli), on a stone to the west of the Nāgalakere bund.

śubham astu svasti śrī jayābhyudaya-Śaka-varša 1350neya Kīlaka-saṁvatsarada Vayiśākha-šu 15 lu śrīmatu Lakhaṇṇa-Voḍayaru Āśvalāyana-sūtrada Ātrēya-gôtrada Ruku-śākheya Siṅgarasara makkalu Annadātagalige goṭṭa dharmasāsana Muḷavāyi-rājyakke saluva Beḷḷūra sīmeyalu nimma Danakani-dēviya kaṭṭida kereyanu Vayiśākha-šu 15 lu Tuṅgabhadrā-tīradalu heruha. śrī-Vīrūpāksha-dēvara sannidhiyalu Dēva-Rāya-mahārāyarige dharmav āgabēk endu sahiranyôdaka-dāna-dhārâ-pūrvakavāgi koṭṭevāgi â-kerē-kelage nīru harivashṭu gadde yidakke saluvanta holana ashta-bhōga-tēja-svām̐ya-sahitavāgi â-chandrâr-ka-sthāyi āgi sukhadi bhōgisudu yidan aḷidava.

105

At Garuḍanapāḷya (same hobli), on a stone to the west of the tank.

svasti śrī Śakābda 1312 mēle Kali-yuga sanda 4491 myālē salluva Pramôḍūta-saṁvatsarada Āsvija-ba 30 lu uparāga-sūrya-grahaṇa-kāladalli biṭṭa dharmma svastī śrī-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukka-Rāyara komāra chatuṣ-samudrādhipati Harihara-Rāya su-prītadi rājya-māḍuvallī śrīmatu kantikāra-rāyara gaṇḍa Nāgaṇṇa-Voḍeyarige saluva Nigarīli-Chōḷamaṇḍala-dakṣhiṇa-Dvārāvativāṭa-vṛikshāśraya-sēvitam appa Kōḷāla-nāḍa Mantriguṇḍiyāda Lakṣmīnātapuravanu śrīmatu Hibbare-Lakumayya-Nāyaka hākidda dharmma Kōḷāla-nāḍa prabhugaḷu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šeṭṭi paṭṭaṇasvāmiyu mattu iddanta dharmma-purusharu mukhyavāgi â-Lakṣmīnātapurake saluva chatuṣ-sīmeyola-gaṇa gadde-beddalu-yēta-yereyalu guyyalu (stops here)

106 (a)

At Kolar, on the outer wall of Saptamātrike temple.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-Nila-maḍantaiyum pōr-Šaya-p-pāvaiyuṇ-Jīrt-tani-ch-chelviyun-tan-perun-tēviyar āgi inb-uṛa neḍu-tuyal-ūliyuḷ Idaituṛai-

nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavâsiyum ūḷli-ch-chûl-madit-Koḷippâkkaiyum naṇṇaṅk-arum-araṇ-Manṇaikkaḍakkamum poru-kaḍal-Īlatt-araiṣar-tam-muḍiyum âṅg-avan-dêviyar-ôṅg-eḷil-muḍiyum munn-avar-pakkal Tennavan vaitta ūntara-muḍiyum Intiran-âramum teṇḍirai-Īla-maṇḍala-muḷuvadam eri-paḍai-k-Kêraḷan muraṁmai-yir-chûḍum kuladanam-âgiya palar-puḡaḷ-muḍiyum ūṇ-gadir-mâlaiyuṇ-jaṅg-aḍir-vêlai-t-tol-peruṇ-gâvaṅ-pala paḷan-tivuṇ-jeruvir-chinavil-irubattorukâl-araiṣuḡalai kaṭṭa Paraṣurâman mēvaruṇ-Jânti-mat-tiv-araṇ-karudi iruttiya ūṁboṇṇiru-t-tagu-muḍiyum mâ-p-poru-daṇḍâr-konḍa Kô-p-Parakēṣari-pammar-âna uḍaiyâr ūṛi-Râjēntira-Sôḷa-dēvarkku yâṇḍu eṭṭâvadu ūḷa-maṇḍalattu Uyyakkoṇḍâr-vaḷa-nâṭṭu-t-Tiraimûr-nâṭṭu-ch-Châṭta-maṅgalattu-ch-Châttamaṅgalam-uḍaiyân Araiyan Râjarâjan-âna Vikkiramâ-ūḷa-ch-Chôḷiyav-araiyar Nuḷambapâḍiy-âna Nigarili-ūḷa-maṇḍalattu-k-Kuvalâ-la-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyârku ūṇdirâḍitta-vaṅa erikka-kaḍavad-âga vaiyṭṭa tiru-nundâviḷakku onṅukku vaiyṭṭa ūvâ mûvâ nall-erumai aiṇṇum ivai it-tēvarai ârâḍikkum ūva-Brâhmaṇar Kauṣika-gôṭṭirattu-ch-Chornapuḷiya-num Vinakkâlanum ivv-iruvaruṇ-gaiyḱkoṇḍu erikka-kaḍava tiru-nundâviḷakk-onṅu idu pam-Mâhēṣvarar rakshai

106(b)

At the same place.

(Grantha and Tamil characters.)

svastī ūṛi Ko-Râjakēṣari-pammar-âna uḍaiyâr ūṛi-Râjarâja-dēvarkku yâṇḍu 22 âvadu Gaṅgâsâyarattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyârku-t-ta... chche...na pambuṅama...it-tēvarai ârâḍikkum ūva-Brâhmaṇan Kauṣikan... ḷiṭṭa bhattān kaiyyil dhârai-aṭṭi-k-kuḍutt-arulina dēvādānam Kuvalâla-nâṭṭu Araiyyûrai sarva-bâdhâ-parihāram-âga-k-kuḍutt-arulīnâr

106(c)

At the same place.

(Grantha and Tamil characters.)

.....yâṇḍu 10.....2.1 nâl Nigarili-ūḷa-maṇḍalattu-k-Kuvalâla-nâṭṭu Pâkkam.....in-nâṭṭu-k-Kuvalâlattu-p-Paḍâriyârku vēṇḍum nivantaṅḡalukku yâṇḍu 12.vadu.....iruppad-âga dēvādānam-âga puḡunta kēḷvi variyil iṭṭa paḍi.....

106(d)

At the same place.

(Grantha and Tamil characters.)

.....pala-paṇi-nivanta-k-kâṛarkku mâḍâpattiyam Kannâṭa...onṅukku nel tûṇi-p-padakk-âga...nûṛ-arupadinukku nel nûṛ-epbadin kalam tiruvâ-

râdanai-šeyyu . . . hmaṇan Gautama-gôttiran Mâraśiṅga-baṭṭanukku nāl onru-
 kku nel padakkâga nāl munnû . . . nukku nel aṟupadin kalam-agappada kâṣu
 iraṇḍukku nel aiṇ-galanê-tûṇi-p-padakku pa . . hâra-mâṇigaḷ nālvarukku nāl
 onrukku aiṇ-nāli-y-âga nāl munnûṟṟukku nel eḷupatt-aiṇ-galam-agapada viṣa . .
 . . l kâṣu araiy-âga kâṣu iraṇḍukku nel aiṇ-galanê-t-tûṇi-p-padakku tiru-maṇjaṇa-
 nîr vaip . . oruvanukku nāl onrukku nel nânâli . ga nāl munnûṟṟ-aṟupadi-
 nukku nel padinaiṇ-galam tiruppalli-t-tâmam paṟittu-t-tiruppalli-t-toṅgal-
 iḍuvâr iruvarkku nāl onrukku-p . . nel nânâli-y-âga nāl munnûṟṟ-aṟupa . . ku
 nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêṛâl nel kkuṟuṇiy-âga nāl
 munnûṟṟ-aṟupadinukku nel ttonṇûṟṟu-kka . . . gappada viṣam pêṛâl kâṣu onṟâga
 kâṣu mûṇrukku nel eṇ-kalanê-mukkuṟuṇi tiru-nantavana-k-kuḍigal iruvarkku-
 p-pêṛâl nel kuṟuṇiy-âga nāl munnûṟṟ-aṟupadinukku nel aṟupadin kalam yôgi-
 nigal nāl . . . kku-p-pêṛâl nel nânâli-y-âga nāl munnûṟṟ-aṟupadinukku nel aṟu-
 padin kalam yôgêṣvarar nālvarukku-p-pêṛâl nel aṟu-nâli . . . ga nāl munnûṟṟ-aṟu-
 padinukku nel ttonṇûṟṟu-k-kalam Bhayirava-mudalivi-Râjênta-k-Kalyuga
 -Bhayiravanukku nāl onrukku nel padakk-âga nāl munnûṟṟ-aṟupadinukku
 nel aṟupadin kalam Bhayiravar mûvarkku-p-pêṛâl nel kkuṟuṇiy-âga nāl mun-
 nûṟṟ-aṟupadinukku nel ttonṇûṟṟu-k-kalam uvaichchan talaipparai-kotṭuvân
 oruvanukku nāl onrukku nel kkuṟuṇi-nāli-y-âga nāl munnûṟṟ-aṟupadinukku
 nel naṟpatt-aṇigalam mattalaṇ-goṭṭuvâr iruvarkkuṇ-gaṟaḍigai-kotṭuvân oru-
 vanuṇ-jêgaṇḍai-kotṭuvân oruvanun-gaimmaṇi-kotṭuvân oruvanum ſaṅgut . .
 ûduvar iruvarum âga âḷ eḷukku-p-pêṛâl nel nânâli-y-âga nāl munnûṟṟ-aṟu-
 padinukku nel nûṟṟ-aiṇ-gala kambâḍaviyan oruvanukku neṟ-kuṟuṇiy-âga nāl
 munnûṟṟ-aṟupadinukku nel muppadin kalam naḍavavan oruvanukku nāl
 onrukku nel kkuṟuṇi-iru-nāli-y-âga nāl munnûṟṟ-aṟupadinukku nel mupatt-
 eḷu-kalanê-t-tûṇi-p-padakku gappada viṣattukku-k-kâṣu onrukku nel iru-kalanê-
 iru-tûṇi-k-kuṟuṇi karaṇan oruvanukku nāl onrukku . . . y-âga nāl munnûṟṟ-
 aṟupadinukku nel muppadin-kalam-agappada viṣaṇ-gâṣu onrukku nel iru-
 kalanêy-iru-tûṇi-k-kuṟuṇi dêvar-aḍiyâr peṇḍugal irupattu-nālvarukku-p-pêṛâl
 nel aṟu-nāli-y-âga nāl munnûṟṟ-aṟupadinukku nel aiṇṇûṟṟu-nâṟpadin kalam tiru-
 madaippalikk kuṣa-kûlam ulliṭṭu veṇ . . nî . . ũ-guṣavan oruvanukku nāl onrukku
 nel nânâli-y-âga nāl munnûṟṟ-aṟupadinukku nel padin-aṇgam pariṣaṭṭam-
 vâṭṭum karaṇgolli oruvanukku nāl onrukku nel nânâli-y-âga nāl munnûṟṟ-aṟu-
 padinukku nel ppadinaiṇ-galam jôdishan-jolluvân oruvanukku nāl onrukku
 nel . . ruṇiy-âga nāl munnûṟṟ-aṟupadinukku nel muppadin kalam-agappada
 viṣaṇ-gâṣu onrukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi vyâkaraṇamum yâmaḷa-
 mum vakkâṇippân oruvanukku nāl onrukku nel kkuṟuṇiy-âga nāl munnûṟṟ-
 aṟupadinukku nel muppadin kalam agappada viṣaṇ-gâṣu onrukku nel ru-
 kalanêy-iru-tûṇi-k-kuṟuṇi dêvakammi oruvanukku nāl onrukku nel kkuṟuṇiy-
 âga nāl munnûṟṟ-aṟupadinukku nel muppadin kalam kôyil-ppudukkum

tachchan oruvanukku nāl onṟukku nel kkuṟuṇiy-āga nāl munnūṟṟ-aṟupadinukku nel muppadin kalam || āga ippaḍi niva... śeydamaikku ivai puravu-varitinaik-kalattu mugaveṭṭi Nirupa-śikāmaṇi Viḷuppa...yann eḷut...ivai Vira-śikāmaṇi muvēnta-vēḷānn eḷuttu || svasti śrī

107

At the same place.

(Grantha and Tamil characters.)

svasti śrī Irattapāḍi-ēlarai-ilakkamuṇ-gonḍu Kollāpurattu jaya-stamha-nāṭṭi Pērāṟṟaṇ-garai Koppattu Āhavamallanai aṇjuvitt-avan ānaiyuṇ-gudiraiyum peṇḍir baṇḍāramuṇ-gaikkoṇḍu vijaya-abishēkam-paṇṇi vīra-śiṅgāśanattu viṟṟ-irund-arulīna Kō-p-Parakēśari-pammar-āna uḍaiyār śrī-Rājēnta-dēvarkku yāṇḍu mūṇṟāvadu Vijaiya-Rājēnta-maṇḍalattu-k-Kuvalāla-nāṭṭu-k-Kuvalāḷalattu-p-Piḍāriyār piḍaligaivāriyāl yāṇḍu mūṇṟāvadu nāl eṇbattāṟu-varai kūḍi mudal-āna paṣu-naḍai uru aṟupattu-mūṇṟum daṇḍanāyaka-kāṅgaṇi Śōḷa-maṇḍalattu Pāṇḍi-kulāśaṇi-vaḷa-nāṭṭu Viḷa-nāṭṭu Taṇḍaṅḡurai Taṇḍaṅḡurai-udaiyān Veṭṭan Paṇchanedi-vāṇan-āna Madurāntaka-t-Tamiḷ-pperaiyān nilaiyuru-k-konḍu śandirāditta-vaṟa erippad-āga it-tēvarai āṛādikkum Śiva-Brāhmaṇar Kauśika-gōttirattu Śaṅkaran Tiyaṁbakan-āna Būpālarāja-Brahma mārāyanum Ālan Māraśiṅgan-āna Rājaparākkirama-Brahma mārāyanum erippad-āga vaitta tiru-nuntāviḷakku iraṇḍu ip-paṣuvāl vanda ākka-p-perukkam taṅgalidāga-vum ip-pariṣu vaitta tiru-nundāviḷakku iraṇḍu ivai pam-Māhēśvarar rakshai ||

108

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni viḷaṅgum-i...ku...na.tan tōḷum vālun-tuṇaiy-ena-kKeḷi...nai kaḍantu Vayirāgarattu-kkuṇjara-kkuḷām pala vāri aṇjali-Śakkaragoṭṭattu-tTārāvaraśanai-ttikku nigāḷa-ttirai-konḍ-arulī arukkan-udaiya-ttiśaiyil irukkuṇ-gamalam-anaiya Nila-magaḷ-tannai munniv-an-nāl tiru-Māl-ādi-kkeḷil-āgi yaḍu-ttanav-iyāduṇ-jaliyāvagaiy-inid-eḷuttu-t-tan kuḍai-niḷalil-inb-uṟa irutti tigiriyum puliyun-tiśai-toṟu naḍātti-p-pugaḷun-tarumamum....niṟutti vīramun-tiyāgamu mānamuṇ-garuṇaiyum urimai...yāttala nigāḷa jayamun-tānum viṟṟ-iruntu kulamaṇi-makuṭa muṟaiyir-chūḍi-t-tan kaḷal tārādivar śūḍa-ch-chēṅgōl Nāva...m puvitoṟum naḍāttiya Kō-Rājakeśarivarman-āna...ḍayār śrī-Rājēnta-Śōḷa-dēvarkku yāṇḍu iraṇḍāvadu adikāri...ḷa-maṇḍalattu-k-Kāliyūr-kkottattu-p-Pembuliyūr-nāṭṭu-p-Pāṇḍiyampākkattu-p-Pāṇḍiyampākkam-udaiyār Ambala-van Tiruppontaiyār-āna Vīra-śikāmaṇi-mūvēntavēḷār Vijaiya-Rājēnta-maṇḍalattu-k-Kuvalāla-nā...ttu-p-Piḍāriyār kōyilin-uḷḷāl ttiru-ch-churṟu-maṇḍapattu-k-kōyir-karuma-mārāyar...runtu it-tēvar dēvaḍānam-āna ūṟgaḷāl

vanta mādai nell-ākki it-tēvarkkum patipādamūla-ppattūḍaiya...pala-pani-
 nivantakkārkum nivantañ-jeydapaḍi uṇḍō-v-enṟu it-tēvarkku māḍāpattiyañ-
 jeygiṟa Kannāṭaka-panḍitaraiyum patipādamūla-ppattūḍai-p-paṇchāchāriya-
 t-tēvakammigalaiyuñ-gēṭka uḍaiyār śrī...la-dēvarkku yāṇḍu iraṇḍāvadu-
 varaiyum nivantañ-jeydad-illaiy-enṟu šolla mēṟpaḍiyārgalaiyum puravu-vari-
 tiṇai-kaḷattu mugavētti...yūr-k-koṭṭattu Araṇinilai Mummūḍi-Šōla-Nallūr 1..
 vēḷān Kaṇbu...māna Nirupa-śikāmaṇi Vilupparaiyanai vaiyttu-kkoḍa...tu adi-
 kārigaḷ Vīra-śikāmaṇi-mūvēnta-vēḷar nivantañ-jeydapaḍi dēvadānam kuṟuṇi nel
 māḍai nūṟṟ-enbattēḷē-mūnṟu-mā|| Parakkamballi māḍai irunūṟṟu-iraṇḍē-mākāṇi||
 ...ṟaiyūr māḍai patt-araiyē- oru-māva...kalai...mānṟan pa...ennūṟṟ-orupaṭto
 ... lāga aiññūṟṟ-orupattēḷē-mūnṟu-mākāṇiyināl māḍai onṟukku kāṣu iraṇḍ-āga
 kāṣu āyirattu-muppattu-nālēḷum-mā-v-araṅku kāṣ-onṟukku Rāja..... nellu.
 ira.ṭit..nellu iraṇḍāyirat...nē-tūṇiyināl kalañ-galanē-tūṇi-nānāḷi vāsi...ṟṟi
 Arumolidevan marakkālāl nellu iraṇḍāyiratt-enṟūṟṟu-nāṟpattu-mukkalanēy-
 iru-tūṇi-mukkuṟuṇikkum nivantañ-jedapaḍi|| Virabhadra-dēvarku sa...onṟukku
 tiru-v-amudariṣi nānāḷiyum kaṟiyamu iraṇḍum aḍaikkāyamudu nālum
 Brahmāṇiyārkkku santi onṟukku tiru-v-amudariṣi nānāḷiyum kaṟiyamudu
 iraṇḍum aḍaikkāyamudu iraṇḍum ilaiyamudu nālum Iṣvariyaṅkkku santi
 onṟukku tiru-v-amudariṣi...kaṟiyamudu iraṇḍum aḍai.....ṇḍum ilaiyamudu
ārkkku santi onṟukku tiru-v-amudariṣi nānāḷiyum kaṟiyamudu iran-
 ḍum aḍaikkāyamudu iraṇḍum ilaiyamudu nālum Vaiyishṇaviyaṅkkku santi
 onṟukkn tiru-v-amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum aḍaikkāyamudu..
 ..ilaiyamudu nālum Vārāhi.....yamudu iraṇḍu aḍaikkāyamudu
 iraṇḍum ilaiyamudu nālum Indrāṇiyārkkku santi onṟukku tiru-v-amudariṣi
 nānāḷiyum kaṟiyamudu iraṇḍum aḍaikkāyamudu iraṇḍum ilaiyamudu nālum
 śrī-Chā.....ḍēṣvariyaṅkkku santi onṟukku tiru-v-amudariṣi nā.....kuṟuṇi-
 nānāḷiyum arda-yāmattukku tiru-v-amudariṣi nānāḷiyum santi nālukku kaṟiya-
 mudu eṭṭum aḍaikkāyamudu eṭṭum ilaiyamudu padināṟum Gaṇapatiyār
 Arumukkiya...tu.....ārkkku santi onṟukku tiru-v-amudariṣi nānāḷiyum.....
 .ḍaikkāyamudu iraṇḍum ilaiyamudu nālum Mūlasthānattu Chāmuṇḍēṣvari-
 yaṅkkku santi onṟukku tiru-v-amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum
 aḍaikkāyamudu iraṇḍum ilaiyamudu nālum Yōgēṣvariyaṅkkku santi onṟukku
 tiru-v-amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum....m ilaiyamudu nālum
 Kshētrapāla-dēvarkku santi onṟukku tiru-v-amudariṣi nānāḷiyum kaṟiyamudu
 iraṇḍum aḍaikkāyamudu iraṇḍum ilaiyamudu nālum Mahāśāstāvukku tiru-v-
 amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum aḍaikkāyamudu iraṇḍum ilaiya-
 mudu nā.....kkku tiru-v-amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum aḍai-
 kkāyamudu iraṇḍum ilaiyamudu nālum Sūrya-dēvarkku santi onṟukku tiru-
 v-amudariṣi nānāḷiyum kaṟiyamudu iraṇḍum aḍaikkāyamudu iraṇḍum ilaiya-
 mudu nālum āga dēvargalukku nāl onṟukku.....munūṟṟ-aṟupadinukku tiru-

v-amudariši irunûṛṛ-ēlupadin-kalattināl irand-añjākki nel arunurṛ-ēlupattain-galam kaṛiyamud-onṛukku nel ulakk-āga nāl onṛukku nel kuṛuṇi-oru-nāli munnûṛṛ-arupadinu . . muppattu-mû ṛukku aḍaikkāyamudu muppattâr-āga nāl munnûṛṛ-arupadukku aḍaikkāyamudu pannîr-āyirattu-toḷāyiratt-arupadukku aḍaikkāyamudu pattukku nel nāli-y-āga padin-mukkalanê-tûṇi-p-padakku nāl onṛukku ilaiyamudu oru . . . nāl munnû kku-t-toḷāyirattu-irupadukku ilaiyamud-irupadukku nel nāli-y-āga nel padin-mukkalanê-tûṇi-p-padak-āga dēvargaḷukku ôr-āṭṭaikku nellu elunûṛṛu-muppattain-galanêy-iru-tûṇi-k-kuṛuṇi uttaram-ayana . . . nti nāl gaikku kalaṣattin kiḷ aṭṭa nel tûṇi ariši nânāli-yāl nel kuṛuṇi snapana-dravyam vēṇḍuvana kolḷa-k-kāṣu kâlukku nellu iru-tûṇiy-iru-nāli piradāna-kumbaṇ-jûḷa-p-puḍavai onṛukku-k-kāṣu arai . . . kku nellu tûṇi-oru-nāli perun-tiru-v-amudariši tûṇi . . . ṇḍ-añjākki nel kalanê-mukkuṛuṇi kaṛiyamudu nālukku nel-iru-nāli aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukku nel nânāli Yôgini-Yôgēśvara-pûjaikku mattiya-pānam iru-kalattukku nel kala . . tûṇiyināl irand-añjākki nel iru-tûṇi-p-padakku . . kāṣu kâlê-araikkâlukku nel kalanê-munnāli dakṣhaṇam-ayana-samkrānti nāl snapanam āḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa nel tûṇi ariši nânāli-yāl nel kuṛuṇi piradāna-kumbaṇ-jûḷa-p-puḍavai onṛukku kāṣu araikkâlukku nel tûṇi-oru-nāli snapana-dravyaṇ-golḷa-k-kāṣu kâlukku nel iru-tûṇi-iru-nāli perun-tiru-v-amudukku ariši tûṇi-p-padakkinnāl irand-añjākki nel . . kalanê-mukkuṛuṇi kaṛiyamudu nālukku nel-iru-nāli aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukkum nel nânāli Yôgini-Yôgēśvara-pûjaikku mattiya-pānam iru-kalattinnāl neṛ-kalam ariši tûṇiyināl irand-añjākki nell-iru-tûṇi-p-padakku āḍ-onṛinnāl kāṣu kâlê-araikkālināl neṛ-kalanê-munnāli sūrya-grahaṇattu nāl snapanam-āḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa nel tûṇi ariši nânāli-yināl nel kuṛuṇi . . . mbaṇ-jûḷa-p-puḍavai onṛukku kāṣu araikkâlukku nel tûṇi-oru-nāli * snapana-dravyattukku vēṇḍuvana kolḷa-k-kāṣu kâlukku nel iru-tûṇi-iru-nāli perun-tiru-v-amudukku ariši tûṇi-p-padakkinnāl irand-añjākki nel kalanê-mukkuṛuṇi kaṛiyamudu nālukku nell-iru-nāli aḍaikkāyamudukkum ilaiyamudu nârpadukkum nel nânāli Yôgini-Yôgēśvara-pûjaikku mattiya-pānattukku iru-kalattukku neṛ-kalam ariši tûṇiyināl irand-añjākki nell-iru-tûṇi-p-padakku āḍ-onṛukku-k-kāṣu kâlê-araikkâlukku neṛ-kalanê-munnāli Kārtigai-k-Kārtigai nāl snapanam āḍi aruḷugaikku kalaṣattin kiḷ-aṭṭa ne . tûṇi ariši nânāli-yināl neṛ-kuṛuṇi piradāna-kumbaṇ-jûḷa-p-puḍavai onṛukku-k-kāṣu kâlukku nel tûṇi-oru-nāli snapana-dravyam vēṇḍuvana kolḷa-k-kāṣu kâlukku nell-iru-tûṇi-iru-nāli perun-tiru-v-amudukku ariši tûṇi-p-p . . kināl irand-añjākki neṛ-kalanê-mukkuṛuṇi kaṛiyamudu nālukku ne . . l-iru-nāli aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukkum nel-iru-nāli viḷakkida eṇṇai padinnālikku eṇṇai nālīkku neṛ-padak-āga neṛ-kalanê-iru-tûṇi

* The succeeding portion of this inscription is by mistake printed as No 112 a in the Tamil text.

Yôgini-Yôgêśvara-pûjaikku mattiya-pânam iru-k..tukku neṟ-kalam ariśi tûṇiyinâl iraṇḍ-añjâkki nell-iru-tûṇikku.....ṇṟukku-k-kâśu kâlê-araikkâlukku neṟ-kalanê-mûnâli ôr-âṭṭai-nâlil Ševvây. .ṟukku nâl onṟukku-t-tiru-v-amudariśi kuṟuṇiyum balikku ariśiy-iru-nâliyum Astradêvarkku-t-tiru-v-amudariśiy-iru-nâliyum tirunâl onṟukku ariśi kuṟuṇi-nânâli-y-âga nâl aimbattiraṇḍukk-ariśi aṟu-kalanê-tûṇi-p-padakkinnâll-iraṇḍ-añjâkki neṟ-padināṟu-kalanê-mukku-ṟuṇi nâl onṟukku-k-kaṟiyamudu iraṇḍukku nel-iru-nâli-y-âga nâl aimbatt-iraṇḍukku nel tûṇi-p-padakku-nânâli nâl onṟukku aḍaikkâyamudu nâlâga nâl aimbattiraṇḍukku aḍaikkâyamudu irunûṟṟ-eṭṭukku neṟ-padakk-aññâli nâl onṟukku ilaiyamudu eṭṭâga nâl aimbattiraṇḍukku ilaiyamudu nânûṟṟ-orupatt-âṟukku nel padakk-aññâli aṅgâra-balikku nâl onṟukku âd-onṟâga nâl aimbattiraṇḍukku âḍ-aimbattiraṇḍu âḍ-onṟukku kâśu kâlâga kâśu padinmûṇukku kâś-onṟukku nel iru-kalanê-iru-tûṇi-k-kuṟuṇi-y-âga nel muppattaiṇ-galanê-iru-tûṇi-k-kuṟuṇi bali-pôdu. . pattu-viḷakkukku nâl onṟukku eṇṇai uriy-âga nâl aimbattiraṇḍukku eṇṇai irupattāṟu-nâli eṇṇai nâlîkku neṟ-padakkâga nellu nâr-kalanê-tûṇi kanniyâ-pûjaikku-p-peṇ-piḷaigal eḷuvarkkum Vikkêśvara-mâṇi oruvanukkum nâl onṟukku ariśi kuṟuṇiy-iru-nâli-y-âga nâl aimbattiraṇḍukku ariśi aiṇ-galanê-aiṇ-guṟuṇiyinâl iraṇḍ-añjâkki ne-padinmukkalanê-tûṇi-p-padakku-nânâli nâl onṟukku-k-kaṟi nâ.lukku nel nânâli-y-âga nâl aimbattiraṇḍukku nell-iru-kalanê-padakku nâl onṟukku veṟuṅgâya padinâr-âga nâl aimbattiraṇḍukku veṟuṅgâ yaṇṇûṟṟu-muppatt-iraṇḍukku nell-iru-tûṇi-p-padakku-munnâli-uḷakku nâl onṟukku veṟṟilai muppattiraṇḍ-âga nâl aimbattiraṇḍukku veṟṟilai âyiratt-aṟunûṟṟ-aṟupattu-nâlukku nell-iru-tûṇi-p-padakku-munnâli-uḷakku ôr-âṭṭai-nâlil tiṅgal-sam-krānti pattukku samkrānti onṟukku-t-tiru-v-amudariśi kuṟuṇi-nânâli-y-âga nâl ppattukku-t-tiru-v-amudariśi kalanê-mukkuṟuṇiyinâl iraṇḍ-añjâkki nel mukkalanê-kuṟuṇi-nânâli nâl onṟukku kaṟiyamudu iraṇḍukku nel nâli-y-âga aiñ-ñâli nâl onṟukku aḍaikkâyamudu iraṇḍâga nâl ppattukku aḍaikkâya-mudu irupadukku nell-iru-nâli nâl onṟukku ilaiyamudu nâlâga nâl ppattu-kku ilaiyamudu nârpadukku nel iru-nâli tiṅgal tirunâl tiruviḷâ-p-pann-iraṇḍukku nâl onṟukku tiru-v-amudariśi padakk-âga nâl panniraṇḍukku tiru-v-amudariśi iru-kalattinâl iraṇḍ-añjâkki nel aiṇ-galam nâl onṟukku kaṟiyamudu nâlukku nel iru-nâli-y-âga nâl panniraṇḍukku nel mukkuṟuṇi nâl onṟukku aḍaikkâyamudu nârpatteṭṭukku nel nânâli-muḷakku nâl onṟu-kku ilaiyamudu eṭṭâga nâl panniraṇḍukku ilaiyamudu tonṇûṟṟ-âṟukku nel nânâli-muḷakku nâl onṟukku tiru-viḷakku eṇṇai nânâli-yâga nâl ppann-iraṇḍukku eṇṇai nârpatteṇṇâliḷukku nell-eṇ-kalam Yôgini-Yôgêśvara....nâl onṟukku mattiya-pânam iru-kalattukku neṟ-kalam-âga nâl ppanniraṇḍukku neṟ-panniru-kalam nâl onṟukku ariśi tûṇiy-âga nâl panniraṇḍukku ariśi nâr-kalattinâll-iraṇḍ-añjâkki neṟ-padinkalam nâl onṟukku âḍ-onṟâga nâl

ppanniraṇḍukku āḍ-onṟukku kâṣu kâlê-raikkâl-âga-k-kâṣu nâlaraiḥku
 neṟ-panniru-kalanê-tûṇi-nânâli Paṇḡuni-Uttira-t-tirunâ..vîlâ-v-eḷuntaruḷa-
 t-tiru-k-koḍi ēṟugaikku-t-tiru-muḷaiyaṭṭa-p-pâligaiy-ida-kkîḷ-aṭṭa neṟ-kuṟuṇi
 ariṣi nâliyinâl nel iru-nâli Šâmuṇḍâ-kumbaṇ-jûḷa-p-puḍavai onṟukku-k-kâṣu
 araikkâlukku nel tûṇi-oru-nâli tiru-v-amudariṣi iru-nâlikku nel aiṇ-nâli
 kaṟiamudukkum āḍaikkâyamudukkum ilaiyamudukkum nel nâli tiru-k-
 koḍikku-p-panniru-muḷa-p-puḍavai onṟukku-k-kâṣu araikku nellu-kkalanê-mu-
 nnâli dhvajam-eḷuduvâṇukku kâṣu araikkâlukku nel tûṇi-oru-nâli āṣariya-
 nukku uḍaiyum uttiriyamum ida-p-puḍavai iraṇḍukku-k-kâṣu kâlukku
 nell-iru-tûṇi-iru-nâli tiru-nayana-môksham-paṇṇu...kku dakṣhaṇaikku-k-kâṣu
 araikkâlukku nel tûṇi-iru-nâli Dhvaja-dēvaṟḥku-k-kalaṣattin kîḷ aṭṭa nel
 nânâli Dhvaja-dēvaṟḥku nâl onṟukku-t-tiru-v-amudariṣi iru-nâliy-âga nâl
 ēḷukk-ariṣi kuṟuṇiy-aṟu-nâliyinâl iraṇḍ-aṇjâkki nel tûṇi-oru-nâli nâl onṟu-
 kku āḍaikkâyamudu iraṇḍu ilaiyamudu nâlum-âga nâl ēḷukku āḍaikkây-
 amudu padinâlum ilaiyamudu irupattettukkum nel munnâli nâl onṟukku-k-
 kaṟiyamudu onṟukku nel ulakk-âga nâl ēḷukku nel nâli-muḷakku...ṟum
 nâlukku Dhvaja-dēvaṟḥku āḍu onṟukku-k-kâṣu kâlukku nel iru-tûṇi-iru-nâli
 dhvajam-iḷichchu-nâl āḍ-onṟukku-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâli Astra-
 dēvaṟḥku-ch-chârṭti aruḷa-p-pariyaṭṭam onṟukku-k-kâṣu araikkâlukku nel
 tûṇi-oru-nâli santi onṟukku-t-tiru-v-amudariṣi iru-nâliy-âga santi iraṇḍukku-
 t-tiru-v-amudariṣi nânâliy-âga nâl ēḷukku ariṣi mukkuṟuṇi-nânâliyinâl iraṇḍ-
 aṇjâkki nel iru-tûṇi-aṟu-nâli santi onṟukku-k-kaṟiyamudu onṟâga santi
 iraṇḍukku-k-kaṟiamudu iraṇḍukku nel uriy-âga nâl ēḷukku nel munnâli-uri
 tiruvîlâ-v-aṟaiṇâṇukku-p-puḍavai onṟukku-k-kâṣu kâlukku nel iru-tûṇiy-iru-
 nâli ēḷânâl-t-tiruvîlâv-eḷukka-t-tiru-muḷaiy-aṭṭa-p-pâligai-k-kîḷ aṭṭa nel
 kuṟuṇi ariṣi nâliyinâl nel iru-nâli Šâmuṇḍâ-kumbaṇ-jûḷa-p-puḍavai onṟukku
 kâṣu araikkâlukku nel tûṇi-oru-nâli tiru-v-amudukku ariṣi iru-nâlikku nel
 aiṇ-nâli kaṟiyamudukkum āḍaikkâyamudukkum ilaiyamudukkum nel nâli
 Šâmuṇḍâ-hômattukku santi onṟukkum uriy-âga santi iraṇḍukku ney nâliy-âga
 nâl ēḷukku ney ēḷu-nâlikku neṟ-kalanê-padaḥku hôma-chcharu onṟukku ariṣi
 iru-nâli âga santi iraṇḍukku ariṣi nânâli âga nâl ēḷukku ariṣi mukkuṟuṇi-
 nânâliyinâl iratṭi nel ēḷu kuṟuṇi ēḷukkum porikkum toraikkum nâl onṟukku
 neṟ-kuṟuṇiy-âga nâl ēḷukku nel ēḷu kuṟuṇi hômattukku nâl onṟukku āḍu
 onṟâga nâl ēḷukku āḍu ēḷâga āḍu onṟukku kâṣu kâl-âga kâṣu onṟê-mukkâli-
 nâl nel nâṟ-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâli Nava-dēvataiga...kku santi
 onṟukku pērâl tiru-v-amudariṣi iru-nâliy-âga santi iraṇḍukku ariṣi tûṇi-
 nânâliy-âga nâl ēḷukku-t-tiru-v-amudariṣi iru-kalanêy-eḷu-kuṟuṇi-nânâliyinâl
 iraṇḍ-aṇjâkki nel aṟu-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâli nâl onṟukku-k-kaṟiy-
 amudu iraṇḍukku nel nâli âga nâl ēḷukku nel mukkuṟuṇi-nânâli nâl
 onṟukku...kkâyamudu muppattâr-âga nâl ēḷukku āḍaikkâyamudu irunûṟṟ-

aimbattettukku aḍaikkāyamudu pattukku nel nāliḻ-āga nel mukkuḻuṇi-oru-nāli-
 muḻakku nāl onṛukku ilaiamudu eḻupattiraṇḍ-āga nāl ēlukku ilaiamudu aiññūṛṛ-
 orupatt-āṇukku ilaiyamudu irupadukku nel nāliḻ-āga mukkuḻuṇi-nānāli-muḻakku
 šārtti aruḻa-p-puḍavai onbadinukku-k-kāšu onṛē-araikkālukku nel mukkalanē-
 kuṛuṇi-oru-nāli šārtti aruḻa-t-tirukkāppu nāl onṛukku-p-pon mūṇṛu mañjā-
 ḍikku-k-kāšu araiyināl neṛ-kalanē-tūṇi-nānāli bali-checharuvukku santi
 onṛukku ariši iru-nāliḻ-āga santi iraṇḍukku ariši nānāliḻ-āga nāl ēlukku
 ariši mukkuḻuṇi-nānāliyināl iraṇḍ-añjākkī nel iru-tūṇi-aṛu-nāli nitta-hōmam-
 paṇṇuvān oruvanukku dakṣhaṇai nāl onṛukku-k-kāšu araikkāl-āga nāl ēlukku-
 k-kāšu mukkalē-araikkālināl. . . l . . . lanē-tūṇi-eḻu-nāli nitta-t-tiruvilāv-eḻuntaru-
 lum nāl santi onṛukku-t-tiru-v-amudariši padakk-āga santi iraṇḍukku-t-tiru-v-
 amudariši tūṇiḻ-āga nāl ēlukku-t-tiru-v-amudariši iru-kalanē-tūṇiḻināl iraṇḍ-
 añjākki nel aiñ-galanē-iru-tūṇi-p-padaku nāl onṛukku-k-kaṛiyamudu iraṇḍu-
 kku nel iru-nāliḻ-āga nāl ēlukku neṛ-kuṛuṇi-aṛu-nāli nāl onṛukku aḍaikkāy
 amudu eṭṭāga nāl ēlukku aḍaikkāyamudu aibat. . . nāl nel aiñ-ñāli-uri nāl
 onṛukku ilaiy amudu padināṛ-āga nāl ēlukku ilaiy amudu nūṛṛ-orupa. . . ṇḍi
 nāl nel aiñ-ñāli-uri tiruvilāv-eḻuntarulum iḍattu tiru-vilakk-erikka nāl
 onṛukku eṇṇai padināliḻ-āga nāl ēlukku eṇṇai eḻupadināli eṇṇai nālikku
 neṛ-padakk-āga neṛ-padinoru-kalanēy-iru-tūṇi kaputtirttam āḍi arulumpōḍu
 sāttiy-aruḻa-p-puḍavai onṛukku-k-kāšu araikkālukku nel tūṇi-oru-nā. . . tirtt. .
 . ḍi šārtti aruḻa-p-pariyatṭam onṛukku-k-kāšu araikkālukku nel tūṇi-oru-nāli
 Brahmatvam-paṇuvān oruvanukkum mantra-japam-paṇuvān oruvanukkum
 stōtram viṇṇappañ-jeyvān oruvanukkum pērāl dakṣhaṇaikku-k-kāšu kālum
 Irukkuvēdi oruvanukkum Sāmavēdi oruvanukkum Yaśurvēdi oruvanukku
 dakṣhaṇaikku-p-pērāl kāšu araikkāl-āga kāšu onṛē-araikkālukku nellu mukka-
 lanē-kuṛuṇi-oru-nāli tiruvilāvil šēvittārum āḍināṛkkum pāḍināṛkkum prasā-
 ḍaṇ-guḍukka-p-pariśattaṇ-golḻa-k-kāšu nālukku neṛ-padinoru-kalam mātiru-
 šanti šeyya-t-tiru-muḻaiy-aṭṭa neṛ-padakku toraiyum uluntum ulḻiṭṭu vēṇḍuvana
 kolḻa neṛ-padakku pōḍāḍikkum iḍattu kan. . . yāv-oruttikku savvāpara. . . tukku-
 p-pon arai-k-kaḻaṇjukk-k-kāšu onṛukku nel iru-kalanēy-iru-tūṇi-k-kuṛuṇi
 uḍukka-k-kaṛai onṛukku-k-kāšu kālukku nel iru-tūṇi-iru-nāli bhēri-vēṭṭikka-
 p-puḍa. . . . nṛukku. . . . šu kālukku nel iru-tūṇi-oru-nāli bhēri-kkīl aṭṭa neṛ-
 kuṛuṇi. šā-kkoḍikku-p-puḍavai onṛukku-k-kāšu araiyināl nel kalanē-tūṇi-
 nānāli bali iḍa āḍu onṛukku-k-kāšu. . . lukku nel iru-tūṇi-iru-nāli tiru-v-amu-
 dukku santi onṛukku ariši iru-nāli āga nāl ēlukku-t-tiru-v-amudariši kuṛuṇi-
 aṛu-nāliyināl nel tūṇi-munnāli santi onṛukku kaṛiyamudu onṛukku nel
 ulakk-āga nāl ēlukku nel nāli-muḻakku santi onṛukku aḍaikkāy amudu
 iraṇḍāga nāl ēlukku aḍaikkāy amudu padinālukku nel nāli-uri santi onṛukku
 ilai amudu nālāga nāl ēlukku ilai amudu iru. . . tteṭṭukku nel nāli-uri
 santi onṛukku-t-tiru-vilakku onṛukku eṇṇai oru šēviḍ-āga nāl ēlukku eṇṇai

oru-ševīḍ-āga nāl ēlukku eṇṇai ālākkē-iru-ševīḍukku nel iru-nāli-uri yāga-
 śālayīl irukkum Śāmuṇḍā-kalaśam onṇum nava..mbaṅgaḷum irukkum
 śayana-vēḍikai mēl aṭṭa nel padakku ariśi nānāliyināl neṟ-kurūṇi kumbaṅ-
 jūla-p-puḍavaikku-kkāśu onṇ-araikku nel nāṟ-kalanē-kurūṇi-nānāli nāl onṇukku
 nantāvilakku onṇukku eṇṇai ulākk-āga nāl ēlukku eṇṇai nāl-muḷakkinnāl
 nel mukkurūṇi-nānāli kumba-devataigaḷ padinmarkkum Astra-dēvarkkum
 santi onṇukku-ppērāl tiru-v-amudariśi iru-nāli-y-āga nāl onṇukku ariśi
 padakku-nānāli-y-āga nāl ēlukku-ttiru-v-amudariśi kalanē-am-gurūṇi-nānāli-yi-
 nāl iraṇḍ-aṅṇākki nel mukkalānē-ēlu-kurūṇi-aṟu-nāli santi onṇukku-kkariy-
 amudu iraṇḍukku nel nāli-y-āga nāl ēlukku nel ēlu nāl santi onṇukku
 āḍaikkāyamudu irupattiraṇḍ-āga nāl ēlukku āḍaikkāyamudu nūṟṟ-aiym-
 . .ttu-nālukku. . .ruṇi-ēlu-nāli-uri santu onṇukku ilai amudu nāṟpattu-nāl-
 āga nāl ēlukku ilai amudu munnūṟṟ-eṭṭukku neṟ-kurūṇi-ēlu-nāli-uri śiru-kālai-
 ppalukku ariśi iru-nāli-yum madhyāna-balukku ariśi iru-nāli-yum udira-balukku
 āḍu onṇum antiyampōdu arkki. . balukku ariśi iru-nāli ardha-yāma-balukku
 ariśi iru-nāli-yum āḍu onṇum āga nāl ēlukku ariśi kurūṇi-y-āga nāl ēlukku
 ariśi ēlu-kurūṇiynāl ner-kalanē-aṇ-gurūṇi. . nāl āḍu padinālināl āḍu
 onṇukku-k-kāśu kāl-āga-k-kāśu mūṇṟ-araiynāl nel onbadin-kalanē-ēlu-
 kurūṇi-nānāli graha-śāntikkum arputa-śāntikkum nāl onṇukku āḍu onṇāga
 nāl ēlukku āḍu ēlināl kkāśu onṇē-mukkālukku nel nāṟ. .lanē-iru-tūṇi-k-kurūṇi-
 aṟu-nāli balipōdu piḍattu-ppiḍivilakku iraṇḍukku eṇṇai muḷakk-āga nāl
 ēlukku eṇṇai aṇ-ñāli-ulākkinnāl nel iru-tūṇi-p-padakku-nānāli nava-hōmattukku-
 ch-charu onbadukku nāl onṇukku ariśi padakk-iru-nāli-y-āga nāl ēlukk-ariśi kala-
 nē-mukkurūṇi-aṟu-nāliyināl nel mukkalānē-mukkurūṇi-mun. .li hōmattukku
 nāl onṇukku ney nānāli-uri-y-āga nāl ēlukku ney muppattoru-nāli-uriyināl
 ney nālukku neṟ-padakk-āga nel aṇ-galanē-mukkurūṇi Śāmuṇḍā-hōmattukku
 nāl onṇukku āḍu onṇāga nāl ēlukku āḍu ēlināl āḍu onṇukku-k-kāśu kāl-āga
 kāśu onṇē-mukkālīnāl nel nāṟ-kalanē-iru-tūṇi-k-kurūṇi-aṟu-nā. . .yamu. . .śikku
 nāl onṇukku-p-perunti tiru-v-amudariśi kurūṇi-y-āga nāl ēlukku tiru-v-amud-
 ariśi kalanē-mukkurūṇiynāl iraṇḍ-aṅṇākki nel mukkalānē-kurūṇi-nānāli nāl
 onṇukku-kkariy-amudu irandukku ne. iru-nāli-y-āga nāl ēlukku neṟ-kurūṇi-
 aṟu-nāli santi onṇukku-ttiruvilakku iraṇḍ-āga santi mūṇṟukku tiruvilakk-
 āṟukk-eṇṇai ālākkē-iru-ševāḍ-āga nāl ēlukku eṇṇai nāl-iru-ševitṭukku neṟ-
 padakk-oru-nāli samāptiyil erumaiy-eṭṭu erumai onṇukku-k-kāśu iraṇḍukku
 nel aṇ-galanē-tūṇi-p-padakku. .paśuvukku āḍu onṇukku-k-kāśu kālīnāl nel
 iru-tūṇi-iru-nāli. . .nya-vadaikku āḍu onṇukku-k-kāśu kālukku nel iru. .ṇi-iru-
 nāli muttirāśāriyanukku uḍaiyum uttiriyamum iṭṭa puḍavai iraṇḍukku-k-
 kāśu araikku neṟ-kalanē-tūṇi-nānāli dakṣhaṇaikku-p-pon mukkaḷaṇṇjukku-k-
 kāśu āṟukku nel ppadināṟu-kalanē-tūṇi-p-padakku šū. .nukku uḍaiyum uttiri-
 yamum-iḍa-p-puḍavai iraṇḍukku-k-kāśu araikku neṟ-kalanē-tūṇi-nānāli uḍaiy-
 um utti. . .mum-iḍa-p-p. . .iraṇḍukku-k-kāśu araikku neṟ-kalanē-tūṇi-nānāli

idu irattippu dakshanaï-p-pon kalañjukku-k-kāšu iraṇḍukku nel aiñ-galanê-tûni-p-padakku bali-iḍum āśāriyanukku uḍaiyum uttiriyamum-iḍa-p-puḍavai iraṇḍukku-k-kāšu nālukku nel iru-tûni-iru-nāli dakshanaïkku-p-pon kalañjukku-k-kāšu iraṇḍu..nel aiñ-galanê-tûni-p-padakku nava-hômam-panṇuvâr onbadin-markku dakshanaïkku-p-pêrâl kâšu araiy-âga-k-kāšu nāl-araïkku neṇ-pannirukalanê-tûni-nânâli śānti-ṣeyyum êlu nālum Yôgini-yôgêśvara-pûjaïkku nāl onṇukku mattiya-pānañ-galam-âga nāl êlukku mat..pānam êlu kalattuk..nel mukkalānê-tûni-p-padakku nāl onṇukku āḍ-araïy-âga nāl êlukku āḍu mûnṇ-araïkku kâšu mukkalê-araï-araikkālinal nel iru..lanê-tûni-êlu-nāli nāl onṇukku ariṣi padakk-âga nāl êlukku ariṣi kalanê-padakkinal iraṇḍ-añjākki nel iru-kalanê-iru-tûni-mukkuṇi śānti-ṣeyyum êlu nālum mû...rkkuñ...kkum pāḍināṇkum-āḍināṇkum śōṇṇukku nāl onṇukku ariṣi tûni-ppadakk-âga nāl êlukku ariṣi mukkalānê-tûni-ppadakkinal iratti.....

109 (a)

At the same place.

(Grantha and Tamil characters)

svasti śrī Tiru...vaḷara iru-Nila...ntaiyum pōṇ-Chaya-p-pāvai.....ni-ch...
perun-tēviyar-āgi inb-uṇa ne..ti.....l-Idaiturai-nāḍun-tuḍar-vana-vēli-p-
 paḍar-Vanavāṣiyuñ-jullī-śūl-madit-Koḷippakkaiyum nanṇaṇk-arum-araṇ-
 Maṇṇaikkaḍakkamum poru-kaḍal-Īlatt-araïyar-tamuḍiyum āṅg-avan-dē...
kkaṇ Tennavan vaitta śuntara-muḍiyum I.....te..rai-Īḷa-maṇḍala-
 muḷuvadum eṇi-paḍai-k-Kēraḷan muṇaimaiyir-chūduñ-guladanam-āgiya palar
 puḷaḷ-muḍiyuñ-jeṅg-adir-mālaiyuñ-jaṅg-adir-vēlai-t-tol-peruñ-gāvaṇ-pala-paḷan-
 tivuñ-jeruvir-chinavil-irupattoru-kāl araiṣuḷaḷai kaṭ.....tīv-araṇ-karu-
 di iruttiya ṣemboṇ-Tiru-t-tagu-muḍiyum bayaṅgoḍu paḷi miga Muṣaṅgiyil mudug-
 iṭṭ-olitta Jayaśiṅgan aḷapparum puḷaḷoḍum piḍiyal Irattapaḍi-ēḷarai-ilakkamum
 nava-nedi-k-kula-peru-malaigaḷum vikkarama-vīra.Śakkaragoṭṭamum mudira-
 vaḍa-vallai Madu..ṇḍalamuñ-gā-mi.....yum veñ-jilai-vīrar Pañja-p-
 paḷliyum pāṣaḍai-p-paḷana Māṣuṇi-dēṣamum ayaṇv-il vaṇ-kīrtti Āḍinagaravaiyir-
 chantiran-ṇol-kulatt-Intirāṣunai viḷaiy-amar-kaḷattu-k-kiḷaiyoḍum piḍittu-p-pala-
 danattōḍu niṇai-kula-dana-kkuvaiyuñ-gittaruñ-jeṇi-mūlai Oṭṭa-vishaiyamum
 pū...ṣēr naṇ-k-Kōṣalai-nāḍun-Tanmapālanai vemmunaï aḷittu vaṇḍ-urai-śōlai-t-
 Taṇḍabuttiyum Iraṇaśūranai muraṇ-uga-t-tākki-t-tikk-aṇai-kīrtti-t-Takkana
 Lāḍamuñ-Gōvi.....ḍu-kaḷaṇ-Chaṅgoṭṭal-Mahipālanai veñ-jamar-viḷā-
 gatt-añjuvitt-aruḷi oṇḍirai-yānai..m peṇḍir-baṇḍā.....la-neḍuñ-gaḍal-Utti..
 Lāḍamum veṇi-malar-t-tīrttatt-eṇi-punaṇ-Kaṅgaiyum alai-kaḍal-naḍuvuṭ-pala-
 kalañ-jelutti Śaṅgirāma-vijaiyōrtuṅga-panman-āna Kīḍāratt-araïyanai vār-ka-
 yam.....ṇ.....ppirakkamum ārtt-avan-aga-nagar-p-pōr-t-toḷil vāṣalili
 Viçchādira-t-tōraṇamum pottolī-punai-maṇi-p-pu...na-maṇi-kkadavamum

(ni)niṛai-śrī-Vijaiyamun-tuṛai-niṛ-Pannaiyum van-malaiyūraiṇi-ṛon-Malaiyūrum
 āḷ-kaḍal-a. .l-śūḷ Māyirudīngamuñ-galaṅgā-val-vinai Ilaṅgāśōbamun-gāpp-uṛu. .
 ppappālamu. mum viḷai-p-pain-tūr-īdai Vāḷaippandūruñ-galai-t-
 takkōr-pugaḷ talai-t-Takkōlamun-tida-māval-vinai Mādamaliṅgamun-galāmudir-
 kaḍun-tiṛal Nil.muri-dēšamun-tēnakkalā-poḷil Mānakkavāramun-toḍu-kaḷar-
 kāvar-kaḍu-muraṭ-Kiḍāramu-mā-pporu-daṇḍār-koṇḍa Kō-pParakēšaripanmar
 āgiya uḍaiyār śrī-Rājēnta-Śōḷa-Dēvaṛku yaṇḍu 22 āvadu . . Śōḷa-maṇḍalattu-
 k-Kaṅgāśāyarattu-k-Kuvalāla-nāṭṭu-k-Kuvalāḷattu - p - Piḍāriyār kōyi. . munbu
 iṭṭigaiyāl-eḍuttu ninṇadu. . űgi uḍaiyār śrī-Rājēnta-Śōḷa-Dēvar aruḷichcheyya
 eḍuppittān Śōḷa-ma. . lattU Uyyakkoṇḍār-vaḷanāṭṭu Venṇāṭṭu Amaṇakuḍiy-āna
 Kēraḷāntaka-chaturvēdi-mamgalattu Nārkkāṇa-śrī-Kriṣṇan Raman āna Rājēn-
 tra-Śōḷa-Brahmamārāyan magan Mārāyan-Arumoḷiy-āna šēnāpati Uttama-Śōḷa-
 Brahma-mārāyan ik-kōyil eḍuppittu i-dēvaṛku chantrāditya-vaṛa erikkakaḍa-
 vid-ākkī Janavārkalpagam-ennu. ta tirununtāvilakk-onṇinukku ik-kōyilil
 Šiva-Brāhma(ma)ṇan Ālan Vinaganuñ-Jaṅkaran Tiyaṁbakanum uḷḷiṭṭār-vašam
 vaitta šāvā mūvā nall-erumai ēḷu iv-viḷakku ninṇ-eriya iṭṭa nuntāvilakku
 niṛai Āyiravanadu. . kōlāl nūṛṇu - p - palam iṇṇāy - t - tirukkōyil-eḍuppittān
 Jayaṅkoṇḍa-Śōḷa-maṇḍalattu Šēṅāṭṭu-kkoṭṭattu Māṅṇūr-vāṭṭu-k-Kāṭṭumāna-
 pākkattu Brāhmaṇan Mūtta-vagaittūdan Tiruppori Ambalattāḍi Kshatrišikā-
 maṇi-vaḷanāṭṭu Velānāṭṭu Eyinaṅuḍaiyān - āna Mūtta - vagai - ttiruppaḷḷi - t-
 toṅgal - uḍaiyān Šintāmaṇi Šaṅkaran Kuvalāḷattu - p - Piḍāriyārkkku chantrā-
 ditya-vaṛa erippadāga it- tēvarai ārādikkum Šiva-Brāhmaṇar-vašam oru santi
 erippadāga vaitta šanti-viḷakku onṇu

109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī ip-piḍaṇ-ṇeyvittān Aṇḍa. . ḍaiyān Mādavan pōr-ēṇu

110

At Kōlār, on the outer wall of Kōlāramma temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paṇamēšvaran Gaṅga-kulōṇṇavan Kāvēri-vallabhan
 Nandigiri-nāthan Uttama-Śōḷa-k-Kaṅgan-āna Veṭṭummāra-Bāṇanena Kuvalāla-
 Nāchchiyār dēvadānaṅgaḷilum dēvargal dēvadānaṅgaḷilum maṇṇuñ-Kuvalāla-
 nāṭṭil-ulla dēvargal dēvadānaṅgaḷilum tiruvidaiyāṭṭam paḷḷichchantāṅgaḷilum-
 uḷḷa nila-vari avichchu-p-pāṭṭamum manai-panamum vā. . paṇamu-maṇṇuḷḷa vari-
 vugaḷum viṭṭēn it-tanmattai yaṛakkunān Gemgai-k-karaiyṇ-kurār-pašuvai-k-
 koṇṇān Piramavattiyilē viḷuvān-āga idu pan-Māhēšvara-rakshai. . šivam-astu
 aṇam-aṇiṇṇaṇ-aṇam-alladu tuṇaiy-illai

111

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēsamuñ-Gaṅgaiyuñ-Gaḍāramuñ-gonḍa Kō-Parakēsari-panmar-
 āna uḍaiyār śrī-Rājēntira-Śōḷa-Dēvar yāṇḍu 1.āvadu.240 nāl Nigarili-Śōḷa-
 maṇḍalattu Kaivāra-nāṭṭu Vikkirma-Śōḷa-purattu viṭṭ-aruḷina kōyilin-uḷḷāl
 āṭṭattu-v-velikkūḍattu eḷuntaruḷiy-iruntu Nigarili-Śōḷa-maṇḍalattu-k-Kuvalāla-
 nāṭṭu-p-Piragampalli vellān-vagaiyil mudalil yāṇḍu padinārāvaḍu mudal tavir-
 tu ivv-ūr kāni-kkaḍan nelli nūṟṟu-elupattaru-kalanē-nā-ttūṇi-p-padakku-nānāli-
 mulakkum pon nūṟṟu-muppattiru-kaḷaṇjē-mūnru-maṇjūḍiyum āru mākkāni
 yam in-nāṭṭu-k-Kuvalāḷattu-p-Piḍāriyārkkku vēṇḍum nivantañ...yāṇḍu padi-
 nārāvaḍu mudal iṟuppadāga dēvaḍānam-āga variyiliṭṭu-k-kuḍukka-v-enṟu tiru-
 vāymolintaruḷinār enṟu tirumantiravōlai Nittavinōda-vaḷa-nāṭṭu Ven
 Gaṅgaikoṇḍa-Śōḷa luttinālum tirumantiravōlai-nāyagam Gaṅgai-
 koṇḍa-Śōḷa-purattu Rājaviḷḷāḍara-pperunteruvil Śonakanśāvūr Paraṇjōti āna
 Rājēntira-Śōḷa-k-Kantiruvapperayanum Uyyakkonḍār-vaḷa-nāṭṭu Venṇāṭṭu Kēra-
 ḷāntaka-ch-charuppēdi-maṅgalattu Nārkkāṇa-mārāyan Rājarājan-āna Rājarāja-
 Brahma-mārāyanum Kōvanāchchan-āna Gaṅgaikoṇḍa-Śōḷa Aṇimuri-nāḍ-ālvā-
 num Uyyakkonḍār-vaḷanāṭṭu dayān tama-Śōḷa . . . karanum
 oppiṭṭu-p-pugunta kēlvippaḍiyē variyiliṭṭu-k-kolḡav-enṟu Uyyakkonḍār-vaḷa-
 nāṭṭu Venṇāṭṭu Kēraḷāntaka-ch-charuppēdi-maṅgalattu Nārkkāṇa-mārāyan
 Jananādanār-āna Rājēntira-Śōḷa-Brahmādirāyar ēva ivar ēvinapaḍiyē uḍan-
 kūṭṭattu adikāriḡaḷ Mummaḍi-Śōḷa-maṇḍalatt-Aṇjippontakōlai adikāriḡaḷ
 Nittavinōda-vaḷanāṭṭu Āvūr-kūṟṟattu Kiliñālūr-kiḷavar Viḍaṅgan Dēvanār āna
 Jayaṅgonḍa-Śōḷa-mūvēntavēḷārum Kshatriyaśikāmaṇi-vaḷanāṭṭu-t-Tirunaṟaiyūr-
 nāṭṭu-ch-Chembiyanalūr-uḍaiyār Ninṟān Paṭṭanārum viḍaiyil adikāriḡaḷ Ksha-
 triyaśikāmaṇi-vaḷanāṭṭu Velānāṭṭu Śirukūṟṟunallūr-kiḷavar Kollaiputtanār-
 āna Uttama-Śōḷa-p-Pallavadarayarum Uyyakkonḍār-vaḷanāṭṭu Ambar-nāṭṭu
 Perumpōḷa-uḍaiyār Kuditāṅgi Śeṭṭānārum Pāṇḍikulāśani-vaḷanāṭṭu Eyināṭṭu
 Pugaiyūnikuḍi-uḍaiyār Ālaṅḡulavan Śāṅgamaṇiyārum Arumolideva-vaḷanāṭṭu
 Tenbali-nāṭṭu Śentamaṅgalam-uḍaiyār Kuru . . .riyār-āna Kaḍārai-gonḍa-Śōḷa-
 mūvēntavēḷārum Nittavinōda-vaḷanāṭṭu Vira-Śōḷa-vaḷanāṭṭu Śentamaṅgalam-
 uḍaiyār Attikōvan-Ādittanārum . . .li-dēva-vaḷanāṭṭu Puliyūr-nāṭṭu Muruganal-
 lūr-uḍaiyār Kāḍan Gaṇavatiyār-āna Irumaḍi-Śōḷa-mūvēntavēḷārum Kshatriya-
 śikāmaṇi-vaḷanāṭṭu Paṭṭana-k-kūṟṟattu . . .lāḍagai-uḍaiyān Ninṟān Araṅganārum
 Rājēntiraśiṅga-vaḷanāṭṭu-t-Tiruvintalūr-nāṭṭu Madurāntakanallūr-uḍaiya . .
 kaḍavan Erintoḍiyār-āna Parakēsari-mūvēntavēḷārum . . .kkumdi-nāṭṭu
 Irājēntira-Śōḷa-vaḷanāṭṭu Śōḷa-Pāṇḍiya-vaḷanāṭṭu-t-Tirupputtūr . .lāchchan Va-
 santayāji śrī . . .shṇapura-Nārāyaṇa-baṭṭarum ēva-p-puravuvari-tiṇaiṇi

Râjarâja-Pâṇḍi-nâṭṭu Râjētra-Šôla-valānâṭṭu-k-Kiḷkuṇḍârū-ch-Chôlasikāmaṇi-nallûr-uḍaiyân Âṣanakampanum Šôla-maṇḍalattu Arumoli-dēva-valānâṭṭu Valivilakkûṟrattu Vikkirama-Šôla-nallûr-uḍaiyân Baladēvan Lōkaśûlāmaṇiyum puravuvaritinaikkalam Arumolidēva-valānâṭṭu Puṇaṅgarambai-nâṭṭu-k-Kuḷalûr-uḍaiyân Nâgana...yum Râjarâja-Pâṇḍi-nâṭṭu Madurântaka-valānâṭṭu Aḷarṟûr-nâṭṭu Jananâdanallûr-uḍaiyân Kaiyilāyan Ambalamum mugavetṭi innâṭṭu Muḍikoṇḍa-Šôla-valānâṭṭu Venḍaikkudî-nâṭṭu Iḷavenmai-uḍaiyân Uttaman Araṅganum Aṇṇûṟruvan Ârâvamurdum varippotta-kkaṇakku Šôla-maṇḍalattu Râjētraśiṅga-valānâṭṭu Maṇṇi-nâṭṭu-ppaṭṭam-uḍaiyân Ševûrka..puramum variyiliḍu Nittavinôda-valānâṭṭu Muḍi-chChôṇâṭṭu Vâlûva..ka..ḍayân Toṅgal Ambalamum paṭṭôlai Puḷiyaṅguḍaiyân Širiyân Venkâḍanum dēvadānam variyiliḍuvitta pura..varitinaikkalattu mugavetṭi Aṇṇûṟruvan Ârâvamudum vâṣitta varippottaga-k-kaṇakku Šôla-maṇḍalattu Râjētra-śiṅga-valānâṭṭu Innambaranâṭṭu-p-Periyaṅguḍaiyân Tiruviśalûr Kûttâḍiyum paṭṭôlai-eḷudina Pâṇḍikulâṣani-valānâṭṭu Eyil-nâṭṭu Kovvaimaṅgalam-uḍaiyân Baṭṭan Baṭṭa.....
 .. yāṇḍu padinâṟvadu nâl irunûṟṟ-enbatt-onṟinâl yāṇḍu padinâṟvadu mudal dēvadānam âga variyiliṭṭadu ivai puravuvaritinaikkalattu mugavetṭi Aṇṇûṟruvan Ârâvamudan-en eḷuttu ivai puravuvaritinaikkalattu mugavetṭi Iḷavenbai-uḍaiyân eḷuttu

112 (a)

At the same place.

(Grantha and Tamil characters.)

yāṇḍu padinonṟu nâl irunûṟṟu-eḷupadu Pûrva-dēṣamuṇ-Gaṅgaiyuṇ-gonḍa Kô-pParakēṣaripanmar âna uḍaiyâr śrî-Râjētra-Šôla-Dēvar Kāñchi-purattuk-kôyilin-uḷlâl âṭṭattu veli mēlai-maṇḍapam Râjētra-Šôlanil eḷuntaruḷi iruntu Nigarili-Šôla-maṇḍalattu-k-Kuvalâlā-nâṭṭu Paśaipāḷa kârāṇmaimiyâtchium migudi-k-kuṟaimaiyum uḷḷaḍaṅga vellān-vagaiyil mudal yāṇḍu êḷāvadu mudal tavarntu ivv-ûr kâṇi-kkaḍan nelli nûṟṟ-eḷupatt-eṇ-kalanê-oru-nâlīyum pon nuṟṟ-orupatt-iru-kalañjê-iraṇḍu-maṇjâḍiyum iraṇḍu mâkkāṇiyum innâṭṭu-k-Kuvalâlattu-p-Paḍârīyârkkku veṇḍu-nivantaṅgaḷukku iṟuppādāga yāṇḍu êḷāvadu mudal dēvadānam-âga variyiliṭṭu-k-kuḍukkav-enṟu tiruvāymolintaruḷinâr-enṟu tirumantiraôlai Râjētra-Šôla-nallûr-kīḷavan eḷuttinālum tirumantiraôlai-nâyagam Râjētra-Šôla-kKantiruvapperaianum Râjarâja-Brahma-mârāyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôla-ch-Chôlakōnum oppiṭṭu-p-pugunta kēḷivippaḍiyē variyiliṭṭu-k-kuḍukkav-enṟu Uyyakkonḍâr-valānâṭṭu Vennâṭṭu-k-Kēralântaka-ch-charuppēdi-maṅgalattu Nârkkāṇa-mârāyan Jananâdanâr-âna Râjēntira-Šôla-Brahmâdhirâjar ēva ivar ēvinapaḍiyē uḍaṅkûṭṭattu adikârigaḷ Uyyakkonḍâr-valānâṭṭu-t-Tiruvaluntûr-nâṭṭu Mântai-kilâr Mâran Mananilaiyâr-âna Nittavinôda-mûvēnta-vēḷârum

Šayaṅḡoṇḡa-Šôla-maṇḡalattu-k-Kâliyûr-k-kottattu-p-Pâgûr-nâttu Ukkal-uḡaiyâr kumarar Kâlan Vâsudêvanârur Pâṇḡikulâšani-vaḡanâttu Ârkkâttu-kkûṛrattu Ârkkâḡu-kilâr Pugaṇḡi Râjâdittanâr âna Uttama-Šôla-Ârkkâttu-mûvêtavêla-rum Arumolîdêva-vaḡanâttu Îḡaṇâttu Îlaiyâṇkuḡaiyâr Râjâdittan Kûttâḡiyâr-âna Parakêšari Viḡupparaiyarum Râjarâja-pPâṇḡi-nâttu-k-Kiḡachchembi-nâttu Šembil-nâḡu-kilavar-kilavan Šaturanâr-âna Vânavan-mûvêtavêlârur Arumolî-dêva-vaḡanâttu-p-Puliyûr-nâttu Muruganallûr-uḡaiyâr Kâḡan Gaṇavatiyâr-âna Iruṇḡi-Šôla-mûvêtavêlârur naḡuv-irukkum Nittavinôḡa-vaḡanâttu-k-Kilâr-kkûṛrattu-p-Pulla-maṇḡalattu Paramêšvarabatta Savva-kkirutu-yâjîyârur viḡai-yil adikârigal Nittavinôḡa-vaḡanâttu Âvûr-kkûṛrattu-k-Kilîṇallûr-kilavar Viḡaiḡan Dêvanâr âna Šayaṅḡoṇḡa-Šôla-mûvêtavêlârur Kshatriyasikâmaṇi-vaḡ-nâttu Velâr-nâttu-ch-Chirukurṇanallûr-kilavar Kollaiputtanâr âna Uttama-Šôla-p-Pallavadaraiyarum Jayaṅḡoṇḡa-Šôla-maṇḡalattu-ch-Cheṅḡâttu-k-kottattu Mâgaṇûr-nâttu Valâmaṇḡalam-uḡaiyâr Vêṅḡaḡavan Eriṇḡoḡiyârur Šôla-maṇḡalattu Arumolîdêva-vaḡanâttu Vaṇḡâlâivêtar-k-kûṛrattu-p-Panaṅḡâḡi-kuḡi-uḡaiyâr Šaḡaiyan Puttanârur .êva-p-puravuvaritîṇaikkalattu-k-kaṇkâṇi Jayaṅḡoṇḡa-Šôla-maṇḡalattu-t-Tirumunaippâḡikkunṛattûr-nâttu Âṛṇûr-uḡaiyân Pôḡan Echhilum Baladêvan Lôkašûlâmaṇiyum pâvarvaritîṇaikkalam Šôla-maṇḡalattu Arumolîdêva-vaḡanâttu Puṛaṅgarambai-nâttu-k-Kulâlûr-uḡaiyân Nâgan Nantiyum mugaveṭṭi Râjarâja-p-Pâṇḡi-nâttu Madurântaka-vaḡanâttu Venḡaikkudi-nâttu Îḡavenḡbai-uḡaiyân Uttaman Araṅḡanum varippottaga-k-kanakku Jayaṅḡoṇḡa-Šôla-maṇḡalattu-p-Puliyûr-k-kottattu-t-Tuḡarmuṇi-nâttu-p-Pêlûr-k-Kumarântai Kâraṇanê-Kadiranum variyiliṭṭu Šôla-maṇḡalattu Šaya-šîṅḡakulakâla-vaḡanâttu-t-Ten-Panaṅḡâḡu-nâttu Šâttanûr-uḡaiyân Viraraṇan Araṅḡanum paṭṭôlai Pâṇḡikulâšani-vaḡanâttu-k-Kilîyûr-nâttu-k-Kôvaimaṅḡa-lam-uḡaiyân Baṭṭan..pâlakanum iruntu yâṇḡu padinmûṇṛâvaḡu nâl irupatt-onbadiṇâl Nigarili-Šôla-maṇḡalattu-k-Kuvalâlâ-nâttu-p-P...la vellân-vagaiyil mudal yâṇḡ-êlâvaḡu mudal tavirṇtu ivv-ûr kâṇi-kkaḡanellu nûṛṛ-êḡubatt-en-kalanê-oru-nâlîkkum pon nûṛṛ-orupatt-iru-kalaṇḡê-iraṇḡu-maṇḡâḡiyum iraṇḡu mâkkâṇiyum Nigarili-Šôla-maṇḡalattu-k-Kuvalâlâ-nâttu-k-Kuvalâlattu-p-Paḡâ-riyârkku vêṇḡum nivantaṅḡalukku iruppâḡa.....mudal dêvaḡânam-âḡa variyiliṭṭu-k-kuḡuttadu ivai puravuvaritîṇaikkala-nâyakan Kulâlûr-uḡaiyân êḡuttu ivai mugaveṭṭi Îḡavenḡbai-uḡaiyân êḡuttu ||

112 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vira-Pāṇḡiyantalaiyūñ-Jê...n Šālaiyum Ilaṅgaiyum Irattapāḡi-êḡaraiy-ilakkamuṇ-ḡoṇḡu Kalliyâṇa-purattu jaya...m nâṭṭi vîra-sîṅḡâsanattu virṇ-iruntu Vijai-Râjêṇtran-enṇ-abhishêkāñ...lîna Kô-pParakêšaripanmar âna

uḍaiyār śrī - Vijaiya - Rājēnta - Dēva...muppattaiñjāvadu Vijaiya - Rājēnta -
maṇḍalattuk-Kuvalāla-nāṭṭu śrī Kuvalā.....

112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Arumolīdēva-vaḷanāṭṭu Tēvūr-nāṭṭu Āṇḍakkudaiyān Mādavan pōr-ēru

112 (d)

At the same place.

(Grantha and Tamil characters.)

.....tiru..shēkam o..nāl.....lañju tiru-nerriyir-paḍam onṟināl
niṟai-pon-nāṟpadin-kalañju mālai..munnaḍi.ṟa..... maikkāṟaiyim āga-p-pon
aymbattēlu kalañjum paṭṭa mūnṟināṟ-pon irubattu...lañju..... n patton-
badin kalañjē-mukkālu tiruttōḷiṟ-k-kaṭṭina paṭṭam eṭṭināṟ-pon...pon...lañ-
jum...l onṟinā niṟai pon padin-mukkalañjaraiyum vellikkache. m onṟināl
niṟai..lañjē....idu ivv-ūr...ti...yārum-ippaṇḍāram..rakshikkakaḍavar
āgavum vaḷaṇṇiyattukku..kkaṇḍu rakshipa..rāḍu o....bhī..idha koṇḍu
erikka kaḍava nuntāvilakku..mūnṟu-śantiyum erikkuñ-janti-vilakku 12 niṣatam
....amudu aivumu...hmaṇar....dēvadānam Paśaivāla ūrār nekkaḍamaikk
erikka nuntāvilakk-onṟu ivūr vāṇiyar.ti..ṭṭuñ-jekk-iraṇḍiṇāl nuntāvilakku 2 i
dē....ṟaiyūrār nekkaḍamaikk-erikku-nuntāvilakk-onṟu.kālai-vilakku 1.
ṟumbukāṇi vilakku 4 māga maṇi .ṟum-irumbum-uṭpaḍa.....

112 (e)

At the same place.

(Grantha and Tamil characters.)

.....ḍaiturāi-nādun-tuḍar-vana-vēḷi-p-paḍar-Vanavāśi..... śaṅg-adir-
mālaiyuñ-jaṅg-adir-vēlai-t-tol-peruṅ-gāva.....ṭṭu-k-Kuvalāḷattu-p-Paṭṭāla-
gaku-t-tiru.....kku....mēlāl.....

112 (f)

At the same place.

(Grantha and Tamil characters.)

.....koṇḍa Kō-pParakēśaripanmar āgiya uḍaiyār śrī-Rājēnta-Śōḷa-
Dēvarkku yāṇḍu 1.vadu Nigarili-Śōḷa-maṇḍalattu Kuvalāla-nāṭṭu-k-Kuvalāḷattu
Bhaṭṭarukku.....kku santi mūnṟukku erikka oru vilakki...ik-kōyilil tiru-
v-ārādanai-śeyyum Śiva-Brāhma(ma)ṇar-vaśam tiruvilakku onṟukkum.....
Kshatriśikāmaṇi-vaḷanāṭṭu Tirunaṟaiyūr-nāṭṭu Nanti-purattu Vira-Śōḷa...
.....

112 (g)

At the same place.

(Grantha and Tamil characters.)

..... nnavar pakka mâ kkoṇḍa k-Koḷḷippākkaḷiyu
 naṇṇaṇk-arum-araṇ Maṇṇaikkadāk.....viṇ-chchinavil irubattoru-kāl
 araiṣuḷalai katta Para...ṇiya.....Rājê...la.....
 tumêten...ku.....

113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradoḷage Saka-varusha sâvirada
 mûnûra vondaneya Siddhârtti-saṁvatsarada Chayitra-su 1 Sô svasti srîmanu-
 mahâ-maṇḍalêṣvara ari-râya-vibhâḍa râya-gaja-mastaka-sûla virôḍbi-râya-nir-
 dhûma....raṇa-Bhayirava saṅgara-Vîrabhadra-.râya-Râla prithivi-pati-râya-
 bhayaṇkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voḍa-
 yara kumâra Dêpaṇṇa-voḍayaru darâ-prutuvî-mahântugaḷu Dêpaṇṇa-voḍaya-
 Mâmmalaga-râhutaru Kôḷâla-nâḍa-prabhu-Muttaṇṇa-jîyaru Soṇṇa-gaṇḍaru
 Yirigi-setṭi paṭṭaṇasvâmi-Amarândala-jîya ma.....Hogariya Mânirâṇḍa-jîyara
 maga Bayyappa Nâyaṇṇa Kimbavâḍiya Mâra-dêva Abbiṇevîrâ makalaṁ
 Hambûyi-jîyanu Hudakuḷada Vâlândi-jîyyara maga Vôbaṇṇanu voḷagâda
 samasta-gaṇḍu-prajegaḷu Kôḷâladaliya stânikarû Vâsudeva-mârâyanu ..
 kaṇṭha-mârâyanu oḷagâda stânikarû â-dêviya stânake mukhyarâda Dêvappa-
 jîyarige koṭṭa sâsanada kramav entendade nimage dêviya stânika jîyya-paṭṭavanu
 kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôḷâla-nâḍa Andigana-
 hariya-grâma 1 kaṁ saluva chatu-sîmeyanuḷa gadde beddalu muntâgi vondu
 mēlu-vonnu sakaḷa-suvarṇnadâya sarvâ-bâda-parihâravâgi naḍavudu yî-darma
 â-chandrârka-stâyyiâgi naḍeyaluḷadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-
 gaḷige âvâva sime vuṇṭu â-sîmegaḷu yî-stânada..Dêvappa-jîyage saluvudu
 i-dharmake ârâdarû tappidarû Gaṅgeya taḍiyalu kavileya kon.....

114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhyudaya-Śâhivâhana-śaka-varusha 1459neya
 Viḷambi-saṁvatsarada Jêṣṭha-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-
 dhirâja râja-paramêṣvara vîra-pratâpa-srî-Achuta-Râya-mahârâyarû prithivi-
 râjyaṁ gayiutaṁ.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara
 pârupatyadallû srî Kôḷâlake pratinâma-vâda Kôḷâla-Bhârgava-
 Paraśurâma-pratiṣṭhe Kôḷâla-dêvi chatur-yuga-pûjita puṇya...kshêtra....
 dēva-stânada grâmagalige.....

115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrī Rājendra-Śōḷa-dēvar tiru-nāmattāl Kaḍambanākkai-nāṭṭu Kanaka-
pavvadam āna-ch-Chūḷkalmalai-kkiḷ Ittakirai Tribuvanaiyan magal Jakki-
yappai eḍuppitta-ttiru-ch-churru-maṇḍagam śrī-Rājētra-Śōḷa-dēvan

118

On the Bagu Baodi in Kolar.

(Persian characters.)

1200—Huval Hâfiz

kulo shayin hata nal mâyi katabuh

119

At the tank in Kolar.

(Persian characters.)

Zil ullâhil malik il malnân Tîpu Sultân
pâdshâh e ghâzi khal adallâhu mulkahu o saltanatahu
ba farmân e Sultân e Shâh e jahân
ke Saiyid Buḍan 'Amîl e jânfishân
cho dar sâl e Sâhir ba mâh e Taki
ke barbast e tâlâb e Kansar davân—1201 Hijri

120

At Têruhalli on the Kolar Hills, on the basement of the Gaṅgâdharêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷâla-pura-paramêśvaran Gaṅga-kulôtbhavan Kâvēri-vallabhan
Nandigiri-nâtan Uttama-Śōḷa-kKaṅgan-âna Vira-Gaṅganena Gaṅga-maṇḍa-
lattu-kKuvaḷâla-nāṭṭu-kKuvaḷâlattu Muchukunda-giriyin mēl Vira-Gaṅga-
nallûrîl uḍaiyâr Vira-Gaṅgiśvaram-uḍaiya-nâyanârai-ttiru-pratishṭhai-panṇi-
ttiru-kkaraḷaiyûñ-jâtti-chChakarai-yâṇḍ-âyiratt-oru-nûrru-muppatt-onbaḍu
Dhâtra-samvatsarattu Chittrai-mâsattir-padinettân-tiyadiyun-Tiṅgal-kkilamai-
yum-apara-pakshattu Atṭamiyun-Tiruvônamum perṟav-anṟu in-nâyanârkkku-ppû-
śaikkun-tiruppaḍimâṟṟukkun-tiruvilakkukkun-tirumêṟpûchchukkum maṟṟum
pala-nimandaṅgalukkum-âga Kuvaḷâlatt-êriyil mēlai-ttûmbininṟum pura-
ppaṭṭu vaḍakku nôkki-ppôna Mêtṭukkâlukku-kkilakku Mâvaḍi-ppaṟṟu-ñ-Jekku-

rali-pparūñ-Gûlichchêvagan-parūm Koraichchevum peruvâykkâlukku-kkilakku Aiyâdêviyum Amarapperuñjeruvum-Elumichchampâlaiyum-agappaḍakkulī nâl-âyiram Panattiyil Periyêri-kil-kkulī âyirañ-Jirrêri-kil-kkulī âyiram Muṣuvanmulaiyil-Ammaiy-âl-vârum Agattiyâṇḍaiyuñ-gaṭṭina êri-kil-kkulī âyiram...vamudu Parutti-êri-kil-kkulī âyiram Uttama-Ŝôla-kKaṅga-ch-chaturvêdi-maṅgalam-âna Puḷal-êri-kil-kkulī âyiram edirvâyil-ettam-iraṇḍinâl nilam eṭṭu-kkaṇḍagam Puttûri-Chirrêri-kil-kkulī âyiram Puttûr-ettattil-ettam-añjinâl nilam-irupadin-kaṇḍagam âga variṣai-kkôlâr-kulī padin-âyiramum ettanilam-irupattetṭu-kkaṇḍagamum viṭṭen ṣandirâditta-varai ṣelvadâga in-nâyanârku nityôtsavattukku māsôtsavattukkuñ-Gêṭṭai-nakshatrôtsavattukkuñ-Jittirai-māsattu-kKêṭṭai-tittha-nakshatram-â...mahôtsavattukkum pala-paṇ-nimandakkârarkum-âga-ch-Chakarai-yâṇḍ-âyiratt-orunûru-nârpattiraṇḍ-âna Pramâti-saṁvatsarattu-tTîṅgal-kkilamaiyuñ-Jittirai-vishuvum-ânav-anru Pallavakattêri-kil nîr-pâyū-nilam-aḍaṅga viṭṭen Muttakattū..nsey punsey nârpâl-ellaiyin tōṭṭam-utpada viṭṭen Maṇikattiyir-Padumakattū viṭṭen Kuvalâlanâṭṭil nâr-pâl-ellaikk-utpaṭṭa ṣuḷliṣûḍi pâlamaṇi irattai-kkanr-inṇanavu maṇṇum-ippaḍiy-oppanav-ellâm in-nâyanârke viṭṭen-ivaṇi-ellâm-ikkôyir....tar..ratṭitum piḍittuñ-gollakkaḍavargaḷ ṣandirâditta-varai ṣelvad-âga viṭṭen idu pan-Mâhêṣvara-rakshai koḍuttân-aṇam perrân kâravanâ..ppinnaiy-aḍuttân-aṇaṇ-gâttal vēṇḍuñ-gaḍutt-adanai mârṇinân-ârṇa naragâlu-maṇṇ-adanai-ppôṇṇinân paṇ...kâvâm

121

At the same place.

(Grantha and Tamil characters.)

svasti śrī Uttama-Ŝôla-Gaṅgan-âna Vîra-Gaṅgan Muchukunda-giriyil Vîra-Gaṅgapurattil Vîra-Gaṅgîṣvaran taḷi-ttânam-âga uḍaiyâr Vîra-Gaṅgîṣvaram-uḍaiya-nâyanârai-chchêvikka-ttaḷi panniraṇḍukku-ttaḷiyilâl Tillainâyakattalaikkôli Periya-nâchchiyum Vîra-Gaṅga-ttalaikkôli Paḷḷiyarai-nâchchiyum-utpada-ppêr panniruvaṅku-ppêr-oruvaṅku-k-kulī âyiram-âga-ppannirâyirañ-guḷi Pallavakattêri-kilê viṭṭu ivv-êriyai-chchêr...Muttakattilum-âga-ppêr-oruvaṅku-ppunsey-nilam iru-kaṇḍagam-âga irubattunâr-kaṇḍagam nansey-nilamum-iṭṭu Vîra-Gaṅganad-âṇḍu nârpattâru perrâ Târaṇa-saṁvarsarattu-tTai-mmāsattu-ppadinâlân-tiyadiyuñ-Jevvây-kkilamaiyuñ-Gêṭṭaiyum.....vanru taḷi-kkāṇiy-âga viṭṭen Pâḍumâṇḍârku kulī âyiratt-ainûru idu pa.....

122

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvalâlanâṭṭil piṇanda mâppu-marikk-añju-panamum kuṇamêṇṇu mûṇru panamum-in-nâṭṭil viṇṇa marikk-oru-ponnum toruvuṇiṣu naḍaivaḷi

kudiraiy-āṟukkum ki kudirai-chchârigai . . . kkôyil tiruppanikkum šandirâ-ditta-varai šelvadâga viṭṭen Pulî-nâṭṭil Šakkilî-êri-kil-iraṇḍu vêli nilamum-oru-pûṭṭaiyum Kuvalâlatt-êri-kil viṭṭa-v-iraṇḍu-vêli nilamum Poṟkunṟattu-kKudirai-chchêvagar-êriyilê Kâṭṭaikaraiyum Kallaṭṭûril periyêri-kil kuḍaṅgaiyum paḷaiya dēvadānam-iraṇḍu nikkiy-allāda nilamum nikki va-nilavariyum vichchup-pāṭṭamum-agappaḍa-ttiruvamudupaḍikku viṭṭen

123

At the same place.

(Grantha and Tamil characters.)

svasti śrî Veṭṭummâra-Bâṇanena Kuvalâla . . . tûrmai-chChenkaranadu tiru nundâviḷakkukku viṭṭen

124 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî mahâ-maṇḍališuran Uttama-Šôla-kKaṅgar Šelva-Gaṅgar māmanâr Pôlâla-daṇṇâyakkar tambi Šikka-ttaṇṇâyakkar magan Vallâla-dēvanena uḍaiyâr Vira-Gaṅgišvaramu-uḍaiya nâyanârkkku Vira-Gaṅga-pputtêri edirvâyil tōṭṭam tiru-nanduvanam-âgavum idil pûvānadu tiruppaḷi-ttāmam-âgavum mar-ulladu tiruviḷakkukku âvudâgavum ip-paḍikku Īšvara-varushattu-tTai-mmâdam muda n Vaḍuka n ulladanai yyakkadavar

124 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yāṇḍu 1244 šellāniṇṟa Dunmati-saṁvatsarattu Vaigâši-mâdam 8ti tirunâḷu Nâyâr-ukkilaṁmai pûrva-pakshattu miyum uḍaiyâr Vira-Gaṅgišvaram-uḍaiya-nâyanâkkku tirunâḷukku dēvar vira-Vallâla-Dēvar pradâniḡaḷil Kâ yar kumârar Kariyay-Irâmaiya-nâya-kkar adikârigaḷ Tarukkêma rru Kempapâḍi Mâra-dēvarum ttil Kuma-râtta Kûttāṇḍai-pôreṟum Kuvalâla śrî-pPeriya-nâḍavarum tirunâḷukku niṣata tta râja ṇḍaḷattil kum pon m yin-nâṭṭavarum tiru-kkârōliyum na t-tirunâḷum Šonṇiyar mûṇṟān-tirunâḷum Ubhai-ya-nânâdêšigalukku mûppâna Yiruga-šetṭiyâr nālân-tirunâḷum y-aṅjān-tirunâḷum Kuvalâlam âḍi-paṭṭaṇatta rru âṟān-tirunâḷum Mi-naḍai ḷān-tirunâ lum Yira Tiruttâṭṭanâṟum yin Periya-nâṭṭavar tiruveḷchchikkku tiru šāndum Tiruvaṇārapuṟattukku tiru-chchalaḡagamum ullappaḍa vēṇḍuna-um Tiruvanandal-nâyanâṟum tiru-vve kôyil tiru tiru kaḍava

.... nukkumšeyyâd-olindavan Gamgai-karaiyil kurâr-pa..vai-kkon-rân.....Bramavattî kolakkadavan Mâhêšvara-rakshai

125

At the same place.

(Grantha and Tamil characters.)

svasti śrî Marudûr-udaiyân Kamban Villavarâyanena udaiyâr Vîra-Gaṅgišuram-udaiya-nâyanârkkku oru tiru-vilakku iru-šandi erivadâga-ppottasam vêle Adakkaiyanena kaṭṭalâni viṭṭên šandirâditta-varai šellakkadavadu idu śrî-Mâhêšvara-rakshai

126

At the same place.

(Grantha and Tamil characters.)

svasti śrî Bhujabala-Vîra-Nârâyaṇan Koygaikkuru-nâṭṭu-maṇḍalikaṇ Malai-yâṇḍai-siyan magan Dêvaṇḍai-šiyaṇena udaiyâr Vîra-Gaṅgišvaram-udaiya-nâyanâr Vaiygaši-ttirunâl tirukkâroḷi en janma-nakshatram âna Âyiliya-nâl-ttirukkâroḷi eḷundaruḷuvikka-pPaḡar-êriyil munb-uḷḷa dēvadānattukku kīḷ-arugē viṭṭa kuḷi munūṟṟukkum irubattu-oru-paṇattâl uḷḷa vibhavam šandrâ-ditta-varai šellakkadavad-âga Viya-samvaṛcharattu Vaiygâši-mâdam mudal viṭṭên

127

At the same place.

(Grantha and Tamil characters.)

svasti śrî dēvar Uttama-Šōḷa-kKaṅgâra..ti-nâyan Tiṇiyar... Gaṅgan Viḷuppar Nârâyan Kuvalâlatt-êriyil Aiymâdēvi kuḷi nūṟṟu-oru-padum Šekkuralikku vaḍakkil kaḷani kâ..irupadum in-nâyanâr....tava....na id-iṛaivan....m šandi-vilakku yiraṇḍum šantarâditta-varai šelvadâga viṭṭên śrî-Mâhêšvara-rakshai ittai mâṟṟinân.....

128

On the outer wall of the same temple.

1244 Durmati-samvatsara-Vaiśākha-mâsa...vîra-Vallâḷa-dēvara pradhâna kali-Lakkumai-daṇṇâyakana kumâra Kariya...Râmai-nâyakar adhikâri Haḷḷa
....

129

On a rock on the way up to the same village.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāḷa-pura paramēśvaran Gaṅga-kulôṭṭbhavan Kāvêri-vallavan
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan-āna Vira-Gaṅganukku Vikkīrama-Gaṅgan
Kāli magan . . k kayena Vira-Gaṅgan vēḷaikkāṇanena vēḷaikkāṇarā ôḍi-ppôvâr
mîṇāṭṭiyin-āḷa . . ittai-chcholli ivarṅku pinbu śāvādēy-irundēnāgil ôḍi-ppô . . .
vēḷaikkāṇarṅku en mîṇāṭṭiyai-kkuḍuttēn āvên

130

At Vibhūtipura (Kolar hobli), on the basement of the ruined Jalakanṭhēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāḷa-pura-paramēśvaran Gaṅga-kulôṭṭbhavan Kāvêri-vallabhan
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan āna Vira-Gaṅganena Gaṅga-maṇḍalattu-
kKuvaḷāḷa-nāṭṭu-kKuvaḷāḷattu Muchukunda-giriyin kiḷ aḍivāratṭil Vira-Gaṅga-
nallūril uḍaiyâr Jalakanṭhēśvara-nāyanārai-ttīru-pratishṭhai-panṇi-ttīru-k-
kaṇṇaliyuñ-jāṭṭi-chChakarai-yāṇḍ-āyiratt-orunūṟru-muppattōnbadu Dhātra-
varushattu Śittirai-mādattir-padinettān-tiyadi Tnigal-kkilamaiyum-apara-
pakshattu Aṣṭamiyin tTiruvōṇamum perṟav-aṇṟu yin-nāyanārukku naivē-
ttiya-amudupaḍikkum ttiruvilakkum ttirumēni-ppūchchukkum maṇṇum pala-
nimandaṅgaḷukkum-āga-kKuvaḷāḷattu-pPeriyayêri-kkiḷ nūṟu kuḷi nilam
viṭṭēn puṇṇikkāga-kKuvaḷāḷattukku-chchērnda Vibhūtipura-kkirāmattai viṭṭēn
idakku śatus-sīmai-kkilakku-kKuvaḷāḷam terukku Kilḷkōṭṭe mērkku Muchu-
kunda-giri viḍakku Khādiripuram ittai Kauśika-gōtra Śiva-Brāhmaṇan pūśikka-
kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurā-ppašuvai-konnā pala-
narakaṅgaḷai anubhavippān śrī-Jalakanṭhēśvaran Umā-Mahēśvara-rakshai

131

At the same place.

(Grantha and Tamil characters.)

svasti śrī alai-kāḍal-uḍuttav-ama . talaiy-ulagatt-eṇṇ-arun-gitti I . . śaiyâr-adipan
aṇṇal-eṇṇuḷandaiy-amaran-kāḍalan kōḍ-il-pugaṭ-Kuvaḷāḷa-mâ-nagaran-guḍi
y-êṟriya ādi-vaṇikēśan Alagai-ppadiyun-tān-uḍaiyōn pai . yan Trailōkya-paṭṭana-
śvāmi Aiyyan-aruṭ-chîr-Āśaittēvanuḍan avataritta āyilaiyāḷ Uyya . ṇḍai Arundati-
yēy-anaiyāḷ tantāy-tiru-vayirṟ-uditta tuḷaṅgu-maṇi-ttīrumârman šeṇ-gamala-
ppunal puḍai šūḷ šelun-Tonḍai-vaḷa-nāḍan eṇṇaḷ periyârḷ-inaya periyān maṇṇ-
iṇḍ-ulagil opp-ariya Śakarai-yāṇḍ-ôr-āyirattu mēṇ-chepp-ariya nūṟu kaḍand-
irupadu tān šeṇṇaḍaṟ-pin venri-punai . . ḍar-kkalirṟu Vikkīrama-Gaṅgan

kunṛ-eṛinda kūṛ-ilai-vêṛ-Korṛavanai iḍuvittu-kkott-alarum pûm-punal šûl
 Kuvalâlatt-êri-tanil uttamattê nîr-nîla-marṛoru-vêliyum-âlu šôlaiyadu tanakku
 vaḍa-mêṛkê viḍuvittu-ttiru-chchelvam pala perukki-chchi..liyu-muppoluduñ-
 garutt-amaiyav-elundaruḷumpadi nimandañ-gaṭṭuvittu-chchendirâditta-varai
 tirupugaḷ nîṛutti..nindaḷûṛilattin-intu vâlg-enavê śrî-Mâhêśvararum Ainnûṛṛu-
 varum rakshai

132

At the same place.

(Grantha and Tamil characters.)

svasti śrî Tiru-magaḷ-tuṇaivan Jaya-magaḷ-nâyakan irunilañ-gâvalan-iḷaṇ-
 gondaḷai..šaiman vaḍa-tiśai Mêruvil vâraṇam-poṛittôn kuḍa-tiśaiy-inḍuvin
 kula-mudaṛ-chiṇandôn ten-tiśai-kKâviri-chcheḷu-nîr-kaḍandôn vandiśai-ppurin-
 dâñ vânavar-kôn-ṛaṇ šenniyiṛ-kaiyavan..kattavand-irukkira..ponnin-âramum-
 îramum-punaindôn eṇ-ḍisaiy-amararum-Iyamanu naḍuṅgi-ppaṇḍu veñ-Gâḷi-
 parikalam-paṛittôn nîneduñ-gunṛagan-tuṇittu Nâgar kiṇilaiyâl-agamê paśay-
 âṇmaiyl-araśu-ppediya-ttâkkiy-âṅg-avar muraiśam kavandu mâḍagalatt-
 amarâ..yan mu-tTamiṭ-paruṇitan Muchukunda-giri-nâdan vaṇḍar parava....
 kkaṇḍanaḍanavarattana-pura-varâdiśan Šelvan-peyarâl marṛ-avan tirumagaḷ
 palavaḷaṅgu karpin-Mâdêvi-enbâl Pañchavar-tûdan para-nâri-puttiran veñ-
 jilai-ttadaḱkai Vira-Gaṅgan naḍu..ṛṛa širṛandanar Šâraman toḍu-kaḍaṛ-ṛânai-
 ttônṛaṛk-ilaiyavaḷ veñ-gaṇaṇ Vikkiramâdittarṛku-ttaṅgai Kûttarṛku-ttân mun
 širṇandavaḷ oḍakkorṛa-ttoṅgiya mukkaḍaga..Varadañ-gôn Kachchi-kâvalan
 naṛu Tennanaiy-aḍukaḷatt-aṭṭu venṛ-amar-kaḍanda Panaviriyûṛ-vêndan pon
 panapon puṇ keḍuvê paṅgâkkum eḷiṛ-Kaṅga-pperumâl attai..vâliy-agal-iḍat-
 ellâ-chchelvamum tōṛramum yâvaiyu-nillâv-ennum nilamai-êdi arundavâm-
 purinda šindaiyâl-âgiy-irund-aṛaṇ-jeyivaradiyâl penna eṇ..ṇi šurṛum puriśai-
 yun-tôraṇa-vâyadaluñ-gaṛṛaiy-advuñ-gavin peṛav-amaittu nandana-vanamun-
 tirumadaippalliyum-amaindanikkulaṃmum maḍaivulâgamum pâguttu orṛaiy-
 iśâṅgum iratttai-târaiymum marṛum pala pala vâchchyaṅgaḷum paṭṭamum-aṇi
 pûmbârikal-pagarumaḍe Puṛṛakaṭṭum pala-paḍi-nimanda-pariśinuk-aruḷiy-
 anṛ-eḷiṛ-Chakarir âyirat-orunûṛ-onṛena aṛinarum uraitta nâlil aṇiyuñ-janda-
 mum-agilum-âramu-maṇiyum ponnum varu-punaṛ-châraṛ-koṅgalar kūvaḷai
 kūnṛ-iḍaiy-Umaiyoḍu Šaṅkaran-ṛannaṇ tâpittanaḷê.

133 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Sâdhâraṇa-varushattu Mâśi-mâdam 9 uḍaiyâr Šellva-Gaṅgiśvaram-
 uḍaiyârku . . . vâm Šômâ...ḍa. r magan laval eṅga
 miśuram-uḍaiyâru

133(b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sādhāraṇa-varushattu Māṣi-mādam 9 uḍaiyār Šellva-Gaṇ. .švaram-
 uḍaiya .. kūrattā pparāṣāri Vēṅgaḍavārḱ-attāni ālachchi kuḍuttōm
 malaiyil nelai.. kōyilluku kallu ſēṅgal taṭṭōḍum .. pe .. m-mariyūdayiṭṭa..
 miṅgalil vaṅku .. nalakkōṭṭaiyil maḍaivilāgatil šōlai ſembu .. lluku
 Šakhara-yāṇḍu..lām varu.... mun ... kollaikum .. šandrāditya-varai sarva-
 mānyam.....kollai ku 5 kaḷani.....veyi..kollai..mariyādi....ām.....
lai ku 5 kaḷani ku 2 Ševva .ppaḷḷi..lê kollai ku 5 kaḷani ku 5....kollai
 ...kshêtram-âga chandrāditta-varai sarvamānyam-âga kuḍuttōm.....Idaipalḷi
 êrilê kaḷani ku 5...nilakkōṭṭaiyil.....kollai..śrī

134

At Gavimaṭṭha (same hobli), on a stone near the wet land, to the east.

svasti śrī Saka-varusha sāsirada yinnūru-yembat-eṇṭaneyā Plavaṅga-saṁvatsa-
 rada Âsvīja-ba 5 Â srīman-mahâ-maṇḍalêṣvaram ari-rāya-vibhāḍa bhāsege
 tappuva rāyara gaṇḍa vīra-Bukaṇṇa-Oḍeyara kumāra vīra-Rājendra-Voḍeyaru
 prithivî-rājyam gayiuttiha-kāladalu a.....danikôskara khaṇḍu[ga]v eraḍu
 saluvudu

135

At Doḍḍa-Hasāḷa (same hobli), on the outlet of the Vōṭekere.

Durmati-nāma-saṁvatsarada Mārgaṣara-ba 6 lu..ka-goṇḍa srī-Jaya..gara...
kavi subata....baruyanū Hasāḷada Mōṭi-Gauḍanige barayisi kaṭu goḍige
 yināmu hola kha $\frac{1}{4}$ gadde kha $\frac{1}{2}$ idu prakāra.....anubhavisuvadu

136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramādīcha-nāma-saṁvatsarada Māga-šu 10 lu srīmatu Dâ || Sûranāraṇappana-
 varu Dimbada Dyāvaṇṇanige koṭṭa surugu-mānyada vâ.. prakāra hola
 4 gadde 4 yî-prakāra putra-pautra-pārampariyavāgi anubhavisikoṇḍu yiruvadu
 yandu barasi-koṭṭa śāsana

137

At Chôlaghatta (same hobli), in Muninâganna's field
to the south-west of the village.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramêśvaran Gaṅga-kulôrbhavan Kâvêri-vallabhan
Nanti-giri-nâdan Šôla-Gaṅgan-âna Vîra-Gaṅganena.....vikku Šôlakattai
idukku aḍaitta nañjai.....pâl-ellaiyum ponn-aṟa-kkoṇḍu maṇṇ-aṟa kuḍuttên
Uttama-Šôla-Gaṅganena Šakarai-yâṇḍu 1206 Târaṇa-saṁvatsarattu Šittirai-
mâsam mudal pattonbadu Pirâmaṇarukkum perumâlukkum dânam-âga kuḍu-
ttên Tâlai..kâḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum...ta...
vi-maṅgalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu.....ttama-Šôla-
Gaṅgan-âna Vîra-Gaṅgan....ppaḍikku ivâi Gaṅga-pperumâl eluttu ippaḍikku
....ṇḍaimân eluttu ippaḍikku.....râyan eluttu ippaḍikku..koṇḍa.....
lâṇḍânenâ šeluttakkaḍavên

138

At the same place.

(Grantha and Tamil characters.)

.....la-vari vichchuppâtta-marṛumu ullâ âyaṅgalayum agappaḍa viṭṭên
Vîra-Gaṅganena inta Iravi..maṅgala.....âšaippaṭṭavanum Geṅgaiyir-
kurâl-pašuvai koṇṇa pâpattai puguvân tan-tâyai aniyâya-nintai šonnapaḍi
šandira-âditta-varai šellakkaḍavadu idu paḍineṭṭu-nâṭṭu viyâpârigaḷ ettu
sva-dattam para-dattam vâ....rêta vasuddharâ shasṭim varsha-sahasrâṇi
viṣṭâtêkrimiḥ | hiraṇyam-êkam..m-êkâm.....ram haran narakam-
âpnôti.....

139

In Kṛishṇagaḍa's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī sârvabhauma-chchakkiravartti śrī-Poyšâla-vîra-Râmanâ-Dêvaṛk-iyâṇḍu
32 ṇḍâvadu Šakâbda.... âna Sarvajit-saṁvatsarattu Vaigâsi-mâdam patton-
badân-tiyadiy-âna Rôhiṇiyum Budhaṅ-gaḷam-âna pûrva-paksha Prathamai in-
nâl Gaṅgapâḍiy-âna Kuvalâla-nâṭṭurâmâ chChôlakattu ..
in-nâlilê Bhagavan-Nârâyaṇan-âna Nâgadêva...na śrī-vîra-Ramanâ-Dêvaṛkku
sarva....mâttham-âga Kiḍambi.....matta.....machcha....Âṇḍân-
baṭṭanum Kiḍambi.....ppillai magan..chchamutti...num ivar.....
tṭâarakku..nai....ṇam-âga Šôla.....gattu...kku aḍaitta nañjai puñjai...
l-ellaiyum kiḷ nōkkina kiṇaṟum mēl nōkkina maramum..ha-kshêtrârâmaṅgaḷum

sarvamâ . . yam-âga . . nichchai pala-varivu . . ten šaṅgama-šāakai
 uttarâna . . vichchappâtṭam pašu . . ḍaram uḷṭpa llām-iraiyili-
 dānam dānam-âga-kkuḍuttēn Nāga-dēvarena . . šandirāditta-varai šallakkaḍa-
 vadu podikku pattu-ppāku ka van Gaṅgai-karaiyil kkurāl-
 pašuvai-kkonna pāvattil pōgakkāḍavān

140

At the same place.

(Grantha and Tamil characters.)

. svasti śrī śrī-Pūmi-dēvikku pudalvar āgiya Šittar-Umēśasya
 šāsanam śrī-Pūmi-dēvikku puttara . . giya uttama-nidiyā-mut-Tamiḷ-ālaiy-āḍi . .
 . . ni tēr m-inṛi-ttaṭṭam perugi ga Kali meliya pugāl peruga-
 ppagai naiya-ttik-k-anattum ševiḍuviḍāmal šēn-gōlē munnāgavum tiyāgamē
 aṇiyāgavum šitram-eliyadē . . pava maruga n eydiya dīna-maṇi
 yam ševiḍu ninṛa Gaṅga-vaḷa-nāṭṭu-kKuvalāḷa-nāṭṭu-pPeriya-nāḍa . .
 śrī-vīra-Rāmanā-Dēvar-ttōḷukkum vāḷukkum jayam-āga Šōḷakaṭṭe kīl kaḷani . .
 tti magan su mman āna Âṇḍān-baṭṭan śrī-pan nnālē Ki-
 ḍāmbi Echchamurata-baṭṭanum nam šōttaman magan Âṇḍān-baṭṭan
 śrī-vīra-Rāmanā-Dēvar tōḷukkum vāḷukkum viṭṭōm
 vīra-Rāmanāda-Dēvarkku yā 2 . . Šōḷakaṭṭe

141

At Kūṭṭēri (same hobli), on Jāru-baṇḍe in the south-west.

Âṅgīrasa-saṁvatsarada Âshāḍa-ba 8 srīmatu Tirumala-šōmayāḷalu Tamakam
 Prasanna-Venkaṭeśvaruniki Nāgināyiniharuvu samarpistimī

143

At the same village,

on the basement of the north wall of the Sōmēśvara temple in the east.

(Grantha and Tamil characters.)

svasti śrī Kuvalāḷa-pura-paramēśvaran Gaṅga-kulōṛpavan Kāvēri-vallaban
 Nantigiri-nādan Uttama-Šōḷa-kKaṅgan Gaṅgapperumāl piruthivi-rājyam-paṇṇā-
 niṛka Nigarili-Šōḷa-maṇḍalam āna Kuvalāḷa-nāṭṭu-kKūṭṭēriyil Mā livāḷa . .
 Pāridēvan magan ena maṇḍalikkan ivv-ūr Akkappiśvaram-uḍaiya
 Mahādēvar kōyil Šiva-Brāhmaṇa kkāni vēḷar-Kāśyapan Kumā n magan

Punišuvanam-uḍaiyānukku uttaram-ayana-saṅkiramattu kanaka . . . dhārā-pūrvakam-āga chandrāditta-varai śelvadāga-kkuḍuttu it-tēvaṛku-ttiru-chchennidai-puṇam-āga ivv-ūr-ēriy-āna ik-kuḍikāppa . . . śalileḍa . . . kkāṭṭanadi kalaniyum mērkir Tattār-katṭeyum viṭṭu Śiva-Brāhmaṇanukku archanābōgam-āga yiru-kaṇḍaga kaḷaniyūn-kōyil kaḷani-kkollaiy-iru-kaṇḍagamun-guḍuttēn-idu pan-Māhēśvara-rakṣai aṇam-aṇavaṛk-aṇam-alladu tuṇaiy-illai Paṇamē tuṇai

147

At Tamaka (same hobli), on a stone in Kachetti Munivenkaṭa's field.

śubham astu svasti samasta-sakala-śubhōdaya-Śālivāhana-śaka-varuṣaṅgaḷu sandadu 1480 nē Kālayukti-saṁvacharada muvva-rāyara gaṇḍa ari-rāya-vibhāḍa Sadāśiva-Rāya-kārya-kartarāḍa śrīman-mahā-maṇḍalēśvara Rāma-Rājaya-kārya-kartarāḍa Diluvara-Khānana Kārya-kartarāḍa Sītāpana- . . . ṭaparū Virayyage Kōlālada-simeyolū koḍi[ge]-Rāmasamudra baṭa-agrahāravāgi koṭṭaddu ā-chandrārka-sthāiyāgi koḍige-Rāmasamudrava baṭa-agrahāravāgi koṭṭadu Turukānyada doregaḷu tapidare paṇḍi tindavarū Karnāṭakada doregaḷu tapidare Kaṣili tande-tāya konda pāpakke hōguvarū baṭa-agrahārake āva-dore tapidava kapileya konda pāpake hōhanu

149 (a)

At the same village, in Būdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyir-chiranta maṇimūḍi-śūḍi Villavar nilai-keḍa mīnavar kulaitara Vikkalan Śiṅgaṇan mēl-kaḍal-pāya-ttukk-anaittun-tan śakkara-naḍātti vīra-simhāsanattu-pPuvana-muḷud-uḍaiyālōḍum viṇṇirunt-aruḷiya Kō(vi)v-Irājakēsaripanmar āna chakkaravattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvaṛkku yāṇḍu 20 āvadu Nigarili-Śōḷa-maṇḍalattu-kKuvalāla-nāṭṭu-kKaḷaniyūr-tiru-v-Irāmīśvaram-uḍaiya Mahādēvaṛkku ivv-ūr-uḍaiya Brāhmaṇan Kausika-gōtrattu Bahudhānya-sūtrattu Karaik-kaṇḍa-Rāmadēva-kamivittanan Jayaṅgaṇḍa-Śōḷa-Brahma-mārāyanena i-dēvaṛkku avi-baḷi-archanā-bbōgattukku ivv-uru . . . nanjeyi-nilatil nān ṛiṣha . . . ṛittu naḍuvitta kallānukkum naḍu utpaṭṭa nilam padineṇ-śāṇ-kōlāl viṭṭa nilam kuḷi āyiram āyiramum it-tēvarai ārādhikkum Śiva-Brāhmaṇan Bhāradvāja-gōtrattu Bahudhānya-sūtrattu Irugaṇ Muttan-āna U . . . ka-bhaṭṭanukku udaga-pūrvvam paṇṇi-kkuḍuttu yivanukkum ivvan vaṛṣa . . . ttukku . . . yāl . . . viṇai nānum-en vaṛgattāru mey-pōga-kkūrupadāhavum ivan viṭṭi koṭṭaṇam pala-paṇividai koḷḷa nāgavum sarva-parihāram-paṇṇi-kkuḍuttēn Jayam-koṇḍa-Śōḷa-Brahma-mārāyanena

149 (b)

At the same place.

(Grantha and Tamil characters)

svasti śrī Pūrva-dēśamuñ-Gaṅgaiyuñ-Gaḍāramuñ-gonḍa Kō-pParakēśari-
panmar āna udaiyār śrī-Rājēnta-Śōḷa-Dēvarku yāṇḍu 30 āvadu Kaḷaniyūr
Māhādēvar tiru-v-Irāmīśvaram-uḍaiyārkku viṭṭa puñjai nāṭ-pāṭkellaiyum. . . .
. . . .

150

At Gaddēkaṇṇūru (same hobli), on a stone in Āvula Muniga's field.

Kalī-yuga * nālku-sāvirada-nānūṭa-aṇuvattāṇarolage Saka-varusha sāvirada-
munṇūṭa-hadinayidaṇa voḷagiya Śrīmukha-saṁvatsarada Jēṣṭha-śu 1 Sō śrīman-
mahā-maṇḍalēśvara śrī-vīra . . ka-Rāyaru pṛithivī-rājyam gayiva kālādalli
śrīmatu Kōlāla-nāḍa-voḷagaṇa Kalaniyūra prabhu Sintaka-Chaṇḍi-jīyaravara
maga Chokkappanu namm-ūra baḍagi-kula-samudra. . . villada Gaṇḍōḷi Nāchō-
jana maga Śivāḍiyōjage koṭṭa śāsanada kramav ent endare tānu namage māḷi-
geya etti koḍalāgi nāu priyavāgi namma koḍige-holadalu (back) voḷage nāgoḷa
koṭṭēu chandrādityar [iruv]avarige sarvamānyavāgi koṭṭēu idake ārādaru tappi-
dare Gaṅgeya taḍiyali kapileya konda pāpadali hōharu ī-mānyava keḍasidavaru
brahmātya-dōshadali hōharu

151

At the same village, on a stone in Vaṅkadāri Venkaṭāchalayya's field.

Śālivāhana-śaka-varusha 1443 neya Vikrama-saṁvatsarada Bhādrapada-ba
5 Vōbu-Nārasimpurada mahājanaṅgaḷu . . ya stā(back)nīkaru Dyāpa-Kadu-
rappanavarige koṭṭadu sarvamānya hola hattu-koḷaga gadde hattu-koḷaga manē
vondanu koṭṭadu sahita anubhavisal uḷḷavaru

152

At the same village, on a stone in the Talāri-mānya.

Sarvadhāri-saṁvatsarada Bhādrapada-śu 1 Sō-lu śrī-mahā-maṇḍalēśvara. .
Rāmaya-Dēvaru. . hanuru Mallappa-gaṇḍaru-voḷagādavaru vappi Balagaiya-
guru Eḍiūra daṇḍige Vīraṇṇ-oḍaya(back)rige. . . būmi idakke āru tappa-
lāgaḍu Kāsapa baraddu

* Should be 4494.

153

At Kâmadênahalli (same hobli), on a stone in Talavâra's field.

šubham astu svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1502 neya Vikrama-saṁvatsarada Âshâḍa-šu 12 lu śrīmad-rājādhirāja rāja-paramêśvara śrī-vīra-pratâpa śrī-vīra-Śrī-Raṅga-Dêva-mahârâyarū prithivî-rājyaṁ geyiutaṁ yiralu śrīman-mahâ-maṇḍalêśvara Râma-Rājaya-Timma-Rājayyana putrarâda Kôsala-Rājayana putrarâda Chinna-Timma-Rājayyanavarū Kâmadêvanahalli-Tirumalanâtha-dêvara amṛitapaḍi-nayivêdyake samarpisida mânya-holada śâsana tamage...yâgi salluva Kâmadêvanahalli..yalu.. tamm-ayyana.. vara appaṇeyalu dêvara amṛitapaḍi-nayivêdyakke samarpisida mânya-hola-śâsana yî-śâsanada holavanu gadde sâguvaḷi.... sūrya-chandraru iruva kâlalu mânyavâgi..samarpisida mânya-hola-gadde-dharma-śâsana

154

At the same village, on a stone in nettara-koḍige field.

šubham astu svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1487 neya Krôdhana-saṁvatsarada Pushya-śudha 10 śrīmatu Sugaṭūra Tamma..gauṇḍarû Karagada Mayilappa-gauṇḍarige nagârū-godagu-hola kham ½ hattu-koḷaga yidake âru tappidarû tamma tande-tâyige saṁhârava mâḍida pâpakke hôguvaru

156

At Kallandûru (same hobli), on a stone in Talavâra Râma's field.

šubham astu Raghunâtha-Rājaya... Kannada Bhârati-agrahâra Kalandûru âchandrârka-stâyigalâgi nilagu Tammappa-gauḍaru mâḍida dharmma

157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1536 neya Ânanda-saṁvatsarada nija-Jêṣṭha-šu 12 lu śrīmad-rājādhirāja rāja-paramêśvara pūrva-paścima-dakṣiṇôttara-chatus-samudrâdhipati śrī-vīra-pratâpa śrī-vīra-Vênkaṭapati-mahârâyarū ratna-simbâsanârûḍhar âgi prithivî-rājya-gayuttam iralu..Sugaṭūra Tammappa-gauḍara..... rāya-śîmeye..... Venkaṭassa-mârâjagaḷu...jagaḷa....sita pratigrâma baruva terege koṭṭu (rest illegible)

158

At the same village, on a virakal.

svasti śrī Irīva-Noḷamba prithvī-rājyaṁ geyyutire

159

On a rock at the same village.

(Grantha and Tamil characters)

svasti śrī Hōjana-vīra-Vallāḷa-Dēvarukku.... Kuvaḷāla-nāṭṭu.....
....

162

At Bussēnahalli (Sugaṭṭuru hobli), on a stone in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu *1288 sanda vartamāna-Bhāva-saṁvatsarada Chayitra-śu 13 Śu-dalu srīman-mahā-maṇḍalēśvara ari-rāyara vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-pāschima-chatu-samudrā-dhipati śrī-vīra-Bukkaṇṇa-Voḍiyara kumāra śrī-vīra-Kumāra-Kampaṇṇa-Voḍiyaru Avasarada Aṅkappaṇavaru māḍid-agrahāra Kōḷāla-nāḍ-olagaṇa Kīḷoru-galiyāda Dēvalāpurada aśēsha-mahājanaṅgaḷige koṭṭa dharma paḍeda śāsana agrahārake pūrvadali saluva chatus-simē-voḷapaṭṭa gadde-beddalu-kere-kunṭe-kaṭe-kāluve-guyyalu eḍa-eṇeyalu tōṭa-tuḍiki-nidhi-nikshēpa-jala-pāshāṇa-akshī-ṇa-āgāmi-sidda-sādhya-sthāvara-jaṅgama-saha Avasarad Aṅkappaṇavaru māḍida nānā-gōtrada-Brāhmara vṛittigaḷu dēva...yirisi vṛitti 2 Dēvaṇṇaṅgaḷige 2 Bommaṇṇaṅgaḷige purāṇada-Kali-bhaṭṭarige 1 parichāraḷa (rest contains details of vṛittis)

163

At Mādavagurchēnahalli (same hobli), on a rock in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣammulu 1566ra Chitrabhānu-saṁvatsara-Chayitra-śu 1 Śukravāraṁ srīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Śrī-Raṅga-Dēva-mahārāya-ayyavāru prithvī-sāmrājyaṁ chayuchunnagā Ōbi-Rāja-Ramaṇa-Rājayya-Dēva-mahārāja-ayyavāru Bhāskara-Sidhēśvara-bhaṭṭavāriki yī-tathā-tithi-sūryōparāgaṁ-puṇya-kālamandu Digu-Tirupati-pūrvamandu tamaku taṇḍrādulu puṇyaṅgā bū-dānaṁ dāra-pōsi yichchivunḍiriganuka tamaku Śrī-Raṅga-Rāya-Dēva-mahārāya-ayyavāru amara-umbaḷi pālīnchina yi-Kōḷāla-simalōni Hogari-Chitanipalle-grāmaṁ sa-hiraṇyōdaka-dānadhārā-pūrvakaṅgā dāra-pōsi yistini grāmamu putra-pautra-pāraṁparyamugā ā-chandrārkaṁugā anubhaviṇchukoni (stops here)

* Śaka 1288 = Parābhava; Bhāva = 1317

164

At Sugatûru (same hobli), on a stone in the vegetable garden in the north-east.
 svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1552 neya Pramôdûta-
 samvatsarada Vayishākha-śu 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-
 pratāpa śrī-vīra-Rāma-Dēva-Rāyaru prithivī-sāmbrājyam geyutiralu Sugatûra
 Chika-Rāya - Tammaya-gavudaru daḷavāyu-Soṇṇaya-gavudarige koṭṭa netara-
 goḍegē-śāsanada kramav ent endade nīnu namma kāryagaḷige barada śāsanada
 paṭṭi namma doratanakke prayāsa-paṭṭu nirvahasida nimitya nimige Sugatûra -
 grāmadolaṅgaṇa Santā .. nāū ninage . (back) netara-koḍige kōṭṭev āda
 kāraṇa (rest illegible)

165

On a stone in the centre of the same village.

svasti vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1553 neya Pramôdûta-
 samvatsarada Vayaśāka-śu 15 lu śrīmad-rājādhirāja paramēśvara śrī-vīra-
 pratāpa-śrī-vīra-Rāma-Dēva-Rāyaru prithvi-sāmbrājyam geyuttiralu Sugatûra
 Chikka-Rāya-Tammaya-gaudaru daḷavāyi-Soṇṇaya-gaudarige koṭṭa nettara-
 koḍigē-śāsanada kramav entendade (rest illegible)

167

At Koḷagañjihalli (same hobli), on a stone in the grass kāval.

Naḷa-samvatsara-Vayishākha-śudda 15 lu hajarāt-Pākharu-Khānu-Sāhēbaru ya. .
 dēkatu Araṇi-Gôpaṇṇa - Nāraṇappa - Bhāskarayya - Subaṇṇa - Vidarayyanavaru
 kodisi-koṭṭa mānya-hola kham ½ hatu-koḷaga pāla...ga Tavarigeli Timmappa
 ardhapālu (rest illegible)

168

At Bantigānahalli (same hobli), on a stone below the tank.

Subhakṛitu-samvatsarada Śrāvaṇa-bahula 5 lu śrīmatu-rāja-mānya rāja-śrī
 Nārasiṅga-Rāja .. Bayire Keñche-gauḍa (rest gone)

169

At Sômbudhi Amānikere (same hobli), on a stone built into the bund.

(Grantha and Tamil characters.)

svasti śrī vijaya-praśasti-sahita śrīmanu-mahā-maṇḍalēśvara Tribhuvanamalla
 Talaiikkādu Koṅgu Naṅgali Uchchaṅgi Vanavāsi Pānaṅgal-kōṭṭai koṇḍa Jaga-

dêkamalla Poyiṣaḷa-śrī-Nârasimha-Dêvar prathivi-râjyam-panṇiy-arulânirka
 Šakarai-yânḍu âyiratt-eḷubatt-eḷu ſenra Bâva-samvatsarattu Paṅgini-mâsattu
 mûnṛân-tiyadiy-âna Viyâḷa-kkilamai...lârâna śrī.....lattu periy-
 êri u.....

170

At Šômâmbudhi agrahâra (same hobli), on a stone at the Īṣvara temple.

svasti samasta-bhuvanâśraya lōka-vikhyâta pañcha-ṣata-vîra-śâsana-labdhânêka-
 guṇa-gaṇâlaukṛita naya-vineya-jyâna-vijyâna-Bîra-Banañja-dharma-prati-
 pâlana viśuddha-guḍḍa-dhvaja-virâjamâna saha-samâlîngita-vakshastaḷa-bhu-
 vana-para...nuta Vâsudêva-Khaṇḍali-Mûlabhadrôdbhava-dvâtrimṣa-vêḷâ...
 m ashtâdaṣa-paṭṭaṇamu chavusatti-yôgapīṭhamu nânâ-dc̣ṣâbhyantaram-ull-
 aravattu-nâlku-ghatikâstânamum Eṇenâḍa-padinâruvarum nâlva-deseya gava-
 rega-puṅgâtṛigarum gâṇḍigarum gâvunḍa-svâmiyum seṭṭigalû seṭṭiguttaru
 sēnabhôvarum êkêka-bîraru kanat-kanaka-samīrddharum samasta-balunkeya-
 daṇḍa-hastarum âchâra-galigalum kalahasa-pûrṇar ânneye bêliyâge beṅgeleye
 nelalâge bêriyê mandaliyâge prithuviyê kaḷanâge samudramê nīrggâḍigeyâge
 Javage sarige-vaḷḷanâge âdityana balamê mābalam âge chandranê chandra-
 balam âge nakshatra-târâ-gaṇagalê tonḡalâge tettîsa-kôṭi-dêvarkkalê nôtakar
 âge vivaram emba kavachamam tō...nney emba palageya piḍidû nânām bayal-
 udam vōḍedu Chêra-Chôla-Pāndya-maṇḍalika-sāmanta-mahâ-sāmanta-chakra-
 varttigal-modalâge nâma-dharma-sīla-châru-guṇagaḷi[ge] kâvarâgi pasubeyê
 japa-ṣilâ...ṇḍu...baḷam kitti koṭa...khachakranân iṛidû kâdi gelva Bhagavatiya
 makkaḷ priya-kula-ayyaḷarum Ayyaḷapura-Paramêṣvariya makkaḷ appa
 Ayyavvayigala modalâgi.....

171

At Maṭṇahalli (same hobli), in Jôḍidâr's field.

(Grantha and Tamil characters.)

svasti śrī Irâja-Nârâyana-Brahmâdhirâjan Šelva-Gaṅgan Šetu-Irâmīsuram-uḍai-
 yârku tērriḍum chChelva-Gaṅgan tiru-v-Irâmīchchuraṅku tōṛriya unavu-kaḍanu
varâdita nalla...lattân śârriya....luñ-jandira-šûriyar tam padavi-
 mârriḷu-mârriâ Šôḷar...va...mmâniltattē.....kku nanjai....
 űjai.....tṭēn mârriṇân Gamgaikkaraiyir-kurâr-paṣuvai-kkonṛa pā.....
 pōvân

172

At the same village, on a stone at the Īṣvara temple.

svasti Kōṭṭimbar daḷa-manegaḷ Anṇiûranû vaḷâlaluḷḷa eṛidu viḷdar

173

At the same village, in the field of Channarâyasvâmi's pûjârî.

(Grantha and Tamil characters.)

..... m âyiratt-iru-nûṛṛu-nârpa.....ṇdu ſeṇṛ-edirâm-âṇ.....ṇdu-saṁvaṛ-
sarattu Paṅguni..da-mudal svasti samasta-bhuvanâśraya śrî-prithivî-vallabha
mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Yâdava-kulâmbara-dhumaṇi
sarvajña-chûḍâmaṇi malarâja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadana-
prachaṇḍa êkâṅgavîra asabhâya-śûra Śanivâra-śiddhi Giridugga-malla chala-
damga-Râma vairîpa-kaṇḍîrava Makara-râjya-nirmûla Pânḍya-kula-samud-
dharana Śôla-râjya-pratiśṭhâchârya Poyśala-śrî-vîra-Vallâla-Dêvar Puduppa-
ḍaivittil irundu ſuka-râchchiyam-panṇugîra nâlil-Idavaṅgattukku mukkiyarâna
mûvar-gaṇḍa Pêśâṇi-Anuman Gêṇaka-śakkaravattu śrîmanu-mahâ-maṇḍalêśvara
Murâri-dêvar kumarar Pammaraśar Ilavappalliyil Vayiri-dêvaṛku-pPâlârṛil
naṅjai puṅjai nâr-pâlillaiyil koṇḍa 3 kuḷi-ppaṅgâl-uḷḷa nilamum periêriyil nam
paṅgum kuḍaṅgai â kuḍuttôm chandrâtya-varai ſellakkaḍavadu inda-kkuḍaṅ-
gaiyai mâṛṛinavan Gamgai-kkaraïyiṛ-kurâr-paſuvai .kkona pâvattu pugirakka-
ḍavan

174

At Gotṭehalli (same hobli), on uppina-baṇḍe.

sakarayâṇḍu nâlku-sâvirada-nânûra-tombhattu Krôdhana-saṁvatsarada Pushya-
suddha 5 ralu Gotṭihalliya-gauḍa śrî-Mâcharasara maga Paṅgarasaru hoyisida
kallu

176

At the same village, on a stone in Sonṇe-Gauḍa's field.

Śârvari-saṁvatsara-Âsvija-śudda 12 lu śrînatu Śembâji-Râjaravaru Sugaṭûra-
hôbaḷiya Akaladarasaya Antrâji-panḍitaru vṛitti vandu Śâmba.....

177

At Mâdamaṅgala (same hobli), on stones on the two sides of Viraguḍi,
alias Chokkanagudi.

(Grantha and Tamil characters.)

svasti śrî samasta-praśasti-sahita śrîmanu-mahâ-maṇḍalêśvara Talaikkâḍu
Koṅgu Naṅgili Koyârṛûr Uchchaṅgi Vanavaſi Velvalaṅ-gonḍa bhujabala Vîra-
Gaṅga Pôla Nârasimha-Dêvar prativî-râjiiyam-panniy-arulânṛka Śagarai-
yâṇḍu âyiratt-eṇbattârû Svabhânu-saṁvaṛśam Nigarili-Śôla-maṇḍalattu Puda-

nāṭṭu Mādamaṅgalattu māḍu toru-ppôgânirka O..ta..ttûr kâṇiyâlan Šîru-
ttonḍar magan Orri-gâmuṇḍan toru-miṭṭu-ppattân nâm adukku kal-niruttinē
Mādamaṅgalattu kâṇiyâlan Kachchuvarašar ta.....yân...Nâgappaṇaiya
...kku Kachchuva-Nâga-gâmuṇḍar kuḍaṅgaiy viṭṭa kalani muppadin-kuḷaga
...tana Kachchava-gâmuṇḍan maga Nâga-gâmuṇḍanē en machchananukku.

178

At Jaṅmagurjihaḷli (same hobli), on a rock known as kôkile-guṇḍu.

šubham astu svasti srîman-mahârâjâdhirâja râja-paramēšvara ari-râya-vibhâḍa
bhâsige tappuva rayara gaṇḍa pûrva-pašchima-samudrâdhipati vîra-Dêva-
Râyara kumâra-râya Bukka-Râya prithivî-râjya māḍuva kâlada...? 1344 neya
samvatsarada naḍeyuva Šubhakṛitu-samvatsarada Âsvayuja-ba 14 Budhavâra
... ya puṇya-kâladallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-
daṇṇâyaka-oḍeyaru prituvi-râjya māduvalli â-Turavida-Râvige srîman-mahâ-
sâmantâdhipati Aṇḥalliyavolage Uttamasamudrada grâma 1 kkaṇi
âha chatus-sîme-volagâda gadde-beddalalu kâdârambha-nîrârambha . . .
jala-pâshâṇa-ashta-bhôga-têjas-svâmya - vṛikshâdi-âgâmi-sahiraṇya.....

179

At Velgaḷbure (Kurubûru hobli), on a stone in the roof of the Mâriguḍi-maṇṭapa.

Šrîmukha-nâma-samvatsara-Phâlguna-šuddha 5 Sthiravâra-šubha-dinadallu
Velagalaburre-grâma-madhye šrî-Mâremmana dēvastâna kaṭisidayaru šānbhâga
Subbaṇṇa Bairê-gauḍana maga Honnê-gauḍanu šilpi Basavana maga Mallâchâri

180

At the same village, on a stone in the Karitimmanahallî-biḍu.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷolu naḍavantâ Nâḷa-nâma-
samvatsara-Bhâdrapada-šu 2 lu râ || Gôvinda-Râvu šêkadâranu

181

At the same village, on a stone in the Dodḍana-biḍu.

Šôbhakrutu-nâma-samvatsara-nija-Šrâvaṇa-šu 5 lu râja-šrî-Khâji-sâhêbaru
šrîmukhada - Šivârada - hôbaḷi gavuḍagaḷa Karitimmanahallî - Môtanahallî-
Bayirappa koṭṭa staḷa-mânya

182

At the same village, on a virakal in the Bâdinatta field.

svasti śrīmanu Gaggar-okkalâ Madalûra Kuppan torugolol bidu sattu saggi-
âdand avakke mû-tûmbu-kalâni parihâra koṭṭar

183

At the same place, on the top of the virakal.

svasti śrī Valigaḷ âmbura

184

At the same village, on a stone in the Daśavanda-field.

śubham astu svasti śrī vijayâbhyudaya-Śālivâhana-śaka-varuṣaṅgaḷu ? 1500 Ba-
hudhânya-saṁvatsarada Puṣya-ṣu 15 Sugaṭûra Tammeya-gauḍa.....

185

At Daḷasanûr (Daḷasanûr hobli),

on a stone in front of Karaga house in Karaga street.

svasti śrī vijayâbhyudaya-Śālivâhana-śaka-varuṣaṅgaḷu 1673 llu âdanthâ
Âṅgīrasa-nâma-saṁvatsarada Vaiśākha-ṣu 13 llu rāja-śrī Māstēnahallī-Ayama-
gauḍanavaru dēśa-kulakarāṇi-gumāstâ..pa-Veṅkaṭēśaya Daḷasanûru-hôbali-
kulakarāṇi Aṇṇappa hôbali-gavudaṅgaḷu modalâdavaru saha Karagada Tamma-
ṇṇa Ajaṇṇa jana-yibarige hâki-koṭṭa stalâda-mânyada hola kha $\frac{1}{2}$ vûra-mun-
dana kerê-keḷage gadde $\frac{1}{2}$ ubhayaṁ kha 1 koṭṭu-yiddhêve sukhadalli anu-
bhavisikoṇḍu yiruvadu || Kempaṇṇana rujuvu 1 (back) yî-mânya Kaḍivâṇa-
davaru tekoṇḍaddu 300 akshâradalu munnûru-varaha yidaralli Tammaṇṇa-
nadu muppâgada pâlu Ajaṇṇanadu hâgada pâlu yî-kartaru anubhavisikoṇḍu
yiruvadu yidake bhâgâḍigaḷu pâlige bandare tamma pâlige banda haṇa koṭṭu
kaṭṭôdu Kempaṇṇa koḍade yiddare bâdhyatê yilla vûra munda.....

186

At the same village, on stones lying at the outlet of Doddakere.

(Grantha and Tamil characters.)

svasti śrī śakkivarttiḡaḷ Vikkirama-Śôḷa-Dēvaṅku yâṇḍu pattâvadu Nigarili-
Śôḷa-maṇḍalattu-pPuda-nâṭṭu nâṭṭu-gâmunḍan Rājētra-Śôḷa-pPuda-nâṭṭu-
maṇḍalikan ōṛ-paḍiyâl Eruttilan ..ṅgan âna Aḷagiya-Śôḷa-pPuda-nâṭṭu-vêḷân

magan Mâran âna Vâṇa-Vichchâdara-pPuda-nâḍ-âlṽṇa Tiladanûr-pperi-eri-kil-
kkâḍu-veṭṭi-kkâmb-aṟuttu ivv-ûr Aṅkakkâṟiṣvaram-uḍaiya Mahâdêvaṟku-ttêva-
dânam-âga viṭṭa kulḷi munnûṟṟ-aiymbadu munnûṟṟ-aiymbadu kuliyum viṭṭēn
Vâṇa-Vichchâdara-pPuda-nâḍ-âlṽṇa it-tanmam iṟakkuvân Gengaiy-iḍai-
kKumariy-iḍai-kkurâr-paṣuvai-kkonṟân Brammôṭṭiyê paduvân Śiva-Brâhmaṇan
Bhârattuvâji-gôṭṭrattu Pichcha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku
kâṇiy-âga nîr-vârttu-kkuḍuttôm maya-gâmunḍanum Vâṇa-Vichchâdara-
pPuda-nâḍ-âlṽṇum-ivv-iruvômum

187

At the same place.

(Grantha and Tamil characters.)

svasti śrî Ti vaḷara iru-Nila yum pōr-Še neḍu-
diyal-û iḍaitu ḍum tuḍar . na-vêli muḍiyu-
munṇava l-tTennavan vaitta

188

At Nâlupurakôṭe (same hobli), on a stone near the village entrance.

Saumya-saṁvatsarada Kârtika-ba 7 lu Daḷasanûru-hôbaḷi nâḍa-gauḍa Ayima-
gauḍaku kulakarâṇi-Anṇapagâri Chaṇamēṣi Hiḍiyaṇa-modalâdavaru Nabâ-
bu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gâṇḍlahallî Muchalakunṭê
bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-kaṭṭê âkâra
nôḍikoṇḍu masidige darma salisikoṇḍu sukhadalli yirôḍu yidake yâru tapidarû
Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hôguru Musilamânaru
tapidare handi tindahâge nâlugu-ûrula yallasaradu yichinadi

189

At Koṇḍēnahallî (same hobli),

on a rock in the śānbôg's inām wet land in the south.

(Grantha and Tamil characters.)

śrî-Nigarili-Šôla-maṇḍalattu Puga-naṭṭu Pulla-dêvâr-irâṣiyam-panṇiy-arula
Šômāṇḍân âna ttira-pâlanena Poṇḍurâṇḍu periēri-kilê ivv-ûr Koḷḷiṣuram-
uḍaiyârkkku nâr-kaṇḍaga-kaḷani-viṭṭēn-ī-danma-yirakinavan Gaṅgai-taḍi kurâr-
paṣu-konṟa Piṟamavatti-paḍuvân

190

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍalattu Puga-nāṭṭil Poṇarel tiru-kKolliśuram-uḍai-
yar kōyilil kāṇiy-āna Šiva-Brāmaṇa Â... ya-gô ...ttu Kâkkunâyaka-baṭṭa...
.....

193

At Muduvāḍi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Āśvīja-ba 5 Bra-lū śrīmad-rājādhirāja rāja-mānya rāja-srī
Šambōji-Rāja-mahārājaraianavara kār. ...ru Kōḷāla-sīmē sarahadālada
Kaṇayāja-pantaru-modalādavaru Kōḷālada Kōmaṭi.. alu Chandaya Tambāra-
haḷli-Ādepa-gauḍanavarige Muduvāḍi-Mallasamudrada kerē-keḷage hākista-
kaṭuṇadali śāsana... .vāgi yiralāgi.....suvahāge māḍi Bālāji-paṇḍitar-
ayyanavaru apaṇe-kōṭṭadu Mallasamudradallū hola kha 1 alida gadde kha
9..... â-Mallasamudraddalu sa..ke kha 3 Muduvāḍi. ke kha 6 ubhayam
saha nālavattombhattu-kaṇḍuga gaddē śāsana

194

At the same village, on a stone near the village entrance.

śrī śubham astu Šaka-varusha *1404 neya Šukla-saṁvatsara-Chayitra-śudha 5 lu
śrīmatu Muḷuvāyi-rājya.....ra Dēvarāyapuravāda Muduvāḍi-agrahā....aśēša-
vidyā-vihāra ..liku mahā-nāya ... yelana eṇa .. nigāru Ōbuḷi-nāyinigāru
Chinnama-nāyanigāru danḍa-veṭi yikina-darma-śāsanaṁ mīru māku yichiṭi-
kāvalini Raghunātha-śrīpatigānu.....

196

At Tora-Dēvaṇḍahaḷli (same hobli), on a stone at the village entrance.

śubham astu svasti śrī jayābhyudaya-Šālivāhana-śaka-varusha 1463 neya
Plava-saṁvatsarada Bhādrapada-śu-2 lu śrīman-mahārājādhirāja rāja-para-
mēśvara śrī-vīra-pratāpa śrī-vīra-Achchuta-Dēva-mārāyaru prithvī-rājyaṁ
geyutam iralu Rāmābhaṭṭa-ayyanavara kayyalu Kōḷālada mārāya Kōḷāla-dēva-
teya śrīkāryake biḍisi Devāṇḍahaḷi-grāma yī-dharmake āru tapidarū tamma-
tāyi-tandegaḷa tapidarū

197

At the same place, on a 2nd stone.

Yuva-samvatsarada Âšvîja-šu 5 lu Tammapa-gauḍa-ayyanavaru Liṅga-aṇṇa-
navarige pura-mâḍi viṭa grâma

198

At Gândlahalli (same hobli), on a pillar in front of the Îšvara temple.

(east face) svasti samadhigata-paṇcha-mahâ-śabda Pallavānvaya-śrî-prithuvî-
vallabham Palla[va]-kula-tilakan êka-vākya śrîman-Nolambâdbirâjar Irîva-
Nolamba Nolipayya (west face) prithuvî-râjyam geye śrîmat-Vikramâditya-
Tiruvayyam Gaṅg-aṇu...siraman âluttire Baṅgavâ(north face)ḍiya-kerege bittu-
kaṭṭu biṭṭudu idan alido Vâranâsiyuma kapileyuman alidon

200

At Nukkanahalli (same hobli), on a virakal in Veṅkaṭaramana's field.

svasti śrî sakala-jagat-trâyâbhivandita-surâsurâdhiśa-Paramêśvara-pratihâri-
kṛita-Mahâvali-kulôdbhava-śrî-Mahâvali-Vâṇarasar prithivî-râjyam geye Bâṇa-
rasarum mahâja[na]rum kâduttire Nekkundi-nâḍan iriyim endu aṭṭe Bâṇarasarâ
daṇḍu Pulikurikkîyulle eraḍu-daṇḍu kiṭṭi eṇeyuttire Nâga-Guṭṭarasam tamma
êṇida kudureyan magule aṭṭi bâlām kiṭṭu naḍadu palaran iridu sattode
Beḷḷamparavi mâ.bâlagaḷchu-âge koṭṭodu sarvva-pâda-parihâram idam alivôn
Bâraṇâsiyan alidônûm sâsirvvar-pârvarum sâsira-kavileyam konda paṇcha-
mahâ-pâtakan akku

201

At the same village, on a stone in Śânabhôga's field.

svasti śrî Śakâbda ? 1268 neya ...mêle saluva Vyaya-samvatsarada Âšvîja-ba 5
Sô-lu śrîman-mahâ-maṇḍa ... râjâdhirâja râja-paramêśvara śrî-vîra-Bukka-
Râyaru prithivî-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa
dim pradhâni-Mallarasaru ko[ṭṭa] śâsana Nikarili-Chôḷa-maṇḍalada Kôḷâla-
nâḍa prabhu Yirigi-Setṭige pûrvadalli mâ ... ligakke saluva Nukkanahalli-
yanû kodageyâgi koṭṭeu â-ûrige saluvantâ udda-mukha.. -sathalaṅgaḷu
adô...vâda bhâvigalû akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi
Yirigi-Setṭige koṭṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda
pâpadalli hôharu (usual final verses) maṅgaḷa mahâ śrî

202

At Edahalli (same hobli),
on a stone set up in the mânya field of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śākara-yaṇḍu 1207..mēl šellâninṛa Khara-varushatti. krishṭha-pakshattu Chaturdaśi Guru-vâramum. .nakshatramum peṛṛa nâl śrīman-mahâ-maṇḍalêśvara hari-râya-vibhâḷa bhâshaikku tappuva râyara gaṇḍa śrī-vîra-Kumâra Kampaṇ..uḍaiyar šunṭtu adikâri....ḷattumiḷa..târiyanta šeyvar..râyasa-hasta-kamalla Iḍaipalli sarvamâ-nyam-âga.. ..

203

At Chikkapura (same hobli), on a stone set up in
Râmâyanada Vasantaia's Inâm field to the south-east of the village.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu āyirattu-irunûṛu-eṇbattu-mûṇṛa..n mēr-chellâninṛa Pâlavaṅga-varushattu Āṭṭi-mâsam 3 ti Triyôḍēṣiyum Viyâla-kiḷamaiyum śrī-manu-mahâ-maṇḍalêśura ari-râya-vibâḍa bâṣaikkuttappuva râyara gaṇḍa pûrva-dekshiṇa-pachchima-uttara-nâlu-semudrâdhipati śrī-vîra-Bhukaṇâ-uḍaiyar kumarar Kamaṇâ-uḍaiyaru Muḷamâyil-paṭṭaṇattil râjiam-paṇṇinâ kalatil avar araimanai-mahâ-pradbhâni Šomappa-uḍaiyavar niruvadinda...Viṭṭappân ivar tamaiyanâr Kopparaśârūm Nigarili-Šōḷa-maṇḍalam..Puda-nâṭṭil Periya-nâḍavarum Šivandikan Šennāṇan Šokāṇṇa Kaṭṭipalli Šēṣaṇṇa ulliṭṭa nâvarum Tannicheaipalli-pura pâdi Aṇuvattu-mûvar Virabhadra-dēvar-mmagan Vîra-ppanukku šila-śasanâm tara Tannicheaipalli-purattukku pûrvattil šellum naṇjai puṇjai nâl-ppal-ellaiyu šatu-širmaikku kallum nâṭṭi viṭṭōm sarvamaniyam-âga šandira-āditta-varai naḍakakaḍavudu inda dhammattai keḍuttavargal Geṅgai-karaiyil kurâr-pašuvai-kkonṛavan pâṭṭilê pōvargaḷ Kopparaśar dhamma maṅgālamaha śrī

204

At Gummaraddipura (same hobli),
on a stone near the pond at the village entrance.

śubham astu || a-vighnam astu svasti śrī jayâbhyudaya-Šâlivâhana-śaka-varshaṅgaḷu 1541 neya Siddhârthi-samvatsarada Pushya-šuddha 12 lu śrīmad-râjâdhirâja râja-paramêśvara śrī-vîra-pratâpa śrī-vîra-Râma-mahâdēva-Râyaru Penagoṇḍeya ratna-simhâsanârûḍharâgi prithvî-sâmbrâjyam geyivuttiralu Chaturtha-sa-gôtrada Sugatûra Tammaya-gauḍara paṭrarâda Yimmaḍi-

Tammaya-gauḍara putrarâda Chikka-Râya - Tammaya-gauḍaru Bhâradvâja-sa-gôtrada Chaṇḍiṣvara-vaṁśada Râmajana pautrarâda kavi-sammata Narasa-Râjana putranâda Bâlakrishṇayyage koṭṭa bhaṭâgrahâra-bhû-dâna-dharma-śâsanada kramav ent andare Râmarasa-mahârâyârû tamage amara-nâyakatanake pâlisida ûra-châviḍige saluva Yêlunâda-simeyolaḡaṇa Kôlâla-simeya ..râhaḷi....

205

At Vânarâsi (same hobli), on a stone in Paṭêl Vetta's field.

Paridhâvi-saṁvatsara-Phâlguna-ṣu-5 Gu śrîmatu mahâ-maṇḍalêṣvaram śrî-vira-Kampanṇa-Voḍeyaru Duvâle...rige koṭṭa saṁ.....saluva Hode-nâd-olaḡaṇa Vâraṇâsiyamba ûranû nimage ma..puravâgi koṭṭa-sammandha sarvamânyavâgi vubhaya.....horagâgi û....sarva-yâgati-saba sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa.....vâgi koṭṭa sthâna-mânya... ..mariyâde

207

At Baṅgavâḍi (same hobli), on a stone below the chikka-kerê-bund.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1583 neya Śârvarisaṁvatsarada Mâga-ṣu 10 lu srîmad-râja-mânya-râja-śrî Vilâji-paṇḍi[ta] Vîra-yanavaru...vedigeya Gaṇapatiya.....nallige koṭṭa-katṭu-koḍigê-kaulu-kramav ent endare namma Daḷasanûra-stalake saluva Baṅgavâḍi-kereya nîvu katṭisiddakke batya-koḍige koṭṭalli varuṣa 1 kerî-keḷage achukaṭu-ṣudda-vâḷi-gaḷa (back) yallavu vomba....ḍasalullavaru yidarolage yâ.ḍu phala sarvamânya (here follow details) yî-prakâra naḍasalullavaru endu koṭṭa-śilâ-śâsana yidake yâru tappidarû pañcha-mahâ-pâṭakaru stâna-mânya mâva.....

208

At Ternahallî (same hobli), on a stone in Nâchêgaḍa's Karaga-field.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣambulu 1647 aguneṭi Krôḍhisamvatsara-Śrâvaṇa - ṣudha 2 lu kôṭa-mânyaṁ Pañchânanam - Tiramulaya - komârâḍu Koṇḍaya chênu kha $\frac{1}{2}$ Mâstêpalli-Ayyama-gaunivulô kha $\frac{1}{4}$

209

At Bûragahallî (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 16.. Bahudhânya-nâma-saṁ-Bhâdrapada-ba-5 lujanavaru kulakarṇi....Baṅgavâḍi-majare Bûragahallî kôṭa-mânya Sambâji-mâne Bûragahallî Guḍe-gavuḍa jana..hola kha.. guṇṭê-keḷage gadde kha $\frac{1}{4}$ koṭu-yidhêve

218

Kuppénahalli (same hobli), on a stone in the forest to the east.

Yiśvara-saṁvatsara-Phālguna-śu... śrīman-mahâ-maṇḍalêśvara-Timmayya-Dêva-Chôla-mahârâjalu Tirumala-dêvara mânyamu yavaru tisinânu vâri â....
vini....

219

At Hôlûr (Hôlûr hobli),

on a stone lying in the pañchângi wet land below the tank bund.

svasti śrī vijâyâbhyudaya-Śālivāhana-śaka-varushaṅgaḷu 1585 Šôbhakrutu-saṁvatsarada Vaiśākha-śu 5 lu śrīmad-rājādhirāja rāja-śrī Šambhâji-Rāja-sāhêbaru Âlambagiri Tippi-Šeṭṭi-Vāraṇâši-Channê-gaudagû koṭṭa.koḍigê-śāsana-kramav ent endare Kôlâlake saluva Hôlûru-hiriya-keriyannu nîû jîrṇôddhârav-âgi bahuśâ kaṭṭiśida nimitya prâku saluva achukaṭṭu gadde (here follow details) ubhayaṁ âru-khaṇḍuga gadde sarvamânya naḍasalulḷavaru yî-mânyake âva pârapatyagâraru tappidarû Kâšiyalli âkaḷa konda pâpakke hôguvaru hosa achukaṭṭu ye (back) shtu sâgidaru ashtu gaddeyu yaṇṭu-phalâ nimage sarvamânyavâgi naḍasi-koḍalulḷavaru yaṇṭu-phala sandamêle nirṇaya khaṇḍugav eraḍake kaṭu-koḍige gadde kha $\frac{1}{4}$ ayadu-koḷaga-lekhadaḷu naḍasalulḷavaru hola aramanê pâlinolage kha $\frac{1}{2}$ agraḥârada pâlinali kha $\frac{1}{2}$ ubhayaṁ kha 1 hola khaṇḍugavanna sarvamânyavâgi tappade naḍasalulḷavaru yidake yâva pârapatyagâra tapidarû Kâšiyali âkaḷa konda pâpake hôguvaru

220

At the same village,

on a stone in Dêśakulakarani Veṅkaṭanâraṇayya's kandâyam wet land.

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varushambulu 1549.... Prabhava-saṁvatsaram Phālguna-śuddha 10 lu śrīmatu mahâ-nāyaṅkâchâryalayina Kovara Avubaḷa-Nāyani-komâra Nâgu-Nāyanigâru Sugaṭûri-Chika-Râya-Tammaya-gavi-nivâri apanakûḍâ Hôlûriki agraḥaram mahâjanâla sammattina Nalabayi-raḍḍi-Chinabayi-raḍḍi Dâsapa-raḍḍi...keñchayaniki janulu nalugariki.....kaṭu-godagi dharma-śāsana-vivaram eṭlennanu mâ-kulavurânuku yichina Hôlûru-grāmâna Chalapada charu-kinda kôḍi-stalâna Kâmade..lega.bâna konipiñchi viḍichina maḍi kha 1 ralu..kirâkivayiñchukoni paḍilam šêsukoni yî-maḍi phala-sâmyam putra pautra-pâram â-chandrârka-stâyigâ sukhâna anubhaviñchukoni vuṇḍêdi ani yichina-dharma-silâ-śâsanam (usual final verse)

221

At the same village, on a stone lying near Bairaṣeṭṭi's tope in the west.

(Grantha and Tamil characters)

šottu širi Mudaliyâr Jayaṅgoṇḍa-Šôla. İavaññiyâr kalattil Nigarili-Šôla-maṇḍa-
lattu Puda-naṭṭil Poḷiuril Kachchi-Mukkaṇa-Kāḍuveṭṭi Pallavāditan Kāma-
rašar magan Kuttarašar İravuttira-varašattu kaṭṭinâr-i-Uḷaya-šamuttiramu
Šāma-šamuttira... i-ur nayanâr dēvadana kaḷani onṇu Yiḍarpaṭṭa kaḷani..
...viṭṭa.....

222

At Dômasandra (same hobli), on a stone
lying in the Paṭêl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti śrī Śaka-varshaṅgaḷu 1277 Manmatha-saṁvatsarada Māgha-šu 6 Śa |
śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāḷa bhāsege tappuva rāyaṇa gaṇḍa
uttara-dakṣiṇa-pūrva-patsima-samudrādhipativa
kaparddaka..rākriḍam Gaṅgā-śrīṅgāra-śēkhara |
karôtu jagatām pritiṁ tatasandyandinakalā ||
āśid āsīrvādair ēdhita-rājyas satām mahīpālā |
Saṅgama-nṛipēndra-sūnuḷ Bukka...pāla...guṇi...mān ||
tasyābhūd amita-pratāpa-taraṇis sākshāt prasādē śaṣi
saṅgītaika-nidhis samasta-vi...shām anyēshu kalpadruma[h] |
dharma-sthāpana-śīla-buddhi..ritaḷ sāmrajya-lakshmī-pa. ḷ
nāmnā vīra-Kumāra-Kampaṇa-iti-prakhyābhavayō bhūbhritām ||
mantri tasya mahānubhāva-mati-bhāmatyō guṇānām kulaiḷ
satyāchāra-samasta ..turas sampūrṇa-bhāgyōnnataḷ |
śrēyān Sômapa ity udāra-mahimā prākālpayat śrēyasē
nītijñō. ḷuvādhipūr-adhipati-śrī-Sômanāthālaya[m] ||
kadāchid atha kalyāṇatamaṁ kamala-lôchanam |
Sôma-vāra-vratē dēvam Sômanātham avaikshata ||
nirīksha nīprāha tu tam sva-lakshyā
sva-mantri ..ptālaya-saukhyā-bhājam |
dēvam dayā-vā...Sômanātham
asmai tadā grāmam adān mahāntam ||
.....

224

At Anṇēnahalli (same hobli), on a stone lying in Paṭêl's field.

Sādhāraṇa-saṁvatsarada Chaitra-šu 10 lu śrīmatu mātuśrī Jayitābhāyi-ammana-
vara appaṇḍi Sugatūra-hôbalī havāludāra rāja-śrī Viṭhala-paṇḍitarayyanava-

runnu a(back)grahârada mahâjanaanğaļu sahâ Anṇēnahallī Śāṅkarayyage neta-
ra-koḍigī-hola-śāsana ayidu-kolaga-hola sarvamānyavāgi anubhavisikoṇḍu sukha-
dali yihadu

225

At Jannappalli (same hobli),

on a stone lying to the south of the Gôpâlasvâmi temple.

śubham astu svasti śrī vijayâbhyudaya-Śālivâhana-śaka-varushambulu 1563
aguneṭi Vishu-saṁvatsaram Âśvīja-ba 30lu Âtrēya-sagôtra Âpastamba-sûtra
Yajuḥ-śâkhâdhyâyilaina Âravêṭi-Râma-Râju-Raṅgapa-Râjugâri pautralaina Gô-
pâla-Râjugâri putralaina śrī-Raṅga-Râya-Dêva-mahârâyal-ayyavâru Âtrēya-
sagôtra Âpastamba-sûtra Yajuḥ-śâkhâdhyâyilaina Nandyâla-Phaṇipati-sômayâ-
jula pautrulu Raghunâtha-sômayâjula putralaina Venkaṭagiri-śâstruluku
î-tathâ - tithi-sûryôparâga - puṇya - kâlamandu dhârâ - pôsi ichina Janapalle-
grâma - dâna-dharma-śâsanam śrī-Râma

226

At Nenamanahallī (same hobli), on a virakal in Hiranyayya's kandâyam land.

svasti śrī Bêlûrarâ magam Mâdappan prabhu-gauḍi Bêlûrâ emmeya tokaḷol
guddi ânt iṇidu sattan taṇam pôdandaḍ okkala...

227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti śrī vijayâbhyudaya-Śālivâhana-śaka-varushanğaļu 1588 nê Viśvâvasu-
saṁvatsarada Pushya-ba 10daya-puṇya-kâladalulu śrīmat-Kauṣika-gôtra
Bhôśala-nila Śivâji-Râjara putrarâda Śambhâji-Râjara kula-strī Jayitâ-Bâyamman-
avaru Kâśyapa-gôtra Kapathalī Gôvinda-panta-pautrarâda Virupâksha-Śāṅkara-
putrarâda Bhâvuji-pantarige koṭṭa bhû-dâna-dharma-śâsanada kramav ent
endare Kôlâra-châvaḍige saluva....lada sîmevaḷage....Uttûra-grâmavannû
agrahâravâgi dâna-âdhi-kraya-bhôgya....kainkaryavâgi sa-hiraṇyôdaka-dhârâ-
pûrvakavâgi sadâ sa-putra-pautra-pâramparyavâgi chatu-sîme-valitavâda kâḍâ-
rambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyâ-
gaḷ emba ashta-bhôga-têjas-svâmya....putra-pautra-pâramparya â-chandrârka-
sthâiyiâgi anubhavisikoṇḍu baraviri [...] baresikoṭṭevâgi (3 lines gone)

228

At the same village, on a stone lying below the tank bund.

śubham astu Vyaya-saṁvatsarada Vaiśâkha-ba 5 Sugatûra Tamapaya-Gavuḍa-
ayanavara (8 lines gone)

229

At Mēdutambihalli (same hobli), on a stone in the Gōpāli-hulbanni.

svasti Śrīpurusha-mahārājādhirāja-paramēśvara-bhaṭaru prithuvī-rājyaṁ geye
Puttūrā Jeṭṭamugoḷuttildu Puttūr-Attāṇige aydūmbu-kalanīyūṁ aydūmbu-
toṭṭappaṭṭūṁ koṭṭar idan alidōr pañcha-mahā-pātakar appar parihāra

230

On the right side of the same stone.

svasti śrī Puttūroḷu Kaṇṇaṁ Gūḷarasa Kanakārige mūgoḷaṁ kaḷani Bhagava-
tīge koṭṭōd alivō ppañcha-mahā-pātakan akkūṁ ida saliyage dharmmaṁ

231

At the same place.

śrīmat-śrī-Śiva.hārāja prithuvī-rājya geye Puttūr-uḍe Śivamāram-
maṁ Duṇḍagergaṁ Nallattūr-uḍe Ogga mane-baḷegamuṁ aydūmbu-meda-
kaḷaniyu eltūmbu bāḷe-toṭṭappaṭṭu Brahma-dēyaṁ koṭṭōdu sarvva-bādhā-parihāra
idōn rakshippōrā pādama eṇṇa tolē mēle

232

At the same place.

svasti śrī Indapparasana-āḷaṁ āṁkkūṭṭire Puttūrato Bhuvanasiṅgiyara maga
SōmaṇaṁKamavikuṇaṁ bandu toru-goḷvalli palaruman ōḍi ivvattala
ā . . .kkondu tāka avandarūḷ alidudu i-śūra-gati petta arasum Attāṇiyum osadu
anoḷa kaḷaniyūṁ i-kōha-pāḷu-mane parihāramuṁ koṭṭa ida salisidōn-pā[da]
enna tale mēgaṇdu idan alidōn pañcha-mahā-pātakan akku toruvan ikisidū

233

At the same place.

svasti śrī Nōḷambādiyarasa prithuvī-rājyaṁ geye Puttūra torukoḷuḷ pettōṁ
bali-miṇḍan ā-ṣeṭṭiyara magan ara-paṭṭaṁ-gaṭṭi arasu ūrum ilḍu ayguḷa-kaḷani-
yūṁ koṭṭōdu idan alidōn pañcha-mahā-pātakan akkūṁ

234

At Neraṇalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti śrī sārvaabhūma-śakkaravattigaḷ śrī-Bhōjaḷa-vīra-Rāmanā-Dēvaṛkku
yāṇḍu 37 vadu Kara-sammasārāṭṭu Perumaṅgalam-uḍaiyān Araiyan Viṇḍuvar-

perumâl âna Kâduvettiyena Nigarili-Šôla-maṇḍalattu Puda-nâṭṭu Puttûr-
parṛil en-daga . . . attaiyârkkku nanṛ-âga eḷundaruḷuvitta Pillai-âlva-iṣuram-
udaiya-nâyanârkkku nân kaṭṭina Kânakattai dēdānam âga viṭṭu i-nâyanâr
kôyil Toṇḍai-ma . . . lattû Illattûr-nâṭṭu Neṇamali Šiva-Brâhmaṇan Pâ . . gava
nâyana-ppiḷlaikku kâṇi âga kuḍuttēn Kâduvettiyena

235

At Šisandra (same hobli), on a virakal in the gauda's field.
svasti śrī Mahābali Bāṇarasar gGaṅg-aṇu-sāsiraṇum âḷe (stops here)

237

At Jôḍi-Yâraṅgaṭṭa (same hobli), on a stone in Varadappa's inām land.
Manmatha-saṁvatsarada Kârtika-ba 5 lu Kôḷāla-kôṭeya Šāmbaya-Nâyakaru . .
. . . Bayirapa . . . taya . . . kaṭṭu-godaḡi yaramānya

238

At Šahapura (same hobli), on the Kāvalana-baṇḍe.
śrī-Chikka-Rāya Tima-Gavuḍanige koṭṭa mānya punyav āgabēk endu (stops here)

239

At the same village, on the virakals in the Viralaḡuḍi field.
(Grantha and Tamil characters.)
svasti śrī sârvabhuvana-chakravattigaḷ śrī-Poyšāḷa-vîra-Râmanâda-Dēvarukku
yāṇḍu 37 vadu Âḍi-mâda-muda . . n-tiyadi nâl muppatt-âṛâvadu Šittirai-mâdam
dēvar prâdhâna . . 1 Maṇjiya-māvuttarum ḷavaṇṇirâyārum Viṛchunaiyil pûšal-
seygaiyil Nambi-šetṭiyâr piḷḷaigalil Virakkaḷal-mugiyâr anusâram âna Meṇṇan-
paḷḷi Vi Villi pûšalukku-ppôy maḍan-âḡi minpeḍugaiyil ivan piḷḷaikku
makkaḷ uḷḷadanaiyum tân kaṭṭina kuṭṭaiyuṇ-gaṇḍaga-kkollaiyum avichchu-
ppâtṭam irai utpeḍa sarvamāṇiyam âga-chchandirâditta-varai šellakkaḍavad-
âga kuḍuttôm Virakkaḷal-mugiyârūm ivv-ûr râyarum

240

At Biḡaḡoṇḍanahaḷḷi (same hobli), at the pond near the village gate.
(Grantha and Tamil characters.)
svasti śrī Šakâbdam 1210 idan mēṛ-chellâninṛa Sarvachid-varushattu Âḍi-
mâdham śrī-vîra-Hariyam-udaiya vîra-Bukkaṇa-udaiyâr prithivi-râjyam-panṇâ-

niṣkkaiyil svasti śrī Śeṣavāran-nāṭṭukkum Šoṇṇeya-nāyan-śaturvêdin-nāṭṭavar
Paṭṭiyūr Pemmi-ṣeṭṭi Šura kīṣa-gavaṇḍar Mīnaraṣan Mailāṇḍai
maṟṟum-ulīṭṭa nāḍavarum Pammaṭetta-nāṭṭu Šīṟamarāḍiyai sarvamānīyam-
āga kuḍaṅgaiy-ākki viṭṭōm chandrāditta-varai šellakaḍavadu

241

At Kōṭṭūr (same hobli), on a stone lying at the sluice of the Basavāpura tank.

śrī-Basava-Liṅgāya namaḥ śubha . . . svasti śrī vijayābhyudaya-Šalivāhana-śaka-
varuṣaṅgaḷu 1530 neya Kīlaka-saṁvatsarada Chaitra-śuddha 15 Sōmavāradalu
śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Veṅkaṭapati-Dēva-
mahārāyaru pūrva-pāschima-uttara-dakṣiṇa-chatus-samudra-prituvī-sāmrajyaṁ
gaiūtiralu *Charta-gōtrada Sugutūra Yimmaḍi-Tammaya-Gauḍara putrarāda
Mummaḍi-Tammaya-Gauḍaru tamma Amara-Nāyakatanake saluva Kōḷāla-
simē-voḷagaṇa Kōṭṭura-Hosahaḷḷiya-grā mavannu *Chatra-gōtrada Šiva-putrar-
āda ā-Nagaratēśvara-dēvara sishyaru (ma)Mahadēvarige nāu namma tāyi-tande-
galige puṇyav āgal endu Vīrapurav endu pratināmavan iṭṭu Basava-Liṅga-dēvara
guḍīyanu nimage maṭavāg irabēk endu tri-vāchā-tri-karaṇa-śudhavāgi nimage
paṭṭa kaṭṭisideū nīvu nimma śisya-parampari ā-chandrārkaḍvāgi anubhavisikonḍu
sukhadali yihōdu yidannu āru tapidarū Kāśi-Gaṅgeya taḍiyali gō-Brahmaṇa-
rige konda pāpake hōharu

242

At Abbaṇi (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Šōla-kKaṅgar Padima-dēvar magan Gaṅgapperumāḷena
Vanniyakattattir Dāmōdara-pperumāḷukku Šrīmuka-savvaṟsarattu Āni-māda-
mudal Kāraipaḷḷiyil viṣa mudal ūr nanṣey puṇjey nāḷ-pāl-ellaiyum Appanai-
ēri-kīḷ kuḍaṅgai panniru-kaṇḍagattu pattu-kkuḷagamum utpaḍa-ttiruviḍai . .
ṭam āga kuḍuttēn Gaṅgapperumāḷena

243

At the same place.

(Grantha and Tamil characters.)

. va-Gaṅganena Kārai Vikrama-Šōla-Gaṅgan svasti śrī Aru-
gellaiyam svasti . . . viṣa mudal . . . pālaku Tirunandavanapurālapurattu
Arulālanādanumā

244

At Haralakunte (same hobli), on a stone lying at Śaṅkaranârâyana-dinne.

(Grantha and Tamil characters)

svasti śrī Uttama-Śōla-kKaṅgan âna Padumiṣeyanena Mâmaḍimudaligaḷil Api
 ..yil ivan....magan Uyya-vanda-piḷḷaikk Kuvaḷâla-nâṭṭil Nariyanpaḷḷikk-
 aḍaitta nañjai puñjai nâr-pâl-ellayy-um Kaṇṇandai-kuṭṭaiyil nîr pâyum nilamu-
 maṇṇum eppêṇpaṭṭanu ..m pon-aṇa-kkaikkonḍu maṇṇ-a.....koḍuttên....
ṭṭil Nâyañjeyvânpalliyl ppanâr pô.....tta vaḷaiyil Veḷ..
 śvaram-uḍaiyârku dēvadânam âga śa..lamum-aḍittu eḷuto-veṭṭi
kkallu-nâṭṭi-kkuḍuttên idil Brâhmaṇaṇku-ppanniru-kaṇḍaga-kkaḷaniyum
 panniru-kaṇḍaga-kkollaiyum...ki kuḍuttên.....

245

At Haralakunte (same hobli), on a stone lying in the Śaṅkaranârâyana-dinne.

svasti śrī Irīva-Noḷambam prithuvî-râjyam geyutt ire gâṇigara Perundâli-
 seṭṭiyara magam Gaṅge-seṭṭi Kalasyare Panatiya turugoḷoḷ konḍu puyyal
 vōgi ânt iridu saggam êṇṇidam Śakha-varsham 888 bese-geydom Koyatūra
 kâsigam Vikramâdittan bahu-guṇake ...

246

At the same village, on a stone at the village entrance.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1559..ya
 Îśvara-nâma-saṁvatsarada śrīmad-râjâdhirâja râja-paramêśvara śrī-vîra-
 pratâpa pûrva-paścima-dakshiṇa-uttara-chatus-samudrâdhîśarâda śrī-vîra-
 Venkaṭa-Dēva-mahârâyaru Penugoṇḍeya ratna-simhâsanârûḍharâgi prithivî-
 râjyam geyutt iralu chaturtha-gôṭrada....Timmaya (rest gone)

247

On two pieces of a stone at the same village entrance.

(1st piece) śrī Suguṭūra Immaḍi-Tammaya-Gauḍara putrarâda Chika-Râya-
 Tammaya-Gauḍara putrarâda Immaḍi-Chika-Râya-Tammaya-Gauḍarayyanavaru
 Śataśṛiṅga-parvatada Antara-Gaṅgâ-tîradalu nâvu kaṭṭisida dēvasthânadalu
 Yêkâmbraṇâthannu Kâmâkshamannu pratisṭṭheyannu mâḍi â-kâladal
 Hoḷalipaṭaḍeya Haralakuntege pratinidhiyâdanthâ Śivakâñchîpurav emba
 agraḥâravannu mâḍi...dēvatâ-sânnidhyadalli gaṇa-saṅkhyâ 33 mûrtigaḷannu

mâḍi Brâhmaranu grîhaṅgaḷa kaṭṭikonḍu kuṭumba-samêtavâ (2nd piece)gi iru-
 vahâge mâḍi nâvu namma tande Chika-Râya-Tammaya-Gauḍaraiyya-
 navarigû dharma-svarûpiy âdanthâ Halasammanavarigû punyav âgi yî-grâmake
 saluva valaya-Vâmana-mudrâge valagâda kâḍârambha-nîrârambha-ashta-bhûga-
 tējas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kânike-virubha-bêḍige-
 bîjavari-manudere-maggadere-suṅka-soḍige-ulu âdâya-biṭi-bêḡara-ka-
 bâḍu-kudurê-suṅka yivu-modalâdav ellâ . . lavu tri-purushâdiyâgi tri-karaṇa-
 šuddhiyâgi tri. . kadalu namma antaḥkaraṇadalû sa-hiraṇyôdaka-dâna-dhârâ-
 pûrvakavâgi dhâreyaṇ eraḍu koṭṭa agrahâra-bhû-dâna-dharma-šâsana śrî hîgey
 endu nâvu sadyaḥ-parichchêdava mâḍidevâgi yî-dharmavanu (stops here)

248

At Anḍigēnahalli bécharâkh (same hobli), on a stone at the border of Haraṭi.
 svasti śrî Śakâbda 1319. . ke mēle saluva Yiśvara-samvatsarada Kârtika-šu 1
 Sô-lû śrîman-mahârâjâdhirâja paramêśvara śrî-vîra - pratâpa-Harihara-mahâ-
 râyaru prithivî-râjyaṁ geyuvalli -Râyarige âyur-ârôgya-aśvaryaḇhi-
 vridhiy âgabêk endu śrîman-Mahêśvara-panḍitârâdhyaṇu Mudda-Girinâtha-
 ayyagaḷige koṭṭa dharma-šâsana. Kôlâla-nâḍa prabhugaḷu. . . . pûrvârâda
 Ballâla-Dêvana kâla-modalâgi hâlâgidda Anḍiganahallîyan ta. . â-ûrige saluva-
 nta ûrdhva-mukhavâda vṛikshagaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-
 sahitavâgi Mudda-Girinâtha-ayyagaḷige koṭṭantâ dharma yidakke âru tapi-
 dayaru Gaṅgeya taḍiyallî kapileya konda pâpadallî hôharu

251

At Haraṭi (same hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1553 neya Prajâpati-
 samvatsarada Chaitra-šu 2 lû śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-
 pratâpa-śrî-vîra-Veṅkaṭapati-Râya-mahârâyaravaru prithivî-sâmraṇyaṁ geyutt
 iralu śrîmat-sujana. Ampeyyanavarige nîvu koṭṭa.
 Tammê-Gauḍaru . . . grâmagalaḷa dâna-vîḍeya kramav ent endare namma
 âḷuvikege saluva Kôlâla-sîmê-voḷagaṇa Hanatî-sthalada Anḍiganahallî 1
 (others named) antu grâma 11nu nâvu nimage dharmavâgi. dagalaḷa satyava
 mâḍi šâsanava hâki samarpistev âda-kâraṇa prâku grâmagalige saluva chatu-
 sîmê-voḷagâda kâḍârambha[ke] salu[va] holada nîrârambhake saluva
 keregaḷu kuṇṭegaḷu aṇegaḷu. yyalu tôte tuḍike kudurê-suṅka sakala-
 suvarṇâdâya (3 lines gone; usual final verses)

252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.

šri-Gaṇâdhipatayê namaḥ svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varusha
1390 ya Sarvadhâri-saṁvatsarada Mâgha-ba 14 Šivarâtri-puṇya-kâlâdalû šri-
man-mahâ-maṇḍalêšvara poḍe-râya bhûpa-Nârâyana-râya Hulibaliya Râmaya-
arasugaḷu Šrîparvatada Kâmidêva Virâṇa-voḍeyarige poḍavondu koṭṭa dharma-
šâsanada kramav ent endare Teppada Nâgaṇana gaḍi . . châvaḍiya Kôḷâla-nâḍige
sandu-baha Timmasamudrada grâma 1 danu šri-Mallikârjuna-dêvara šri-kâryake
â-chandrârka-sthâiyiâgi chandrâḍityar ullannabara sa-hiraṇyôdaka-dhârâ-
pûrvakavâgi voḍambattu koṭṭa dharma-šâsanada pura (usual final verses) šubham
astu

254

At Neranahalli (same hobli), on a stone in front of the village.

svasti šri vijayâbda-Šâlivâhana-šaka-varushaṅgaḷu 15.. neya Šrîmukha-saṁ-
vatsarada . . . mahôḍaya-puṇya-kâlâdalû srimat-râja-šri-Jayitâ-Bâyammanavarû
Kailâsa-vâsi (rest effaced)

256

At Agrahâra-Sômarasanahalli (same hobli), on a stone on Kûrukalkaṭṭe Uḍuguttâ.

Plavaṅga-saṁvatsarada Chaitra-šu . . . šrimat-Sômarasanahallî kereya
nakkala-hola matina-mara-holavaṁ mâḍikoṇḍu baral ûra gavuḍaru . . . koṇḍu
sukhadali yiharu yi-hola ayikoḷaga Bilanakuḍi hola gadde ûbhayaṁ staḷa-
gânike hanneradu-koḷaga dâna-mâḍi Tammarasayyana appaṇeyinda koṭṭa
koḍagi lagam sukhadalu yiharu Tammarasaya-appaṇeyinda
(rest illegible)

MULBAGAL TALUQ.

1

In Mulbāgal, on a copper-plate in the Śrīpādarāya-maṭha.

śubham astu

namas tuṅga—*etc.* ||

Harēr līlā-varāhasya damśbṛā-daṇḍas sa pātu vaḥ |

Hēmādri-kalaśā yatra dhātrī chhatra-śrīyaṁ dadhau ||

kalyāṇyāstu tad dhāma pratyūha-timirāpahaṁ |

yad gajōpy Agajōdbhūtaṁ Harināpi cha pūjyatē ||

svasti śrī vijayābhyudaya-Śālivāhana-śakābdaṅgaḷu ? 1499 sandu vartamānav āda
Yīśvara-saṁvatsarada Kārtika-śu 15 Guruvāra-Rōhiṇī-nakshatra-Prīti-nāma-
yōga-Kaulavākarāṇa-yukta-puṇya-kāladalli śrīmat-parama-haṁsa-parivrājaka-
chāryar āda pada-vākya-pramāṇa-pārāvāra-pārīṇar āda sarva-tantra-svatantrar
āda śrīmad-Vaiṣṇava-siddhānta-pratiśṭhāpanāchāryar āda śrīmad-Gōpīnātha-
dēvara divya-śrī-pāda-padmarādhakar āda śrīmad-Ādirāja-tīrthara praśiṣhyar
āda śrīmat-Saṅkarṣaṇa-tīrthara śiṣhyar āda śrīmat-Suvarṇavarṇa-Paraśurāma-
tīrthara Muḷabāgala-maṭhake śrīmad-rājādhirāja rāja-paramēśvara rāja-
mārtāṇḍa rāja-kaṇṭhīravāpratīma-pratāpa vīra-narapatigaḷ āda Aśvapati-Gaja-
pati-manō-bhayaṅkarar āda nara-lōka-gaṇḍa Vijayānagara-Karṇāṭaka-simhāsana-
dhiśvarar āda Ātrēya-gōtrar āda Āśvalāyana-sūtrar āda Ruk-śākhaḍhyāyigaḷ āda
Narasihva-Rāyarayanavara pautrarāda Virūpāksha-Rāyarayanavara putrar
āda Vijaya-Veṅkaṭapati-Rāyarayanavaru | Muḷabāgala-maṭhakke yī-Kārtika-
śu 15 Guruvāra-Rōhiṇī-nakshatra-Prīti-nāma-yōga-Kaulavākarāṇa-yukta-puṇya-
kāladalli barasī koṭṭa bhū-dāna-śāsana-kramav ent endare Vūṭakūru-sihvāsana
paśchima-kōṭṭē bāgalige saluva Paramati-sthālake sērida Vaḍaga-Rātūra hō(on the
back)balige hondida Veṅgere-grāma Vaḍatanapālyakke pūrva Sirakaṇapālyakke
dakṣiṇa Pāṇḍimaṅgalake paśchima Kāvērige uttara yī-chatus-simē-madhy-
dalli yiruva upagrāma-sahita Veṅgere-grāmakke pūrva-dakṣiṇa-paśchimōttara-
gaḷalli daṇḍa-kamaṇḍalu-mudrā-Vāmana-mudrāṅkita-silegaḷanū pratiśṭhāpita
māḍista chatus-simē-valagina Veṅgere-grāma yidakke sērida upagrāmagaḷu
kara sahā Muḷabāgala-maṭhada śrī-Gōpīnātha-dēvara dipārādhanege śrīmad-
Ādirāja-tīrthara praśiṣhyar āda śrīmat-Saṅkarṣaṇa-tīrthara śiṣhyar āda śrīmat-
Suvarṇavarṇa-Paraśurāma-tīrthara Muḷabāgala-maṭhakke Narasiṁha-Rāyarava-
ra pautrar āda Virūpāksha-Rāyanavara putrar āda Vijaya-Veṅkaṭapati-Rāyar-
ayyanavarū Pāṇḍuraṅga-kshētra-vāsi śrī-Viṭhala-svāmiyavara divya-śrī-pāda-
sannidhiyalli sa-hiraṇyōdaka-dhārā-pūrvakam āgi koṭevu kārāṇa yī-chatus-simē-

vaḷagina tōṭa tuḍige gade bedalu māvade maravade nidhi-nikshēpa-jala-taru-
pāshāṇa-akshīṇ[y]-āgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmyagaḷa-
nnu nīvē anubhavisikoṇḍu baraluḷḷavar endu Muḷabāgila-maṭhake Vijaya-
Venkaṭa-pati-Rāyarayyanavaru barasikoṭṭa bhū-dāna-śāsana |

ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām |

na bhōjyā na kara-grāhyā vipra-dattā vasundharā ||

(usual final verses)

na visham visham ity āhur Brahma-svam visham uchyatē |

visham ēkākinam hanti Brahma-svam putra-pautrakam ||

śrī-Virūpāksha

2

In Muḷbāgal, on a copper-plate in possession of Kṛishṇappa.

śrī-Prasanna-Virūpāksha śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-
varuṣaṅgaḷu 1353 nē Sādharāṇa-nāma-saṁvatsarada Phālguna-śu 10 lu yī-
Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gōpuraṅgaḷu śikharada chin-
nada hodike Manmatha-pushkaraṇi aṅga-raṅga-bhōga-vaibhava-agrahāra-grā-
maṅgaḷu maṇṭapaṅgaḷu bhikshā-maṇṭapa-muntāda-sakala-dharmmaṅgaḷu Vija-
ya-Rāyara dharmadinda Vishṇuvardhana-gōtrada Heggade-dēvaṅgaḷu Vommā-
yammanṅaḷa makkaḷu Lakhaṇṇa-daṇāyakaru Mādaṇṇa-daṇāyakaru śrī-Prasa-
na-Virūpāksha-dēvarige paḍitara-dīpārādhane-nityōtsava-pakshōtsava-māsōtsa-
va-rathōtsava-muntāda aṅga-raṅga-vaibhōgaṅgaḷu naḍebēk enda-kāraṇa Uthāna-
12 puṇya-kāladalli dhārā-dattav āgi ko (back) ṭṭa grāmaṅgaḷu Muḷuvāyi-sīme-
ge saluva Virūpākshapura 1 Guttehalli 1 Sūrādēvihalli 1 Mahādēvanahalli 1
Kumudēvanahalli 1 Kuñchibaṇḍētaraphu 1 sahitavāgi dhārā-dattav āgi koṭṭu-
yiddhēvē āda-kāraṇa yidakke saluva yalle chatu-sīme-vaḷagaṇa nidhi-nikshēpa-
jala-taru-pāshāṇa-akshīṇa-āgāmi-siddha-sādhyāṅgaḷannu divya-bhōga-svāmyai-
gaḷannu anubhavisikoṇḍu sakala-suvarṇādāya-sakala-bhattādāyagaḷunnu śrī-
Prasanna-Virūpāksha-dēvarige Vommāyammanavara makkaḷu Lakkaṇa-daṇā-
yakaru Mādaṇa-daṇāyakaru māḍida dharma || (usual final verses)

3

In Muḷbāgal, on the outer wall of the Rāmadēva temple in the Āṇjanēya temple.

(West side) śrī-Hanumatē namaḥ || śubham astu śrī-vīra-Rāmachandra-patē
namō'stu svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1443 neya Vishu-
saṁvatsarada Kārtika-śu 12 lu śrīman-mahārājādhirāja rāja-(south side) para-
mēśvara śrī-vīra-pratāpa-śrī-vīra-Kṛishṇa-Rāya-mahārāyaru prithvī-rājyaṇ gaiu-

tam iralu Muḷuvāya mûḍaṇa-pariseya Hanumanta-dēvaravara guḍiya dakshiṇa-
bhāgadali Udayagiri-sthalada šēnabôva-Hariyapa-voḍeyaru chāvaḍige . .
Rāya (west side) šāsana-kramav ent endare namma voḍeya Rāya-Sidhaṇṇa-
voḍeyaru sîmê-voḷagaṇa Tātagaṭa-grāmavanu Koṇḍamarasa-arasinava-
rige dharmavāgi ayanavarige binnaham māḍi avara apaṇeyinda â-grāmavanu
Utthāna-dvādaśi-puṇya-kāladalu dēvara amṛi(south side)ta-paḍi-nayivēdya-aṅga-
raṅga-vayibhōgakke samarpisi koṭev āgi â-Tātagaṭa-grāmaka saluva chatus-
sîmê-voḷagaṇa kupe-kiṛukula nidhi-nikshēpa-jala-pāshāṇa-akshiṇa-
âgāmi-sidha-sādhyāṅgaḷ emba aṣṭa-bhōga-tējas-svām̐ya-sakala-suvarṇādāya-
sakala-bhōga (east side) pratishṭheya māḍida śrī-Rāmanātha-dēvaru Sītā-
Paramēśvari-Lakshmaṇa-dēvara pratishṭheyanu māḍi guḍi-gōpura-maṇṭapavanu
kaṭisi yidake śrī-Hariyapa-Rājagaḷu voḍambaṭṭu koṭar alliya śrī
dhāreyaṇ eradu koṭev āgi â-Tātagaṭada grāmaū dēvara pūjege â-chandrārka-
sthāiyāgi naḍal uḷadu endu poḍavaṭṭu koṭṭa dharma-šāsana || (usual final verse)

4

In Mulbāgal, on a stone in front of the Viṭhala-Nārāyaṇa temple.

śubham astu

namas tuṅga—etc. ||

svasti śrī vijayābhyudaya-Šālivāhana-śaka-varusha 1469 neya Parābhava-saṁ-
vatsara-māgha-ba 4 Bu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-
pratāpa-śrī-Sadāśiva-Rāya-mahārāyaru prithivī-rājyaṁ geyūttaṁ yiralu Muḷa-
vāgila-rājyada hadineṇṭu nad oḷagāda dēvarugaḷige śrīma dēvarā
Âtrēya-gōtrada Âpastamba-sûtrada Yejuṣ-śākhādhyāyigaḷ āda śrīman-mahā-
maṇḍalēśvara Nandyālada Vīra-Rāja Śrī-Raiga-Rājagaḷa makkala pura
mahā-arasugaḷu namma Nāyakatanake saluva Muḷuvāgila-rājyada padineṇṭu-
dēvasthānada jaru bandu dēvasthānake dēvaru . . .
rājana rājyada salu Sadāśiva-Rāyara nirūpa sarvamānyav
āgi yī-dēvasthānada amṛita-paḍi-naivēdyake ru samarpaṇa
...ud endu koṭe

5

On the basement of the same temple.

Vyaya-saṁvatsarada Chaitra-šu 12 lu śrīmatu Hariyapagaḷu māḍida nirṇaya . .
...voḍeyarige dharmava yara Viṭha ya grāma vibhūti-gāṇike
... kārārāli śraya gaḷa haṇa rāvarari biḍu sālu
... dharma-šāsanavanū koṭeu amṛita â-chandrārka-sthāyi
... (usual final phrases) â-chandrārka-sthāiyāgi agrahāra

7

In Muḷbhāgal, on a rock attached to the Nāchāramma temple.

śubham astu svasti śrī jayābhyudaya-Śaka-varusha 1339 neya Durmukhi-
samvatsarada Mārgasira-śu 10 lu śrīman-mahārājādhirāja rāja-paramēśvara
pūrva-dakṣiṇa-pāścima-samudrādhipatya ādaśrīman-mahā-Pratāpa-Dēva-Rāya-
mahārāyaru prithivī-rājyaṁ geyiutt iralu śrīman-mahā-pradhāna-Nāgaṇṇa-
daṇṇāyakara Muḷavāgila-rājyadalu śrīmatu Annadāni-Oḍeyaru nyāya-dharma-
gaḷanu pālisuta sthiraṇ āgi Muḷuvāgila-rājya-paripālanava māduttam iddalli
Muḷuvāgilige mūla-sthānav āgi yidda grāmādhidēvatey āda ā-Muḷuvāya
Nāchi-dēviyara nirūpadalu ā-Muḷuvāya Nāchi-dēviyara sthānikaru Kēśava-Peru-
māḷeya makalu Balepanu Maṇiyaru Mārapā Kēśava-Perumāḷeya tamma Āvām-
baḷa tamma oḷag ēkasthar āgi Śrīvatsa-gōtrada Dēvarasara makkalu Śivarātreyā
Viṭhaṇṇagaḷu Mallanṇagaḷu oḷagāda-mahājanaṅgaḷige koṭa dharma-śāsanada
kramav ent endare Muḷavāgila-rājyakke saluva Hode-nāḍa oḷage namma Muḷu-
vāya Nāchi-dēviyarige saluva Katariyahaliya śimē-oḷage Pālāra-haḷadali Ara-
ḷiya-aṇey embndu anādi-kāla toḍagi oḷadu nela-saritam āgi hālāgi yida sam-
mandha ā-aṇeyanu nimma kayya bahaḷa-dhanavanū yiki keṇeyāgi kaṭisi alli
Muḷuvāya-Nāchipurav emba grāmavanū kaṭuvadakke nimage śimeya māḍikoṭa
vivara Yalachiyakuṇṭe nimmolaḷāgi ā-Yalachiyakuṇṭeya mūḍaṇa-kōḍiya ara-
ḷiya-mara mēreyāgi holada barabina mēle dara huṇiseya saritadalu ā-marada mēle
adakke mūḍalu holada baribina mēlē mūḍaṇa-kaḍeya Hayanahaḷa-pariyantara
ā-haḷakke paḍuvalu darahuṇisege teṅkalu namage saluva śimey-asbṭanū nīvu
kaṭuva keṇeya keḷayinke śimeyanū māḍikoṭu nimma grāmake holada śime
nimma Yalachiyakuṇṭeya mūḍaṇa-kōḍiya araḷiya-mara modalāgi baḍagaḷu bana-
huṇiseya mēle jōḷada-holada baribina huṇiseya mēle baḍagaṇa haraḷudindala
mēḍu pariyantara alinda paḍuvalu Nāgana aṇege paḍuvaṇa huṇase modal āgi
Hālāra-tore pariyantara namage saluva paḍuvaṇa-śimeyanū aḍaviyanū nīu
kaḍidu holananū māḍikombadake śimeyanū māḍikoṭev āgi nīu kaṭida keṇeya
kiḷēriyalu oḷageriyalu huṭidasṭu-gaddeyanū nāku-bhāgava māḍi yī-nāku-bhā-
gada oḷage ondu bhāgeyanū namma Muḷuvāya Nāchi-dēviyara bhaṇḍārake
saluvudu keṇege nimma kayinda bahaḷa-dhanavan iki kaṭidirāgi mikka mūḡu-
bhāga-gadde nāu nimage śimeya māḍikoṭa holananū nimma mahājanaṅgaḷige
namma Muḷuvāya Nāchi-dēvi koṭa sarvamānyada agrahārav āgi koṭev āgi ā-
mūḡu-bhāga-gaddeyanū ā-holananū ā-Muḷuvāya-Nāchipurav emba nīu kaṭida
grāmavanū yidake saluva aṣṭa-bhōga-tējas-svāmyavanū ā-chandrārka-sthāyiy
āgi sarvamānyada agrahārav āgi anubhavisūdu nimma kshētraṅgaḷu dānādhi-
krayaṅgaḷige saluvudu nimma keṇege ūna-mānav ādare nīu mahājanaṅgaḷu
kaṭal uḷḷavaru yī-patra-śāsanada mariyāḍeyali namma Muḷuvāya-Nāchiyara
munde śilā-śāsanavanū māḍikoṭev āgi nīu yī-agrahāraṇanū sarvamānyav āgi

â-chandrârka-sthâiyi âgi anubhavisi sukhadin bâlûd endu namma strî-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumataidinda tamma sva-ruchiy-inda oḍambattu dhârâ-pûrvakavâgi koṭa dharma-śâsana || (usual final verses) yint-appudakke â-sthânikara su-hastada oppagaḷu

9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm
râzdâne zikre ikhfa wa jalî
farkhe âada miburad sâhin sanash
bûd ganje rôze Haq Haidar Vali—668

10

On the south wall of the Lakshmi-Nârâyana temple, near the Śaṅkara-tirtha.
svasti śrî jayâbhyudaya-Śaka-varusha 1321 neya Pramâthi-saṁvatsarada Chayitra-śu 1 Â śrîman-mahâ-pradhâna Âśvalâyana-sûtrada Âtrêya-gôtrada Heggappa-gaḷa maga Mallarasaru śrî-Lakshmî-Nârâyana-dêvara pratishṭhe dēvâlāya-śikha-ra saha â-chandrârka-sthâiyi âgi mâḍida dharmma-śâsana || (usual final verse)

11

On the wall of the ruined temple near the same tirtha.

ôm namaś Śivâya ||

para.....san-nidhim san-nidhim yah
.....śrîman-mahâ-Śaṅkaraś śaṅkarô..... ||
....Śakâbda-bhâji Vibhavê saṁvatsarê Śrâvanê
mâsê châsita-paksha-Manmatha-dinê vâre Brigôś śôbhanê |
prâtâpemmaḍi-Bukka-bhûpa.....Kriyâśaktir ity
âkhyâtasya gurôr Gurôr iva satâm Śakrô'bhyadhata kramât ||
śrîmaty Âhabanîyakê janapadê Kummâyipally-âkhyayâ
khyâtam grâmam aśêsha-dâna-subhagê kâlê tadânîm śubhê |
Vidyâśaṅkara-vigrahâya guravê vidyâdhika-vyaktayê
prâtâpemmaḍi-Bukka-bhûpatir aśêshôpâdhi-muktaṁ muḍâ ||

svasti śrî jayâbhyudaya-Śaka-varusha 1312 neya Śukla-saṁvatsarada Âshâḍha-ba 8 Śu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-mahârâya-ravara kumâra śrîman-mahâ-maṇḍalêśvaraṁ śrî-vîra.....vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâśaṅkara-dêvarige koṭṭa dâna-patra-śâsanada kramav ent endare. Muḷuvâya-râjyada Âvani-nâḍa Kummâdêviyahallîya-grâ-

ma vandanû Vidyâśaṅka amṛita-paḍige â-ûra chatuś-sîme-olage uḷlanthâ
 kere kuṇṭe bhâvi tôṭa-sahitavâgi a-û . . . nû Vidyâśaṅkarapuravâgi â-Vidyâśaṅ-
 kara-dêvarige â-chandrârka-sthâiyi âgi dhârâ-pûrva . . . gi koṭṭeû â-ûralu yēn
 uḷlanthâ dêvara amṛita-paḍige anubhavisûdu yî-mariyâdege . . . śâsana-tâmbra-
 śâsanavanû baradu koṭeû â-Yimmaḍi-Bukkanna-Oḍeyara oppa || śrî-Harihara ||
 (usual final verse)

12

On the east wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha sâvi Yimmaḍi-Bukkanna-Oḍeyaru
 prithivî-râjyava mâḍuva

15^a

At Muḷbâgal, on a rock on the Muḷbâgal hill.

(Grantha and Tamil characters)

Śôbakiri . . . śammarcharattu-pPaṅuni-mâśaṅ ti u . . . yar Mâdêvarkku i . .
 nâchchi nena ivanukku pinb-irundēn âgil i . . pukka ṇḍa .
 . . raich-chan

15^b

At the same place.

(Grantha and Tamil characters.)

. mâchchan-aṅkakâra Ka . . . na . . . raiyena Kûttâḍun-dêvar âna maṇḍali-
 karṅku vêḷaikkâraṅ nâ . . . ra ppân taṅgaḷ ammaikku-ttânê maṇḍalan

16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vi . . . yakonḍa-Śôḷa Âvaniya-nâṭṭu Nuḷambâdi-râyar magan Nuḷamba .
 panukku Âdi la . n magan Gaṅgaperumâlḷena chchan ivarṅku
 nena ivan-taṅgaḷ tâ . . . ma

17

At Muḷbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

. ti-varsha . . . ppâḍa nâ ḍa tai ttâr vitta tanmam

18

Copy of a copper plate in possession of Munisâmi-dikshitar archaka
of the Sômêśvara temple.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu ? 1156 neya Jaya-nāma-
saṁ | Âsvīja-śu 10 llu śrī-Prasanna-Sômêśvara-svāmige jirṇṇôddhāra-dêvālaya-
prākāra-śikhara-Manmatha-pushkaraṇi-aṅga-raṅga-vaibhavaṅgaḷu grāmaṅ-
gaḷu bhikṣhā-manṭapaṅgaḷu muntāda-sakala-dharmaṅgaḷu śrī-rājādhirāja-ma-
hārāyar ādanthā Kañchī-vamśôddhāraakarāda śrī-Ēkāmbarêśvara-svāmiyavara
prasādakar ādanthā mahārāya-Vīra-Rāyara komāraru Yaḷavaṅji-Rāyaru śrī-
Prasanna-Sômêśvara-svāmiyavarige paḍitara-dīpārādhane-nityôtsava-pakshôtsa-
va-māsôtsava-rathôtsava-varuṣôtsava-nṛitya-vādya-muntāda aṅga-raṅga-bhōga-
bhāgya-vaibhavaṅgaḷu naḍebēk endu pratishṭhā-kāladallu dhārā-dattavāgi koṭṭa
grāmaṅgaḷu Muḷuvāyi-chāvaḍige salluva Yiṇḍlahallī-grāma 1 Gummakallu-grā-
ma 1 Mārāṇḍahallī-grāma 1 Koṇḍēnahallī-grāma 1 Gaḍipallī-bāliya Nellikuṇṭē-
grāma 1 Kugganahallī-grāma 1 Tirumalahallī-grāma 1 Pālēnahallī-grāma 1
Tolaḍi-grāma 1 Mēlu-Tāyalūru-grāma 1 Tyākallu-sīmey-olage Kamppasamudra-
grāma 1 kasabevoḷage Sômêśvara-kere 1 kere-keḷage gadde khaṇḍuga 10 hattu-
khaṇḍuga kasabe-hola Muddanakunṭē bāliyallu hola 6 āru-khaṇḍuga saba dhārā-
dattavāgi koṭṭu idhēve āda-kāraṇa idakke salluva yalle chatu-sīme-voḷagaṇa
nidhi-nikṣhēpa-jala-taru-pāshāṇa-akṣhīṇa-āgāmi-siddha-sādhyāṅgaḷannu divya-
bhōga-svāmīyaṅgaḷannu sakala-dhānyādāya—sakala-suvarṇādāyavaunu śrī-Pra-
sanna-Sômêśvara-svāmiyavara nimitta archakaru Yajuś-śākhādhīyāyar āda Bô-
dhāyana-sūtrar āda Bhārggava-gōtar āda Mandana-Kālêśvarada Chandrasêkhara-
dikshitaravarige mahārāya-Vīra-Rāyara komāraru Yaḷavaṅji-Rāyaru māḍida
dharma-śāsana

(usual final verse)

śrī-Rāma-svāmi-vākyaṁ ||

mad-vamśajāḥ para-mahipati-vamśajā vā
yad-vamśa-jāḥ parama-dharma-rataika-chittāḥ |
mad-dharmam ēva paripāla...chitta-vṛittē
tat-pādukā-dvayam ahaṁ sirasā namāmi ||

(other final verses)

19

In Muḷbāgal, on a south wall of the Sômêśvara temple of Sômêśvarapālya.

śubham astu svasti śrī jayādy-udaya-Śālivāhana-śaka-varuṣa 1440 neya
Bahudhānya-saṁvatsarada Vaiśākha-śu 15 lu śrīman-mahārājādhirāja rāja-para-
mêśvara śrī-vīra-pratāpa-śrī-vīra-Kriṣṇa-Rāya-mahārāyaru pṛithuvī-rājyaṁ gai-
yuttam iralu Muḷuvāya-rājyakke saluva Yaḷavaṅji-nāḍ-olagaṇa Mandaragōṇṭe

yemba grāmavanû Salageya-dêvanu....bêkendu Kṛishṇa-Râya-mahârâyarige binnaham mâḍalâgi â-binnahannû pâlisi â-Mandaragôṇṭeya-grāmavanû Sômê-dêvarige koṭevâgi karanîka Nâga.....ge nirûpavanû koḍalâgi Kṛishṇa-Râya-mahârâyara nirûpadinda.....Muḷuvâya.....kâlâd annada naivêdyake koṭṭevu.....

20

On the same wall.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varusha 1389 neya Sarvajitu-saṁvatsarada Mâgha-ba 14 lû śrīman-mahârâjâdhirâja râja-paramêśvara gaja-mṛigayâ-vihâra pûrva-dakshîṇa-paścima-samudrâdhipati śrī-vîra-pratâpa-Virûpâksha-Râya-mahârâyaru prithivî-râjyam gaiûtam yiralu Narasiṅga-Râja-Oḍeyarige dharmmavâgi Śivarâtrê-puṇya-kâlâdalû Muḷuvâya Hariyappagaḷû Muḷuvâya-paṭṭanaḍa Baṇajiga-Daṇḍapana maga Yaleyâ-Saṅkapa-Settîge koṭṭa dharmma-śâsana nînû teṇuva siddhâyâ eraḍu baṇa yî-puṇyagaḷa bembaliya vaḍḍi....gavuḍa-suṅka magga..taḷavârîke-kâṇike-kadḍâyâ-bîḍagoḷu hostu haḷadu eraḍu-ettina hêru mânia saḥavâgi sarvamânyavâgi biṭṭevâgi nînu Muḷuvâya Sômeya-dêvarige dina-ondakke eraḍu-vîleyanû putra-pautra-parampareyâgi â-chandrârka-stâyi âgi naḍasutta bahudu endu koṭṭa dharmma-śâsana (usual imprecatory phrases) Hariyappana baraha ||

22

At Kappalamaḍuvu (same hobli), on a stone near the Basavaṇṇa temple.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varusha 1466 neya Krôdhi-saṁvatsarada Vaiśâkha-šu 14 lu śrīmatu râjâdhirâja râja-paramêśvara śrī-vîra-pratâpa śrī-Sadâśiva-Dêva-mahârâyâ prithivî-râjyam geyuttam iralu Muḷuvâgila santēya.....ya Tiruveṅgaḷanâtha-dêvara amṛita-paḍi-nayivêdyake Râma-Râja-ayyanavarû.....pa-Râjagaḷu.....(back).....ra nirûpadinda.....suvarṇâdâyâ.....vanu Tiruveṅgaḷanâtha-dêva[ra] amṛita-paḍi.....

23

At Allâlasamudra (same hobli), on a rock near the Taḷavâramânia wet land.

(Grantha and Tamil characters.)

śrīmanu Arulâḷa-nâdar Allâḷa-śamuttiramâ..pa..ta..śukum..kaiyil nâvi....mâvôm....nâlvaṅku...śâ.....

25

At Padmagatṭa (same hobli), on a stone below the Hanumanakere.

śrīmatu Muḷuvāgila Tuḷuva Gummaṇa-Nāyakara makkaḷu Krushṇama-Nāyakaru
Pramādi-saṁvatsarada Āśvīja-bahula 5 lu Bīri-jiyana maga Kariyaṇṇa-gauḍagu
Beḷevayana maga Vēmaya-gauḍagu koṭṭa kaṭu-kodaḡiya mānyada kramav ent
endare.....

26

At Tātakallu (same hobli), on a virakal in the Nettaru-biḍu.

svasti śrī jagat-tritayābhivandita-surāsurādhiśa-Paramēśvara-pratibhārikṛita-Mā-
vali-Bāṇarasa prithuvī-rājya geye Pallava ikki Hondikalla tuṟu
Niṅga-Rāyan almi satta

28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mā ... ko.ḍaḷagiya perumāl svasti śrī.dhikēśa mahā-vīra tvat-bāṇa-
vaḍabā-mukhē hastō hataḷ kathannashtē niśśēsham makarā..yah venṟi adikan
vi.ka...giyāna šau paśātta ko nṛṇavu māḍu .. tepa
mmaruṅgum māḍu.....

29

At Kāvuttanahallī (same hobli), on a stone in front of the Sōmēśvara temple.

svasti śrī Harihara-Rāyara Šaka-varsha 1319 neya Īśvara-saṁvatsarada Māgha-
su 3 Bhā Āvani-nāḍa Kāūtanahallīya Sōmē-dēvara pratishṭhē-kāladalu ā-hallige
mūḍalu Māvinakuṇṭe adake baḍagaḷu Nāgagaṭṭa-voḷagāda Maḍalu Kachuvana-
halli-simē-pariyantara Māvinakuṇṭe-chatus-šimē saha adake teṅkalu.....
Gōḍiyahallīya-simē-pariyantara..ā-chatus-šimeyanu Viṭhapa-Vode
.....

30

On a stone at the same place.

śubham astu śrī vijayābhyudaya-Šālivāhana-šaka-varusha 1468 neya Parā-
bhava-saṁvatsarada Māgha.....śrīman-mahārājādhirāja paramēśvara śrī-vīra-
pratāpa śrī-Sadāśiva-Rāya-mahārāyaru pruthuvī-rājyaṁ geyiūttaṁ yiralū.....
..varāda Ātrēya-gōtrada Āpastambha-sūtrada Yajuś-śākhādhyāyigalāda śrīman-

mahâ-maṇḍalêśvara rājagaḷa śrī . . . rājagaḷa . . . Timmappagaḷa
bhaṭṭaru piriya

31

At the same village, on a virakal in Veṅkaṭappa's field.

svasti śrī Iṟiva-Noḷamba pṛithivī-rājyaṁ geyyutt ire Eradayūra ūr-aḷivinoḷe
Bāra Mādhavayya ānt iṟidu sattu svarggasthan ādaṁ

32

On a stone at the same place.

svasti śrī Iṟiva-Noḷamba pṛithivī-rājyaṁ geyyutt ire Ballada tuṟu-gonḍ ôḍe
Kobbeyayy ariduṁ Olipayyaṁ tuṟuvan ikki bidalli Olipa
dēvana mā yyana Chōḷa tuṟuvan ikki

34

At the same village, in the Karaga Inām wet land.

(Grantha and Tamil characters.)

Dātu-varuṣattu Šittirai-mādam nālān-tiyadi śīri-vīra-Bukkaṇa-udaiyarkku šellā-
ninṟa kālattu Āvaniya-nāṭṭil Kāvuttarpalliyil Kāvuttar-šeṭṭi Šāmiṇḍar Ša-
vunḍappar Odu . . num Šavunḍapparum Šivadiyum maṟṟuḷa yūravaram Ega.
ṭṭimāyā . . yakanum Muḷavāyil nagarattāril Kāḍandai vāṇigan Šaypa . . . lavi-kun-
ṟam-udaiyārkkku šandirayātti-varaiy-āga ōlai-kuḍutta pariśāvadu Vachchagaṭṭa-
ttil Lōkakumārannenadu . pari kaṭṭugaiyil ivv-ēri kīḷōḍu kuḍaṅgai Ālattāṟṟil
ten pāširattal nālu kaḷani panniru-kuḷaga kaḷaniyum šandirāyitta-varai šelu-
ttakaḍavadāga šādanam kuḍuttōm idukku yiyādoruttan ām-allav-enṟavan Geṇ-
gai-kkaraiyil kural-pašuvai konṟa pāvattilē pōvargaḷ tan tāyḱku tānē miṇ . . n
i . . kku šānṟu Ponnamiṇḍar . . gāmiṇḍar šadumapā i . ku Šādāśāriyum Šivadi-
taṭṭānum ivai Šāvuttan . . luttu

35

At the same village, on a stone in Tamme-Gauḍa's field.

śrīmat-Piṅgaḷa-saṁvatsarada Āshāḍha-šu 13 Sōma-vāradalū Vīramarasaru Muḷu-
vāgila rājyake saluva Kāūttanahallīya grāmadali Takkuru Vīrayyage bhaṭa-
vṛittiyāgi koṭa hattu-koḷagada gadde

36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti śrī Virupaṇṇudaiyar āḷugira kālattil Vittappaḍaiyar vi ttill
Kollaṇam Appaiya-nāyakan . . Kāvattanpalliyil

37

At Sonnavâdi (same hobli), on a stone in front of Venkâṭappa's house.

śubham astu Sarvajitu-saṁvatsarada Vaiśākha-śu 5lu śrīmat-Hanumappa-
Nāyakaru śrī-Kṛishṇa-Rāya-mahārāyarige dharmav āgabêk endu koṭa koḍagi-
mānyada hola (usual imprecatory phrases)

38

At Âvani (Âvani hobli), on a pillar lying

below tamarind tree, near the main entrance of the Râmêśvara temple.

(East face)

Śrī-vadhu Dhare Pôlâlchô- | râvanipaṅṅ agra-mahishî Bhuvanâmbike
Vâg- |

dêviyara doreyar enisîda | Dîvabbarasiyara doreg eḷdar perar olaṛe ||
atiśayamâge tamma pesaroḷ nere tat-pati-nâmadim̃ yaśô- |
rj̃jitam enip agraḥâram avinâsi namasyame mādî rājyadoḷ |
sutan anukûlanâgi besakeyye guṇônnatiy oppi nind Aru- |
ndhati dore Dîvalabbarasiyar j̃jagati-talak êṁ pavitrarô ||
viditam̃ lôkakke munnam̃ Raghu-kula-dahanôgrêshuvim̃ kâydu tinṇam̃
kudigond̃ alk̃ itt Agastyam̃ kuḍiyut uguldan im̃ kattupattîḷdud int a- ||
ppudu pempan tâḷdit end and aṇiyare lavanâmbhôdhuyam̃ pôlisal vêḍ |
iduv ettân ettal embant atibahala-jalan Dîvalabbâsamudram̃ ||
paded âyâsakke pakk âgire gaḍa piridu-bhrântinim̃ pô . . d ond-a- |
bdadoḷ int entâñum eydutt irad̃ Amaranadi-kânteyam̃ kânbar |
...dêsar sayp id êṁ sambhavisito namag app alkaṇim̃ Gaṇ(south face)ge
teṅkang |

idiram̃ band̃ iḷdud embant atibahala-jalam̃ Dîvalabbâsamudram̃ ||
Manu-charitam̃ Mahêndra-nṛipandiñde parôkshadoḷ â-mahâtmyanâ |
janani Mahêndra-nâmade koḷam̃ nija-nâmadolim̃ tatâkam̃ Î- |
śana bhavanam̃ Mukunda-bhavanaṅgaḷañ imbine mādî dharmma-va- |
rddhanade kanîya-nandanana rājyamañ ikshisug̃ âva-kâlamum̃ ||
nettane Kadamba-vam̃śam̃ |
putt̃ida mane Pallavêndrañ Iṇiva-Nolambam̃ |
putt̃ida magañ ene mugilam̃ |
mutt̃ipudum̃ pempu Dîvalabbarasiyara ||
svasti śrīmad-anêka-divya-guṇa-saundaryâlayâ sâ yatô
bhûlôkâgrya-Kadamba-vam̃śa-tilakâ sadbhis sadâ vanditâ |
śrīmad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ viśrutâ
pûtâ nûta-pativratâ stuta-guṇâ dēdipyamânâjanî ||

(West face)

kṛitvâ dēvâyatanam Mahēśvarârppanam ananta-pâpa-vinâśâ |

ghanṭâ Divâmbikayâ Nôlamba-Nârâyaneśvarâyâ sudattâ ||

svasti samadhigata - pañcha - mahâ - śabda Pallavânvaya śrî-prithvî-vallabha
Pallava-kula-tilakam Pallavâbharanam âhava-durggan ahitara Javan amôgha-
vâkyam Nôlamba-Nârâyana śrî-vîra-Mahêndram Nôlambâdhirâ(north face)jana
parôkshadoḷ Divabbarasiyar pPôlâlchôramaṅgaladoḷ Divabbâsamudravam
kattîsiy alliye Vishṇu-grihamam mâḍisiy Âvanyadoḷ Nôlamba-Nârâyaneśvara-
mam mâḍisi yî-dēvargg Eḷanagaramam sarbbâ-bâdhâ-parihâram âgi koṭṭar
nelanum chandranum ullinam salgum î-dharmmava liyadava kavile Bâṇa-
raṣiyan aḷida pañcha-mahâ-pâtakam || baredam Nâmayyam ||

39

On the basement of the south wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha 1291 neya Saumya-samvatsarada Âshâḍha-
śu 1 Budhavâradandu śrîmatu Anantappanavara makkaḷu Avasarada-Ankappa-
navarige Âvaniya Râmayi-dēvara Sôma-jîyan-ôlagâda sthânikaru koṭṭa śâsana-
da kramav ent endade â-Âvaniya Râmayi-dēvara munde â-Ankappanavaru
dharma-chhatrakâgi Âvaniya voḷage Râmayi-dēvarige saluva dēva-dânada Kalu-
vaṅgereya keregaḷu gadde-beddalumuntâda chatuś-simeya bhûmiyanu tat-kâlô-
chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatuś-simeya voḷagâda nidhi-
nikshêpa-jala-pâshâṇa

40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṟru-eṇbattêḷu ſellâniṅṟa Raktâkshi-sam-
vatsarattu-chChittirai-mâśa-mudal tiruv-Irâmîśuram-uḍaiya-nâyanârku yiv-
vûril viyâpârigaḷil Maṇali-kiḷavanuḍaiya piḷḷai magan Aḷagarena Tiruppurak-
kuḍaiyil vaichcha tiru-nundâvîlakku . . . kuḍuttakaḍa
vadu Mâhêśura-rakshai

41

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṟṟ-aimbattonṟ-âna Sarvvadhâri-śammatśa-
rattu Nigarili-Śôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmî-
śuram-uḍaiyâr kôyil âḍiy-arulugîṟa kûttarṅku Śayaṅgonḍa-Śô
.Vâṣiṭṭa-gôttirattu Mâdêva-baṭṭan marugan Muttippillaiyum Dêvappillai-
yum Pârattuvâṣi-gôttirattu-pPirân-baṭṭar pēran Mâra-dê

42 (a)

At the same temple, to the north of Gañji-maṇṭapa.

(Grantha and Tamil characters.)

švasti śrī Śakarai-yāṇḍu āyirattu-irunūrru-arupattu-onbadu idin mēṇ-chellā-
ninga Pramādi-saṁvatsarattu Śittirai-mādam mudal pūrva-pakshattu Nāyaṇṇuk-
kilamaiyun-Tiruvōṇamum perṛa nāl Nigarili-Śōla-maṇḍalattu Āvaniyattu udai-
yār tiruv-Irāmīśvaram-udaiya-nāya(nāya)nārku Āvaniya-nāṭṭu nāṭṭu-nāyagañ-
jeyvār Ponna-gāmiṇḍar Aṅka-gāmiṇḍan ulḷiṭṭavarōm udaka-pramāṇam-paṇṇik-
kuḍutta pariśāvadu in-nāṭṭukkuḷ ūr-vaḷi kūḍi-kkōyilukku-pPaḡaikanṇundēvar
kuḷa...m avv-ūṇṇk-aḍaitta dāna-māniya.nigarittu voliya..ka..paga.ṇi śūḷnta šū-
.śaḍai iratṭaṭk...dēva-maṇḍalattil Vaṇ....kkan Šadumban eḷuttu Kama..pi
taḍai Araśanpīlai eḷuttu... kan.....yar nāḍu-kilān Ula.....ya...lā-
rai kurāl kali..tuvaipa..til..madiruvam..vai..ppaḷappaṇam Tippāṇḍai
Nāchechiyār .rukku paḷikk-oru paṇam ivaiy-ullādu šeluttuvarāga šantrādittya
(ya)-varaiy-āga šellakkaḍavadāga udaka-pramāṇam kalliluñ-jembilum veṭṭi-
kkuḍuttōm nāṭṭavarōm ippaḍukku inda tanmattukku ilaṅganañ-jonnaṇa.Gam-
gai-karaiyil kkurāl-ppaśuvai-kkonṇa Pramavattiyār dōshat..lē viḷuva..Pon-
na-gāmuṇḍar eḷuttu A..gāmuṇḍar eḷuttu ivai Nā..raiyan eḷuttu ivai Ella....
eḷuttu ivai.....eḷuttu ivai Māra....ṭṭavar eḷuttu....man eḷuttu ivai....
šan eḷuttu ivai Vallatti.....kkum.....eḷuttu tan tāyḱku tānē maṇā-
lan šī-Māhēśvara-rakshai

42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī pugala-šūḷnta puṇari agaḷ śūḷnta puviyil Ponnēmi aḷavum tannēmi
naḍappa viḷaṅgu-Jayamaḡalai ilaṅ-gō-pparuvattu Šakkaragoṭṭattu vikkiramat-
toḷilāṇ pudumaṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāri ayinunai-
kKondaḷavaraiyar.....ṇiśai-ttēmaru-Kamalappū-magaḷ-podumaiyum
Ponniyāḍaiyun-tanNilappāvaiyun-tanimaiyun-tavira-ppunidaṇṇiru-maṇi-maku-
ṭam urimayiṇ-chūḍi-ttannaḍi-iraṇḍun-taḍamuḍiyāga-ttonnila-vēntar šūḍa....
nuvāṇu.....tu tiru-niḷal veṇṇilāt-tiḡaḷa oru tani-Mēruviṇ-puli viḷaiyāḍa
vārkaḍaṇ-ṇivāntarattu pūpālar tirai viḍuta.ta kadañ-jori-kaḷiṇu muraḷi niṇṇa vi-
laṅgiya Tennavan karuntalai ka..kkidappa.....yiṇ-kula..rai....tuḍaṅgi
.....kkidappa veṅgaṇum paṭṭa veṅgaṇu viṭṭa tan mānamuñ-gūṇina vīra-
muñ-giḍappa ēṇina malaigaḷum mudugu neḷippa iḷinta nadigaḷ šūḷaṇṇ-udaint-ōḍa
viḷunta ka..ka..lai virittal amara-kkuḍa-tiśai ka...nāga-ttānum tānaiyum
paṇṇāl iṭṭa pala pala mugum bayant-edir-māṇiya Jayapperun-tiruvum paḷiy-
ugantu kuḍutta pugalaḷin Šelviyum vānarar voṇkaṇa-maḍandaiyar-iṭṭamum miḷa-

rntu kuḍutta veṅgari-niraiyuṉ-Gaṅga-maṇḍalamuñ-Jiṅganav-enum pāṇi iraṇ-
 ḍum oru-miśai-kkai ṇḍiya pugaloḍu Pāṇḍi-maṇḍalai-goḷa-ttiruvi-
 ḷatt-aḍaittu veḷḷavaru parita . . . ṅam poru-kari-ttalaṅgalum pōla tantira-vāriyum
 uḍaittāy vantu vaḍa-kaḍal ten-kaḍal paḍarvaḍu pōla-ttan peruṉ-jēnaiyai ēvi-
 pPaṇḍavar aivarum poruda ṇji neḷitt-ōḍi ara ttu nāṭṭu .
 duttu maṇṇavar tammila . vanaśarar tiriyum . . . porra ṇṇi koṇṇa vibha-
 vavāntamum-ettiśai-toru nṇṇutti muttin śalāpamu . tTamiḷ-pPodiyanum maṇṇa
 vanakari paḍumayyañ-Jaiyyamuṉ-Ganniyuṉ-gaikkonḍ-aruḷi kâṭṭi
 ku . . malai-nāṭṭ-ulla śāvêṇ-ellān-tani-viśumb-êṇa mâverittṇakarū ttalai varai-
 kKuṅgalar kulaiya-kKottāru . . . ram neṇṇi-toru nilaigaḷ iṭṭaruḷi . . . Kali . ga-maṇḍa-
 laṅ-gaiypa . ttu tṭiṇal-koḷ-âramum tiruppuyatt-alaṅgalum pōla vîramun-tiyâga-
 mum vi . . . ga-ppâr toḷa-chChivaniḍatt-Umaiyeṇa ta . na-śikāmaṇi Puva-muḷud-
 uḍaiyâl iruppa avanuḍan Gaṅgai viṇṇiruntēna maṅgaiyar tiladam êḷiśai-
 vallavi Êḷi-ulagam-u . ḍaiyâl vâḷi valatt-iruppa ūḷiyûḷi Puvana-muḷud-uḍaiyâludan
 . vîra-simhâsanattu viṇṇirunt-aruḷiya Kov-Irâjakêśari-panmar âna śakkiravatti-
 gaḷ śrî Kulôttuṅga-Śôḷa-Dêvaṇku yaṇḍu 2 . âvaḍu Nigarili-Śôḷa-maṇḍalattu Iḷa
 . gar-nāṭṭu Âliyattu Kâśyapa-gôttirattu Anṇaman Âtti . . . la . n âna Iḷanagar-
 nāṭṭu nāṭṭu-kkâmuṇḍan Śôḷa-mâttâṇḍa-Bramma-mârâyar Âviniya-nāṭṭu Âvini-
 yattu tiruv-Irâmiśvaram-uḍaiya-Mahâdêvaṇku tiru-nuntâvilakku onṇukku-ch-
 châvâ mûvâ-ppêrâḍ-âga viṭṭa paśu irubattunâlu ip-paśu irubattunâlum stâ-
 nam kâṇi . ḍaiya Śiva-Brâhmaṇan Vasishṭha-gôttirattu Śivakkoḷunta-baṭṭanum
 Pûmidêva-baṭṭanum Pâratuvâśi Iruga-baṭṭa . immûvôm ivv-irubattunâlu paśu-
 vum kaikkonḍu tiru-nantâvilakku onṇum śantirâditta-vaṇa śeluttakkaḍavôm
 âga kaikkonḍôm im-mûvôm pan-Mâhêśvara-rakshai

42 (c)

At the same place.

(Grantha and Tamil characters.)

svastî śrî pugala-śûḷṇta puṇari agaḷ śûḷṇta puviyil Ponnēmiy-aḷavum tannēmi
 naḍappa viḷaṅgu Śaya-magaḷai iḷaṅ-gô-pparuvattu Śakkaragoṭṭattu vikkirama-
 ttoḷilâl pudumaṇam-puṇantu maduvaraiy-iṭṭam Vayiragarattu vâri ayinunai-
 kKontaḷavaraiyar tantaḷam iriya vâl urai-kaḷittu-ttôḷ-vali-kâṭṭi paḍum pari
 naḍâtti ttiyai nitti vaḍa-tiśai vâgai-śûḍi-ttenṇiśai-ttēmaru Kamalappû-magaḷ
 podumaiyum Poniyâdaiyum tan Nilappâvaiyum tanimaiyun-tavira punidaṇṇiru-
 maṇi-makuṭam urimaiyir-chûḍi toruñ-jella veṇ-kuḍaiy-
 iru-tila-viḷāgamum vegaṇum tanadu tiru-niḷal veṇṇilâ-ttigala oru-tani-Mêruviṇ-
 puli viḷaiyâḍa vâṇ-kaḍaṇ-ṇivāntarattu pûpâlar tṭiṇai viḍun-tantata kadañ-jori-
 kaḷiru muṇai nṇṇippa viḷaṅgiya Tennavan karun-talai parunt-alaṭṭiḍa . . . piṇ-
 kula-ppirai pōla nṇṇi-piḷaiy-enum śoll-edir kôḍiṇṇalladâ tan kai vill-edir kôḍâ
 Vikkalan kallagara-Naṅgili tuḍaṅgi Maṇalûkkaḍu vēnda Tuṅgapâttiraiy-a . .

vu..ntanta ponnagara... kkiḍappa veṅgaṇum paḍavêlukaṇu vi..tai mana-
muñ-gûrina vîramuñ-giḍappa ċrina..naiyum pinnāl itṭa
pala pala mudugum bayant-edir-māri Jayapperun-tiruvum paḷy-ugandu kuḍu-
tta pugaliñ Šelviyum vānara vāḷkaṇa maḍandaiyar-itṭamu..lādu kuḍutta
veṅgari-niraiyuñ-Gaṅga-maṇḍalamuñ-Jingalav-ennum pāṇiy-irandum oru viṣai
kaikkonḍ-iṇḍiya pugaloḍu Pāṇḍi-maṇḍalañ-golla-ttiruvilatt-aḍattu vellavaru
puritalaṅgam poru-karittalaṅgaḷum pōla-ttandira-vāriyu..mudaittāy vandu
vaḍa-kadal teñ-kadal paḍarvadu pōla-ttan peruñ-jēnaiyaiy-ēvi-pPaṅga-Pāṇḍava-
rum poruda pōkkaḷatt-añji nenitt-ōḍi araṇena..puga..ṛattu kāt..ppa.....
..... tiyanum matta-vana-kari paḍum..ch-Chaiyamuñ-Ganniyuñ-gai-
kkoṇḍaruḷi-ttennāḍ-elai-kāṭṭi.. malai-nāṭṭ-ulla šāvēr-ellān-ta..višumb-ēra māve-
riya tṇakarunilai varai-kKuṅgalar kalaya-kKottār-uṭpaḍa neṛitorum nilai-
gaḷ itṭaruḷi varu-punal Kaliṅga-maṇḍalañ-gaippaḍuttu-ttirai-koḷ-āramun-
tiruppuyatt-alaṅgaḷum pōla vîramun-tiyāgamum viḷaṅga-ppār toḷa-chChivani-
ḍatt-Umaiyeṇa-tTirušintāmaṇi Puvana-muḷud-uḍaiyāl iruppa avanuḍa Gaṅ-
gai viṛṇirundena maṅgaiyar..ladanu ēḷšai-val..El-ulagam-uḍaiyāl vāḷi valatt-
inid-iru..... Šōḷa-Dēvarkku yaṇḍu 35 āvadu Nigarili-Sōḷa-maṇ-
ḍalattu Ilānagar-nāṭṭu Âliyattu Kāšyapa-gōtrattu Arumolidevan.....nār
Ilānagar-nāṭṭu nāṭṭu-kkāmundañ Rājētra-Sōḷa-Brahma-mārāyan Âvaniya-nā-
ṭṭu Âviniyattu-ttiruv-Irāmišvaram-uḍaiya Mahāḍēvaṅku tiru-nuntāvilakku on-
ṛukku-chchāvā mūvā-ppērāḍ-āga viṭṭa pašu irubattunālu ip-pašu irubattu-
nālum stānañ-gāṇi-uḍaiya Šiva-Brahmaṇan....ntu-baṭṭaṇum
Pūmidēva-baṭṭaṇum Pārattuvāsi Iruga-baṭṭaṇum im-mūvōm ivv-irubattunālu-
pašuvuñ-gaikkoṇḍu tiru-nantāvilakku onṛum šantiradita-varai šeluttakaḍavōm
āga kaiyikkoṇḍōm im-mūvōm idu pan-Māhēšvara-rakshai.

42 (d)

At the same place.

(Grantha and Tamil characters.)

śvasti śrī Śakarai-yāṇḍu āyirattu-irunūrru-irubattu-añju ſeṅga Śubakri..śan
 maśarattu Sittirai-māsam pattān-tiyadi Nārru-kiḷamaiyum Uttirāḍamum Daśa-
 miyum pūrva-pakshamum perṛa nāl Nigarili-Śōḷa-maṇḍalattu Âvaniya-naḍu
 Âvaniyattu uḍaiyār tiruv-Irāmiśvaram-uḍaiya-nāyanārku svasti śrī Jayaṅḡṇḍa-
 Śōḷa Ilavañjiyar āna Vāśudēvar maganār Kūttāḍun-devarena in-nāyanārku Âva-
 niya...Âvaniyattu..ēriyum idukku aḍatta nañjai puñjai nār-Iellaiyum kiṇō-
 kkiya kinaḇum mēnōkkiya maramu....ḍaiyar tiruv-Irāmiśvaram-uḍaiya-nāya-
 nārku namakku nanṛāga-ttiru-Māši-ttirunaḷum eḷundaruḷuvittu pūja.....
 ta paḍi pūjaikkum dēvadānam-āga.....viṭṭēn Kuttāḍun-dēvarena peri-ēri
 nilattil ik-kōyilil kāniy-uḍaiya.....kku nilam panniru-kaṇḍagamum.....
 ttukkum....tērikīḷ kaṇḍaga.....lam nārpatteṭṭu kaṇḍaga-

mum.....nilam....kaṇḍagamum.....ttu.....tonṇū....ṇḍaga-
mum nikki ninṛa nilam a....kaikōṇḍa tirunāḷu.....kāṇi.....
vi..ttil viḷuvār ippaḍikku idu pan-Māhēśvara-rakshai

42 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅḍa-Śōḷa Ilavaṅḡi-rāyarena nālu-nāṭṭil niyāyattārkuṇ-
jantānam- illā uḍaimai koḷḷa-kkaḍavōm.....

42 (f)

At the same place.

(Grantha and Tamil characters.)

.....la mudugum bayand-edir-māri Jaya-pperun-(ti)tiruvum paḷi-
y-ugantu ku....pugaḷuṅ-jelviyum vāna.....maḍantaiyar paṭṭamum
maḷādu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuṅ-Jiṅgaḷav-enum pāṇiy-
iraṇḍum oviṣai-kkaikkōṇḍ-ṇḍiya pugaḷodu Pāṇḍi-maṇḍalaṅ-golḷa-ttiruvilatt-
adaattu vellavaru-pari-taraṅgam poru-karittalaṅgalum pōla-ttāntira-vāriyum
uḍaittāy vantu vaḍa-kadal ten-kaḍa.....yai ēvi Pāṇja-Pāṇḍavvarum
poruda pōr-kaḷat-aṅḡi nenitt-ōḍi araṇe..pugara-parattu nāṭṭaḍi-ppaḍuttu maṅ-
ṛavar tamalam vana-ṣārar tiriyum porṛa veṅ-juram-ēṇṇi korṛa vibhava-vān-tam-
bam tiṣaitoṛum niṇṇutti muttin ṣapamum mu-tTamiḷ-pPodiyanu matta-vana-
kari paḍumayya-chChaiyamun-Ganniyuṅ-gaikkōṇḍaruḷi ten-nāṭṭ-alai.....
.....ṛellān-tani-viṣumb-ēṇṇa māveṇṇiya tiṇa-karunilai-ttalaivarai-kKuṇ-
galar kulaiya-kKōṭṭār-uṭṭpaḍa neṇitoṛum nilaigaḷ iṭṭaruḷi varu-punal-Ka-
liṅga-maṇḍalaṅ-gaiyppaḍuttu-ttirāl-koḷ-āramun-tiru-ppuyatt-alaṅgalum pōla
vīramun-tiyāgamum viḷaṅga-ppār-toḷa-chChivan-iḍatt-Umaiyeṇa-tTiraṣintā-
maṇi Puvana-muḷud-uḍaiyāl iruppa avanudan kai.....ṣai-vallabi
Êḷ-ulagam-uḍaiyāl vāḷi valatt-inid-iruppa ūḷiyum Puvana-muḷud-uḍaiyāludan
mā..vīra-simhāsanattu viṇṇiruntaruḷiya Kov-Irājakēṣaripanmar āna ṣakkira-
vattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍu 27 āvadu Śōḷa-maṇḍalattu ten-
kaṇa Nittavinōda-vaḷa-nāṭṭu Kamu..kūṇṇattu Nariyanūr Nariyanū..ḍaiyān Śū-
riyan Ṣakkarapāṇiy-āna Vikkarama-Śōḷa-mūvēnta-vēḷān Nigarili-Śō.....
Rāmiṣvaram-uḍaiya Mahādēvaṇku tiru-nuntāvilakku onṇukku ṣāvā mūvā-p-
pērāḍ-āga viṭṭa paṣu irubattunālum i-dēvar kōyilil Śūryya-dēvaṇku santi-
vilakku mūnṇukku..viri Piḍāriyarkku santi-viḷakk-onṇukkum Tukkaiyārkkku
santi-viḷakk-onṇum āga santi-viḷakku aṅjukkuṅ-jāvā mūvā-ppērāḍ-āga viṭṭa paṣu
aṅju vyāpāri Âṇṇumu.n Śīrāḷandēvan tiruv-Irāmiṣvaram-uḍaiya.....ṛu-
kkum ṣāvā mūvā-ppērāḍ-āga viṭṭa paṣu irubattunālu iv-viḷakk-ēḷukku-k-

kuttuvilakku uṭkaru utpaḍa Âyiravanâl nirai êlu palam iv-vilakkugaḷukku aiyimûṇṇu ik-kôyil kâṇiy-uḍaiya Šiva-pPirâmaṇan Vasishṭhan Šivakoḷunta-baṭṭanum Vasishṭhan Pûmidêva-baṭṭanum Pâradvâsi Šâmi-baṭṭanum im-mûvômum ip-paṣu kaikkonḍu ſantirâditta-varai . . . ttuvôm idu pan-Mâhêšvara-rakshai

42 (g)

At the same place.

(Grantha and Tamil characters.)

.....maganâr Iḷaiya-Vâšudêvar prithivi-râjyattil Nigaril-Šôḷa-maṇḍalattu Âvaniyattu-ttirumaḍai-viḷâgattu-ttiruv-Irâmišuram-uḍaiyâr kôyil pañchângattil-eḷuttu-veṭṭinapaḍi Âvaniya-nâṭṭil ſantânam illâda uḍaimai ſantânam-illâ uḍaimai tanmam âga ſentrâditta-va kkaḍavôm . . . itanmam perumâl Iḷavañjiya-râyar

42 (h)

At the same place.

(Grantha and Tamil characters.)

.....rum űgal it-têvarku vênḍum nivandaṅgaḷukku iraiyiliy-âga variyiliṭṭamariyâl ivv-ûrgalâl puravu-vaṇi-tiṇaikkattu . k ſeka Viḷuparaiyan . eḷuda antarâyakata . . muppatt-êlariyiniâl nellu nûṇṇu-mukkalanê-kuruṇi-nânâli Âvaniyant-u . . rigattu nilam Râjendra-kul-ṇi-viḷâgam kul-ṇi irupadi . ṇbadin eṇbadinâl vêli pattê-mukkâninâl vêli onṇukku Arumoli-dê marakkâl nellu nârpadin-kalam âga nellu nânûṇṇoru-kalanêy-irutûṇi-kkuruṇi âga nellu âga nellu âyirattu pattunâr-kalanê-aiṇ-guruṇi iru-nâḷikku nibantam-šeydapaḍi malaimêl tiruv-Irâmišvaram-uḍaiya Mahâdêvarkku santi onṇukku-ttiruv-amudariši nânâliy-âga santi mûṇṇukku-ttiruv-amudariši kuruṇi-nânâḷikku nâl munnûṇṇ-arubadinukku-ttiruv-amudariši nârpatṭaiṇ-gala-ttinâl iranḍ-aiñjukku nellu nûṇṇ-orupatt-irukalanê-tûṇi-ppadakku santi onṇukku kariy-amudu iranḍâga santi mûṇṇukku kariyamudu âṇukku nâl onṇukku nellu iru-nâḷiy-âga nâl munnûṇṇ-arubadinukku nellu eḷukalanê-tûṇi-ppadakku santi onṇukku neyyamudu iru-ševiḍâga santi mûṇṇukku neyyamudu âḷâkkê-iru-ševiḍâga nâl munnûṇṇ-arubadinukku neyyamudu aimbattunânâḷikku neyyamudu nâḷikku nellu-ppadakk-âga nellu mukkala . santi onṇukku-ttayiramudu uriyâga santi mûṇṇukku-ttayiramudu nâḷi-uriy-âga nâl munnûṇṇ-arubadinukku-ttayiramudu aiṇ-galanê-aiṇ-guruṇi-nânâliyinâl tayiramudu nâḷikku nellu nâḷiyâga nellu aiṇ-galanê-aiṇ-guruṇi-nânâli santi onṇukku aḍaikkâyamudu iranḍâga santi mûṇṇukku aḍaikkâyamudu âṇu âga nâl munnûṇṇ-arubadinukku aḍaikkâyamudu iranḍ-âyiratt-orunûṇṇ-arubadukku aḍaikkâyamudukku nellu nâḷiyâga nellu iru-kalanê-mukkurûṇi santi onṇukku ilaiyamudu nâlâga santi mûṇṇukku

ilaiyamudu panniraṇḍāga nāl munnûṛṛ-arubadinukku ilaiyamudu nâlâyirattu-munnûṛṛ-eṇbattaiñjukku ilaiyamudu irubadukku nellu nâliyāga nellu irukalanê-mukkuṟuṇi . . nâli santi onṟukku-ttiru-vilakku iraṇḍāga santi mûṇṟukku-ttiru-vilakku âṛāga-ttiru-vilakku onṟukku eṇṇai oru ũevīḍāga nāl munnûṛṛ-arubadinukku eṇṇai aṁbattunânâlikku eṇṇai nâlikku nellu-ppadakkāga nel onbadin-kalam āga it-tēvarkku ôṛ-âṭṭaikku nellu nûṛṛu-nâṛpattoru-kalanēy-irutûṇi-mukkuṟuṇi-nânâli malai . . ttiruv-Irâṁṣivaram-uḍaiya Mahâdēvar-ku nāl onṟukku-ttiruv-amudariṣi mukkuṟuṇiyum artta-yāmattukku tiruv-amudariṣi iru-nâliyum āga nāl munnûṛṛ-arubadinukku-ttiruv-amudariṣi toṇṇûṛṛēlu-kalanê-tûṇi-ppadakkinnāl iraṇḍ-aiñjukku nellu irunûṛṛu-nâṛpattu-mukka-lanê-iru-tûṇi-kkuṟuṇi nâl-onṟukku kaṛiyamudu padinâṛukku nellu nânâliy-āga nāl munnûṛṛ-arubadinukku nellu-ppadinain-galam nāl onṟukku neyyamudu ulakk-âlâkkê-oru-ũevīḍāga nāl munnûṛṛ-arubadinukku neyyamudu nûṛṛu-nâṛpattu-nânâlikku neyyamudu nâlikku nellu-ppadakkāga nellu irubattunâṛ-kalam nāl onṟukku-ttayira(ya)mudu nânâliyāga nāl munnûṛṛ-arubadinukku-ttayiramudu padinain-gala nârāga nāl munnûṛṛ-arubadinukku aḍai-kkâyamudu aiyyâyiratt-eḷunûṛṛ-arubadinukku nellu nâlikku aḍaikkâyamudu pattāga nellu aṛu-kalam nāl onṟukku ilaiyamudu muppattiraṇḍāga nāl munnûṛṛ-arubadinukku ilaiyamudu padinôrâyiratt-aiñnûṛṛ-irubadu ilaiyamudu irubadukku nellu nâliyāga nellu aṛu-kalam nāl onṟukku santi-vilakku muppadam arttayāma-vilakku aṇḍum āga vilakku muppattaiñjukku vilakk-eṇṇai muḷâkkê-âlâkkāga nāl munnûṛṛ-arubadinukku eṇṇai munnûṛṛ-orupatt-aiññâlikku . . ṛpa kku nâl-onṟukku-ppidivilakku âru . . kku-ppidivilakku iraṇḍum āga-ppidivilakku eṭṭukku eṇṇai uriyāga nāl munnûṛṛ-arubadinukku eṇṇai nûṛṛ-eṇbadinâlikku nellu muppadin-kalam ũattu-ppari . . ṭṭam iraṇḍukku kâũu iraṇḍun-tirumêṛkapa-ppuḍavai onṟukkun-tiru . ni .-ppuḍavai onṟukkuñ-gâũu onṟum āga kâũu mûṇṟukku nellu ain-galanê-mukkuṟuṇi āga it-tēvarkku ôṛ-âṭṭaikku nellu munnûṛṛu-ttonṇûṛṛēlu-kalanê-tûṇi mattiyânattukku-chchattichchôṛu onṟukku ariṣi nâliyāga nâ kalanê-tûṇi-ppada-kkum ũrī . . li eḷuntaruḷum Aṛkaliṅga-dēvaṛku nāl onṟukku ariṣi ulakkāga nāl munnûṛṛ-arubadinukku ariṣi iru-tûṇi-mukkuṟuṇi-irunâliyināl nellu iru-kalanê-tûṇi-oru-nâli ũrī-Bali eḷuntaruḷum ũantiraũēkara-dēvaṛku santi onṟukku tiruv-amudariṣi iru-nâlikkum neyyamudukkum taiyirkkum kaṛikkum aḍaikkâ-yamudukkum santi-vilakku iraṇḍukkum āga inta dēvaṛku ôṛ-âṭṭaikku nellu irubatt.ṛu-kalanê-ēlu-kkuṟuṇi nânâli tiruvilâ-eḷundaruḷum Umâ-sahita-Irâjan-tira nânâliyum santi onṟukku neyyamudu iru-ũovidukku tayiramudu urikkum santi onṟukku kaṛiyamudu iraṇḍukkum aḍai . . irâḍu-kkum verṛilai nâlum santi-vilakku iraṇḍum āga i-dēvaṛku ôṛ-âṭṭaikku nellu nâlpatten-kalanê-iru-tûṇi-kkuṟuṇi Gaṇapatiyârkkum santi onṟukku tiruv-amudariṣi iru-nâliyāga nāl onṟukku ariṣi aṛu-nâli nekkum tarkkum kaṛikkum aḍai-

kkây amudukkum santi-viḷakku onṟukku âga it-têvaku ôr-âttai-nâḷuikku nel
eḷubattunâr-kalanê-tûṇi-ppadakk-oru-nâḷi m tayirukkum
karikkum aḍaikkâyamudukkum santi-viḷakkum âga it-têvarku ôr-âttaiṅku nel
uṇṟṟ-irubattu-mukkalanê-mukkuruni. Karumâṇikka-dêvarku santi onṟukku
ariṣi nâ..... nârpattē-kalanê-iru-tûṇi-kkuruni

42 (i)

At the same place.

(Grantha and Tamil characters.)

..... tiruppaḍimâṟṟukku i-kkollai nilambaḷḷukku-ppôm vaḷḷukku
tekkil tâṅgal êri-kkaṭṭi tûmbum iḍuvittu-kkolḷavum ivv-êri-kīḷ kâḍi viḷai-nīḷa
.. .ta. . .šeydukollā ivv-ūr a .. šu-kkôḷāl koṇḍa kuḷi mûvâyiram i-kkuḷi
mûvâyirattukkum ivv-êri-kkīḷ ivar pakkal .tuta....ṭṭapaḍi kuḍi..kâl
niṟai pon iru-kalaṅṇu pon iru-kalaṅṇum ivar-pakkal ara-kkoṇḍu .. űja .tti
ivv-êriyum ivv-êri-kīḷ nilan kuḷi mûvâyiramum nâr-pâl ellaiyum šilâ-lêkai-paṇṇi-
kkoṇḍu Vibhi.. ṇiṣvaram-uḍaiya Mahâdêvarkku tiruv-amudu tiru-ppaḍimâṟ-
ṟukku šandirâditta-vara šelvadâga ivar-pakkal pon

42 (j)

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

.....gaḷôm Šôḷa-maṇḍalattuḍaya Mahâdêvarku tiru
.....

44 (a)

At the same temple, on the basement.

(Grantha and Tamil characters)

svasti šrī sârvabhuvana-chakravatti Pôšala šrī-vîra-Irâmanâ-Dêvarkku yâṇḍu
34 âvadu Sarvadhâri-saṁvatsarattu Tai-mâda(mu)-mudal Âvanyattil irukkum
viyâpâri Tiruṇalaṅḷavar Valliyâlḷvârena uḍaiyâr Aṇṇiṣvaram-uḍaiya-nâya-
nâṟku ivar dēvadānam amudakkaḍaitta mēl.nām ippôḍu iṭṭa pon 5 i-ppon
aiṅjukkum in-nâyanâṟku uchchi-chchandikku nâl onṟukku nâḷi ariṣi amurdu-
šeyivikkakaḍavôm chantirâditta-varai šellakkaḍavadu it-tamatai iṟakkinân
Geṅgai-kk..šuvai koṇṇân pâvam-kovân

44 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrī Šakarai-yâṇḍu âyirattu-orunûṟṟu-orupattonṟu šenṟu yiraṇḍâvad-
âna Saumiya-šanuvarcharattu Kanni-nâyarru êḷân-tiyadiyum apara-paksha-

ttu Saptamiyum Rôhaniyum Nâyarru-kkilamaiyu śrī-Kulôttuṅga-Śôla-Dêvarckku yāṇḍu panniraṇḍâvadu śrī-Vallâḷa-Dêvan pritivi-râchchiyañ-jeyyâ-nirka Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu śvaram-uḍaiya . . . varku Śirimalaiyâḷan Śâttaṅgaṇḍan Âvaniya-nâṭṭu . . . râlâvâr-âna . . . yakkoṇḍa-Śôla . .

45

At the Bharatêśvara temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âirattu-oru-nûrrêḷu ſellâniṅṅa Viśvâvasu-sammaṛsa-rattu Aippaṣi-mâsattu Paurṇamiyum Brahaspati-vâramum peṛṛa Aśvatinakshattirattu nâl svasti śrīmanu-mahâ-maṇḍalêchcharan Taḷaikkâḍu Gaṅga-vâḍi Nuḷambavâḍi Vanavaṣi Pānuṅgal Uchchaṅgi koṇḍa puṣabala-Vîra-Gaṅga asahâya-šûra Śanivâra-siddhi Giriduṛka-malla ſaladaṅka-Râma nissaṅka-pratâpa Poyṣala vîra-Vallâḷa-Dêvar pridhivi-râjyam-panṇi arulâniṛka-pPoyṣala-vîra-Vallâḷa-Dêvar pradânan Jeyaṅgoṇḍa-Śôla-maṇḍalattu-pPuliyûr-koṭṭattu-pPuliyûr-kiḷava Nâyaka-ttêvan âna śrīmanu-mahâ-pradâna sarva-adikâri samasta-chetrapati vâvûttara nîyôgâdipati mahâ-pasâyattan śrīkaraṇattu Vallâḷa-daṇḍanâyakkanuḍaiya(n) daṇḍanâyakkichchi Pemmiyakkanena Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmiśvaram-uḍaiya-nâya-nârckku tiru-nandâvilakku onṛukku nân ik-kôyilil kâṇiyuḍaiya Śiva-Brâmmaṇan Bhâradvâja-gôttirattu Śaivâchâriyan Malaiyâlâvân-bhaṭṭan vaṣamum Vaṣiṭṭa-gôttirattu Śaivâchâriyan Mahâdêva-bhaṭṭan vaṣamum kuḍutta . . pon onṛukku pâga-vatṭi polivadâga poliṣaiyâl ulludu koṇḍu ſandirâḍita-varai iv-viḷakk-onṛum śrī-Mâhêśvara-rakshai Purṇidaṅ-gonḍâr âna Nuḷambâdarâya-rakshai Valaṅṇiya-rakshai

46

At the same place.

(Grantha and Tamil characters.)

svasti śrī nâyanâr tiruv-Irâmiśvaram-uḍaiyârcku Kellaḷa . . . nâ sarattu vaichcha ſandi-viḷakkn onṛukku kuḍutta n Śaivâchâriyan Pârattuvâja-gôttira ṭṭan vaṣamum Vaṣiṭṭa-gôttirattu Śaivâchâriyan Mâdêva-baṭṭan vaṣamum kuḍutta pon oru . . ttê

47

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ ſûlnta puṇariy-agaḷ ſûlnta puviyil Ponnêmiy-aḷavun-tannêmi naḍappa viḷaṅgu-Śaya-magaḷaiy-ilâṅ-gô-pparuvattu vikkirama-ttolilâṅ-pudu

maṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāriayiranunai-kKontala vara-
 śar tantalam-iriya vāḷ urai-kalittu-ttōḷ- vali-kāṭṭi- ppōrpari-nadātti-kkirttiyai
 niṟutti vaḍa-tiśai vāgai-śūḍi-ttenṟiśai-ttēn-maru-Kamalappū- magat-podumai-
 yum Ponniyāḍai nan-Nilappāvaiyum tanimaiyūn-tavira-ppunidaṟṟirumaṇi-
 makuṭa-muṟaimaiyir-chūḍi-ttannaḍiy-iraṇḍun-tadamuḍiyāga-ttonnila-vēntar
 śūḍa munnai Manuv-āru peruga-kKaliy-āru vaṟuppa-chcheṅgōḷ tiśaitoruṇ-jella
 veṇ-kuḍaiy-iru-nila-viḷāgam eṅgaṇun-tanadu tiru-niḷal veṇṇilā-ttigala oru-
 tan-Mēruviṟ-puli vilaiyāḍa vārkaḍar-rivāntarattu-ppūvar tirai-viḍu tanta ka-
 daṇ-jori-kaliṟu muṟai niṟpa vilāṅgiya Tennavan karun-talai parunt-alaittida-
 ttan ponnagarapurattidai-kkiḍappa in-nāḷ pirkula-ppirai . . . niṟpilaiy-
 ennuṇ-joll-edir-kōḍiṟṟ-alladu tan kai vill edir-kōḍā Vikkalan kall-agara Naṇ-
 gili tudangi Maṇalūr naḍuvēnda Tuṅgapattiraiy-aḷavum veṅgaṇum paṭṭa veṇ-ga-
 liṟum viṭṭa tan mānamuṇ-gūṟina vīramuṇ-giḍappa ēṟina malaigalū mudugu
 nelippa iḷinta nadigalūṇ-julanṟ-udaint-ōḍi viḷunta kadalun-talai-virittal-amara-
 kkuḍa-tiśai-ttan-nāḷ-ugantu tānun-tānaiyum pan-nāḷ-iṭṭa pala-pala mudugum
 bayatt-edir-māṟiya Śaya-pperun-tiruvum paḷiy-ugantu kuḍutta pugaluṇ-Jelvi-
 yum vāḷā viṭṭa maḍantayar-iṭṭamu mīḷādu kuḍu.ta veṇ-garū-niraiyuṇ-Gaṅga-
 maṇḍalamuṇ-Jiṅgaṇav-ennum pāṇiy-iraṇḍum oru viśai-kkaiykkōṇḍ-āramun-
 tiru-ppuyatt-alaṅgalum pōla vīramun-tiyāgamum viḷaṅga-ppārmiśai mēvalar
 vaṇaṅga viṟṟirunt(arunt)-aruḷiya Kōv-Irājakēśari-varmarāna uḍaiyār śrī-Kulōt-
 tuṅga-Śōḷa-Dēvarku yāṇḍu 10 āvadu Nigarilī-Śōḷa-maṇḍalattu Āvaniya-nāṭṭu
 Āvaniy-attu-ttiruv-Irāmīśvaram-uḍaiya Mahādēvarkku Śōḷa-maṇḍalattu-kKalli-
 yāṇa-puraṇ-gōṇḍa Śōḷa-vaḷa-nāṭṭu-pPāmbuṇi-kkūṟattu Nīḍūr Nīḍūr-kiḷavan
 Ariṇji-śadaiyanāna Śembiyan Tenkirai-nāṭṭu mūvēnta-vēḷān i-dēvarkku-ttiru-
 nantā-viḷakku onṟukku śāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 ip-paśu irubattu-
 nālum pati-pāda-mūla-ppaṭṭ-uḍai-ppaṇchāchārya-dēvakanmigaḷ vaśam viṭṭana
 idu pan-Māhēśvara-rakshai yāṇḍu 10 i-dēvarkku ivv-ūr Virāṇukkar tiru-
 nantā-viḷakku onrukku-chchāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 irubattunāluṇ-
 jandrādittavaṟa śelvadāga | idu pan-Māhēśvara-rakshai || aṟam-aṟavaṟku aṟam
 alladu tuṇaiy-illai

48

At the same place.

(Grantha and Tamil characters)

svasti śrī sārvaḥbhuvana-chchakkaravattigaḷ śrī-Poyśaḷa-vīra-Rāmanā-Dēvarku
 iyāṇḍu 34 āvadu Sarvadhāri-saṁvatsarattu Tai-māsam mudal Āvaniyattil
 irukkum viyāpāri Tiruṇālaṅgiḷavan Villi-ālvāre Kaṟkuṭṭai Velliri-kkuṭṭaikku
 nān iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai

49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-kuvaḍ-aṇaiya-ttan-tōlum vāḷun-tuṇaiyana Ka-
 lāvaśanai kaḍantu Vayirāgarattu-kkuṇjiralām pala-vāri aṇjali Śakkara-gottā-
 ttu-tTārāvaraśanai-ttikku nigala-ttirai-koṇḍaruḷi arukkan-uyaittaraiśai iru-
 kkuṇ-gamalam-anaiya Nila-magaḷ-tannai munnîr kuḷippav-annāl tiru-Māl-âdi-
 kêḷal âgi eḍuttad-iyâduṇ-jaliyāvagaiy-inid-eduttu-ttan-kuḍai-niḷaḷ-kil inb-uṇṇav-
 irutti-ttigiriyum puliyun-tiśai-toṇu naḍâtti-ppugaḷun-tarumamum pu..toṇu
 niṇṇitti vîramun-tiyâgamu-mânamum karuṇaiyum urimai-chchurram âga-ppi..
 yâttalai nigala jayamun-tânum viṇṇiruntu kulamaṇi-makuṭa muṇaimaiyiṇ-chû-
 ḍi-ttan kaḷal tarādivar śūḍa-chcheṅgōl Nāvalam-puvi śēr naḍâttiya Kōv-Îrâ-
 jakêśari-vanmar âna uḍaiyâr śrī-Rajēnta-Śōḷa-Dēvaṇku yāṇḍu mûṇṇāvadu
 śrī-Rajēnta-Śōḷa-Dēvar tiruvaruḷi..dêśam ellân-tiru-mēḷi kûdi vantu nirnta
 Śōḷa-maṇḍalam eḷubatt-eṭṭu nâḍum Jayaṅgonḍa-Śōḷa-maṇḍalam nâṇṇatt-enṇâ-
 yiram pûmiyum perumbaḍai valaṅgai mahâ-sê..... tarkku nirnta śrī-Rajēn-
 tra-Śōḷa-ppadinen-pumi-pperiya vishaiyāṇ-gaṇḍamadam Śōḷakala tiru-kkulan-
 tōṇṇirru mudal paṣuvukkum erumaikkum iraiy-illai ip-padinen-pûmiyil illâdav-
 irai kaṭṭattu...ṇku adikârigaḷ..giya Śōḷa-mûvēnta-vē(ṇta)ḷâr paṣuvukkum eru-
 maikkum illâdav-irai kâṇi ivv-irai iṇukkavēṇḍāvenṇum kâḍu puṇṣaiy viḷainta
 nilaṅgaḷuku aiṇṇil-onṇu mēl-vâram iḍuvadâgavum êri-kil nel viḷainta nilattu-
 kku mûṇṇil-onṇu...ṇu mēl-vâram iḍuvadâgavum vēḍar kummari viḷainta nilam
 âyiratt-aiṇṇûṇu kuḷikk-oru puḍavai koḷvadâgavum ûr-kkil iru..ku mâgach-
 chaṇam vaṇṇâr.....nall-erudu naṇ-paṣu ulliṭṭa anta.....ku.râl iraṇḍu kâś-
 iḍuvadâgavum śīru-śuṇṇattukku Âśuvi-makkaḷ âśuvam-unṇum pērâl oru kâś-
 iḍuvadâgavum.ṇaiyâviṭṭâl oru kâś-iṇṇipadâgavum....ṇu.....ttukku ûr
 mudali..aḍiyâl vîḍum iru-peṇḍir vîḍ-onṇum uḷamai-śaivadâgavum uvâtti-vîḍum
 tiru-kkôyil-uḍaiyân vîḍum taḷaṇar-vîḍum śīru-śuṇṇattukku iṇutta vîḍu tavira
 nîkki ninṇa vîḍugaḷukku viṭṭâl kâl kâśu koḷvadâgavum...kku..ri nilam-aḷa-
 kkum pattu-ppanniru...koṇḍadu śâṇ-âga-ppadinen-śâṇ koṇḍadu kôḷ-âga-
 kkoṇḍu nilam-aḷappadâgavum ippaḍikku-ppadineṭṭu vishaiyamum perumbaḍai
 valaṅgai mahâ..naiyum padaṅgaṇḍum agappaḍa kal-veṭṭi i-sâsanaṇ-jeydôm
 padinen-pûmi-pperiya.....pperukki ûrum perumbaḍai mahâ-sēnaiyum evv-
 irai..littu..ṇ irai.m iṇuppânum Gaṅgai-karaiyil gô-Brâhmaṇaraiyum narai-
 yâm kurâlun-go.....yalittân Brahnavattiyum paḍuvadâgavum periya
 vishaiyattukkum perumbaḍai.....

49 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu1 Dēvar pritivi-rāchchiyañ-jeyyā. nīrka Niga-
rili-Śōla-maṇḍalattu Aviniya-nāṭṭu Âvinियattu Âluḍaiyār tiruv-Irāmīṣvaram-uḍai-
ya Mahādēvaṛku . . nā. tiru-nundāvilakku onṛukku Araṅgan
Tirukkālatti-uḍaiyān maga. mīdē .yar Pāṇappillai-perumāl iṭṭa nokki-
māḍai eṭṭum ik-kōyi.kkāniyuḍaiya Śiva-pPirāmaṇan. ṭṭanum Iruga-
ppaṭṭanum i. .pon eṇ-kalañjum nāṅgaḷ kaikoṇḍu mū. ppadi. .śandirālita-
varai śeluttakkaḍavôm ânôm tiru-nundāvilakku onṛu ivar. kka Nu. . .bāda-
rāyan irakshai idu Valaṅgiyar irakshai Vāraṇāṣiyil kapilai-konṛān idu aḷippān

49 (c)

At the same place.

(Grantha and Tamil characters)

. Nīla-ppāvaiyun-tani ppuvani-naṛṛirumaṇi-makuṭamu .
.

50

On the south basement of the same temple.

. |
. .mad-Rāja-Manōja-bhūpa-mahishî Divāmbikâ viśrutâ |
khyâtâ nūta-pativra.mānājani ||
sādhvîti.manôhārini
san-mārggārgaḷa-bhēdini nirupamā sat-pātra-dānānvitâ |
sat-Kādamba-mahānvayē samabhavad dēviha Divāmbikâ
kiṁ dhātri-makuṭāgra-maṇḍana-maṇiḥ kiṁ Kāma-dē. . . ||
kṛitvâ dēvāyatanam Mahēśvarārppaṇam ananta-pāpa-vināśâ |
ghaṇṭâ Divāmbikayâ Nōḷamba-Nārāyaṇēśvarâ. ||
. .samadhigata-paṇcha-mahâ-śabda Pallavānvaya śrī-prithvî-vallabha Pallava-
kulatilaka Pallavābharāṇan āhava-durggan ahitara Javan amōgha-vākyan
Nōḷamba-Nārāyaṇa Dīvabbarasiyar nNōḷamba-Nārāyaṇēśvaramam
māḍisi. pūjeyam koṇḍu Eḷanagaramam sarbba-bādhâ-parihāram āgi. . .
. .aḷipidava- kavileyuma Bāṇarāsiyuman aḷida-paṇcha-mahâ-pātakam ||

51

At the same place, on the south basement of the Śatrughna temple.

śrīmad-Dīlipayyaṁ prithuvî-râjyaṁ geyyutt ire Âvanyada-sthânada panneradu-
kīru-dereyaṁ biṭṭar Mahâdêvargge salâgeyan ettisi idan alīdôm Vâranâsiyan
alīdôm

52

At the same place.

sthânad ūrggalge Nôlamba biṭṭam

53

At the Śatrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-orunûṛru-nâṛpattettu-chchenṛa Pârttiva-
šammaṛcharattu uḍaiyâr tiruv-Irâmišuram-uḍaiya-nâyanârku Jayaṅgonḍa-Šô-
ḷa-Iḷavañjiya-râyanâna Kûttâḍun-dêvar agambadiyâril Tantirapâlan Pêriyudai-
yânena in-nâyanârku-ttiru-ppalliy-eḷichchikku nâl onṛukku nâliy-ariši amudu-
paḍi šella-kkaḍavud âga aiñjarai-ppon kuḍuttên ip-ponnâl uḷḷa pališai koṇḍu
šandirâditta-varai šelutta-kkaḍavôm ik-kôyilir-kâṇiy-uḍaiya Šiva-pPirâmaṇan
Vašitṭa-gôttirattu Mâdêva-baṭṭar marugan Muttippillaiyum Dêvappillaiyum
Pârattuvâja-gôttirattu-pPirân-baṭṭar pêran....ṇippillaiyum Pirân-baṭṭarum
koṇḍôm i-chchandikku iraṇḍu tiru-viḷakk-êṛṛuvud âga oru pon kuḍuttên Tan-
tirapâlan tamaiyan Nīraṇiñjâna it-tanmattaiy-iṛakkinân Geṅgai-kkaraiyir-
kurâr-pašuvai-kkonṛân Piramôtti-ppaḍuvân pan-Mâhêšura-rakshai

54

At the same place.

(Grantha and Tamil characters.)

svasti śrī pugal-šûlnta puṇari agaḷ šûnta puviyil Ponnêmiy-aḷavun-tannêmi
naḍappa viḷaṅgu-Jaya-magaḷai iḷaṅ-go-pparuvattu Šakkaragoṭṭattu vikkirama-
ttoḷilâl pudu-maṇam-puṇarndu maduvaraiy-iṭṭam Vayirâgarattu vâriy-ayira-
nunai-kKontaḷavaraiyar tantaḷam iriya vâl urai-kalittu-ttôḷ-vali-kâṭṭi-ppôṛ-
pari.....vaḍa-tišai vâgai-šûḍi-ttenṛišai-ttêmaru-Kamalappû-magaḷ podu-
maiym Ponnīyâdaiyum tan-Nila-ppâvaiyum tanimaiyum tavira-ppunitarṛiru-
maṇi-makuṭam urimaiyir-chûḍi tannnadiy-iraṇḍum taḍamudiyâga-ttonnila-
vêndar šûḍa munnai Manuv-âru peruga-kKaliy-âru vaṛuppa-chcheṅgôḷ tišai-
toruñ-jella veṇ-kuḍaiy-iru-nila-vaḷa.....ṇilâ-ttigala oru tani-Mêruv-
ir-puli viḷaiyâḍa vârkadarrivântarattu pûpâlar tirai-vidu tanda kadañ-jori-

kalīru murai-murai nīrpa vilaṅgiya Tennavan karun-dalai parund-alaittida-
 ttan ponnagara-ppuratt-aṇi kiḍappa pinnāl piṇkula-ppirai pōla nīr-pilāiy-
 ennuñ-joll-edir-kōḍiṇṇ-alladu tan kai-vill-edir-kōḷā velakulatt-araiyagaḷ
 m paṭṭamum pariyum viṭṭa tan mānamum kūriya viramum kiḍappa
 ēriya malaigaḷum mudugu neḷippa ilinda nadigaḷum śulanr-uḍaṇd-ōḷa viḷṇda
 kaḍalgaḷum talai-virittal-amara-kkuḍa-tiśai tan nāḍ-ugandu tānum tānaiyum
 pannāl itṭa-ppala pala mudugum bayand-edir-māriya Jaya-pperunderuvum
 palīy-ugandu kuḍutta pugaḷin Śelviyum vaḷarā onkaṇa-maḍandai kari-
 niraiyum Gaṅga-maṇḍalamum Śiṅgaṇav-ennum pāṇiy-iraṇḍum oru-viśai-kkai-
 kkoṇḍu iṇḍiya pugaḷoḍu Pāṇḍi-maṇḍalaṇ-golḷa-ttiruviḷatt-aḍaittu veḷḷavaru-
 pari-talaṅgaḷum poru-kari-ttalaṅgaḷum pōla-ttantira-vāriyum uḍaittāy vandu
 vaḍa-kaḍal ten-kaḍal paḍarvadu pōla tan peruñ-jēnaiy-ēvi . varaiyalarum
 poruda pōr-kkaḷatt-aṇjiy-ō ttu nā ttu marṇavar . . mai . . . tiri-
 yum pochchai-veñ-juram-ēṇṇi koṇṇa śaiya-ttambam tiśaitoṇṇu nīṇṇu muttin
 śalāpamum mut-Tamiḷ-pPodiyamu matta-vana-kari paḍummai . . chChe . . muni-
 Ganniyum kaikkōṇḍ-aruḷi Tēda-nāṭṭ-eḷḷai-kāṭṭi Kuḍamalai-nāṭṭ-ulla śāvēṇṇ-ellām
 tani-viśumb-ēra māvēriya tan varupani-ttalaivarai e r-uṭṭpaḍa nēri-
 toṇṇu nilaigaḷ-itṭ-aruḷi varu-punaḷ-Kaliṅga-maḍalam kai-paḍuttu tīṇal-koḷ-
 āramum tiru-ppuyatt-alaṅgaḷum pōla viramum tiyāgamum viḷaṅga-ppār toḷa-
 chChivan-iḍattuyaiṇda Tiyāga-vallavitarum Avani-muḷud-uḍaiyāl iruppa avan-
 uḍan Gaṅgai viṇṇirundena māṅgaiyar-taladam ēḷ-iśai-vallapi Êḷ-ulagam-uḍai-
 yāl vāḷiśai malarnd-inid-iruppa ūḷi-ūḷi-toṇṇu sanattu Avani-muḷud-uḍai-
 yālōḍum viṇṇirund-aruḷiya Kōv-Irājakēśarivanmar āna chakravattigaḷ śrī-
 Kulōttuṅga-Śōḷa-Dēvaṇṇu yāṇḍu 33 yāvadu Jayaṅgoṇḍa-Śōḷa-maṇḍalattu
 Ūṇṇukāṭṭu-kkoṭṭattu - tTiṅgaḍu-pākkattu Tiṅgaḍu-pāga-kiḷān Araiyan Aṇan-
 dāṅgiy-āna Rājēnta-Śōḷan āna Gaṅgēya-rājan Nīgarili-Śōḷa-ma Âvaniya-
 nāṭṭu Âvaniyattu-ttiruv-Irāmīśvaram-uḍaiya Mahādēvaṇṇu tiru-nantāvilakku
 onṇukku śāvā mūvā-pperāḍ-āga viṭṭa paśu uḍal irubattunālum pati-pāda-mūla-
 ppaṭṭ-uḍai pañchāchāriya dēvakammigaḷ vaśam viṭṭana ivai śant(ra)rāditta-vaṇa
 śelvad-āga pan-Māhēśvara-rakshai.

55

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-oru-nūṇṇu-ttonṇūṇṇu-iraṇḍu ſenṇa Pramāda-
 samvatsarattu Paṅguni-māśam mudal Brahmādi-rājarā Śelvāṇḍai-dēvar magalār
 āna svasti Jayaṅgoṇḍa-Śōḷa Ilavaṇṇiya-rāyar āna Kūttāḍun-dēvar-mmaganār
 Ilaiya Vaśudēvar nambirāṭṭiyār Śēṭṭālvārena Âvaniyatt-uḍai . . Ilava-Rāmīśva-
 ram-uḍaiyarkku amudu-paḍikkum archanābōgam dēvakanmakanukkum Tōṭṭi-

ganpaḷḷikku uḷḷa ettam-uḷpaḍa nañjai puñjai nâr-pâl-eḷḷaiyum viṭṭu tiruppaṇi
 ſeyvvitta Śiva-Brâhmaṇan Bhâradvâja-gôttirattu-kKoṇḍibaṭan Vâsudêva-baṭa-
 nukku-kkâṇi muludum dēvakannamam udakam-panṇinēn Śeṭṭāḷvârena pan-
 Mâhēśvara-rakshai

56 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-oru-nûṛru-nârpattettâna Pârttiva-šammarcha-
 rattu svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr
 tiruv-Irâmīsuram-uḍaiyâr kôyilil âḍiy-aruḷugira kûṭṭaṅku svasti śrī Jayaṅgoṇ-
 ḍa-Śōḷa Ḽavanñiya-râyar âna Kûttâḍun-dēvar aḍiyân Śûṛriyâḷvâr magan Tiru-
ḍaiyânena ik-kûṭṭaṅku u... ..kku amudu-paḍi nâli-y-ariśi śandirâdi-
 tta-varai ſella-kkaḍavadâga âṇu pon kuḍuttēn ip-po...kkoṇḍôm Vaṣitta-gô-
 ttirattu.....ṭan Mâdēva-baṭṭar marugan Mârimutti-ppiḷḷaiyum Dēva-ppiḷḷai-
 yum Pârattuvâja-gôttirattu-pPirân-baṭṭar pēranmâril Koṇḍi-ppiḷḷaiyum Pirân-
 baṭṭaruṇ-Gûttâḍum-piḷḷaiyum it-tanmattaiy-iṛakkinân Geṅgai-kkaraiyil kurâl-
 paṣuvai koṇṛân Piramôtti-ppaḍuvân pan-Mâhēśvara-rakshai

56 (b)

At the same place.

(Grantha and Tamil characters.)

..dēva.....ḍaiya..... Âvaniyattu..rṇḍatti.....naṅgaḷu..pati-pâda-mûla-
 ppatt-uḍai-ppaṇḍâ.....ya.....n mēṛkil naḍu-veṭṭu-kkil-mûlai....pâṛkellai..
 ppa-yi-kutṭaikkku ten-mēṛk-ellai.....lpalli..śuravichchunai....kku...
 onṛu idan vaḍakku..laikkku kilakku....

57 (a)

At the Gauri-dēvi temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-iru-nûṛru-irubattettu-chchellâninṛa Parâbava-
 šammachcharattu Śittirai-mâśam padinâlân-tiyadi Tiṅgaṭ-kilamaiyum Utti-
 râḍamum Trayôḍaṣiyum perṛa nâl svasti śrī Jayaṅgoṇḍa-Śōḷa Ḽavanñi-râyar âna
 Kûttâḍun-dēvar prithivi-râjyam-panṇiy-arulâninṛa Nigarili-Śōḷa-maṇḍalattu
 Jayaṅgoṇḍa-Śōḷa-vaḷa-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmī-
 švaram-uḍaiya-nâyanâr dēvadānam peri-ēriyil ik-kôyil tiru-ppaṇikkku munniṇṛu
 ſeyvitta Vîra-Śōḷavāṇukkaril Perṛa-piḷḷai magan Śimāṇḍaikkum Vayirāṇḍai
 magan Śeṭṭiyāṇṇanukkum ivv-iruvaṅkum Maṇidâriyum Panṇimukka nâr-

kaṇḍaga-kkaḷani chandrāditta-varai śelvad-āga viṭṭōm ippaḍi anubavippadu
idukk-ilāṅganam-paṇṇavan tan tāyku yiraṇḍu-ninaittavan idu tānattā-rakshai

57 (b)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti śrī ma.....machcharattu Âvaṇi-mâdam mudal...ru-
nânaṅgilavan Valli-âlvâ.....śiri-êrikku mēl-nagarampon aiṇju ip-pon-
nukku i.....koṇḍu nâḷ oṇṇukku oru nâ...nelli amudu....vum idu ilāṅga..
....n-Mâhêśvara-rakshai

58

At the same village, on the basement round the Ammana-guḍi.

svasti Śaka-varushambulu 1284 sanda Śubhakṛitu-saṁvatsarada Kârtika-śu
11 Gu-dinadalu svasti śrīman-mahâ-maṇḍalêśvara ari-râya-vibhâḷa bhâsege
tappuva râyara gaṇḍa śrī-vîra-Bukkaṇṇa-Voḍeyara śrī-vîra-Kumâra-Kampaṇṇa-
Voḍeyara aṇamaneya śrīman-mahâ-pradhâna Sômappa-Voḍeyara nirûpadim sva-
stī śrīmat-sâmantâdhikâri Âvaniya Râmaya-dêvanavaru Âvaniya śrī-Râmanâtha-
dêvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayaṁ grâma 2 kaṁ salu-
vantu śrī-Kumâra....koṇḍu taḷa....pari yishṭanu tiddikoṇḍu śrī-Râmanâtha-
dêvarige.....yanu danḍeya.....koṭṭaru.....(usual final phrases) śrī-Râ-
manâtha-dêvara.....

59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugrîva temple.
svasti samadhighata-paṇcha-mahâ-śabda Pallavânvaya śrī-prithuvî-vallabha Pal-
lava-Râma-pâda-paṇkaja-bhramara pratyaksha-Kaṇjâsana saṅgrâma-doraygaṁ
bîra-Triṇêtra gaja-râja-malla palar-aṇje gaṇḍa śrīmat-Chaladaṇkakâṇa-Dêvana
perggede-Basavayyan aṅkana bhaṭṭanu mâḍisida mâna-stambham uttarôttaraṁ
...

60

At the same village, on copper plates of the Âvani-maṭha.

(Nâgarî characters.)

[b] śrī Vêṅkaṭêśâya namaḥ |

yasya samparka-puṇyêna nârî-ratnam abbûch chhilâ |

yad upâsyaṁ sumanasâṁ tad-vastu-dvandvam âśrayê ||

yasya Dviradavaktrâdyâḥ pârishadyâḥ paraśśataṁ |

vighnaṁ nighnanti bhajatâṁ Vishvaksênaṁ tam âśrayê ||

jayati kshîra-jaladhêr jâtaṁ savyêkshaṇaṁ Harêḥ |
 âlambanaṁ chakôrâṇaṁ amarâyushkaraṁ mahaḥ ||
 pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas
 sañjajñê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
 tad-vamśê Bharatô babhûva nripatis tat-santatau Śantanus
 tat-turyô Vijayô'bhimanyur udabhût tasmât Parîkshit tataḥ ||
 Nandas tasyâshtamôbhût samajani navamas tasya râjñasḥ Chalikka-
 kshmâpas tat-saptamaś Śrîpati-ruchir abhavad Râja-pûrvô narêndrah |
 tasya śrî-Bijjalêndrô daśama iha nripô vîra-Hemmâli-Râyas
 târtiṣṭhikô Murârau kṛita-natir udabhût tasya Mâyâpurîṣaḥ ||
 tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkana-
 trastâmitra-gaṇas tatô'jani harau durgâni saptâhûtât |
 ahnaikêna sa Sômi-Dêva-nripatis tasmâch cha jajñê sutô
 vîrô Râghava-Dêvarâḍ iti tataś śrî-Pinnamô'bhûn nripaḥ ||
 Âravîṭi-nagarî-vibhôr abhûd
 asya Bukka-dharaṇîpatis sutah |
 yêna Sâluva-Nrisimha-râjyam apy
 êdhamâna-mahasâ sthîrîkṛitaṁ ||
 śrî-Râma-Râja-kshitipasya tasya
 chintâmaṇêr arthi-kadambakânâṁ |
 Lakshmîr ivâmbhôruha-lôchanasya
 Lakkâmbikâmushya mahishy alâsît ||
 tasyâdhikais samabhavat tanayas tapôbhiś
 śrî-Rânga-Râja-nripatisḥ śaśi-vamśa-dîpaḥ |
 âsan samullasati dhâmani yasya chitram
 nêtrâṇi vairi-sudṛiṣâṁ cha nir-añjanâni ||
 satîm Tirumalâmbikâṁ charita-lîlayârundhatî-
 prathâm api titikshayâ vasumatî-yasô-rundhatîṁ |
 Himâmśur iva Rôhiṇîṁ hṛidaya-hâriṇîṁ sad-guṇair
 amôdata sadharminîṁ ayam avâpya vîrâgraṇîḥ ||
 rachita-naya-vichâraṁ Râma-Râjaṁ cha dhîraṁ
 vara-Tirumala-Râyaṁ Vênkatâdri-kshitîṣaṁ |
 ajanayata sa êtân ânupûrvyâ kumârân
 iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ||
 sakala-bhuvana-kaṇṭakân arâtîn
 samiti nihatya sa Râma-Râja-vîrah | *
 vyarâjata śrî-vara-Vênkatâdri-
 Râjaḥ kshitau Lakshmaṇa-châru-mûrtiḥ ||
 trishu śrî-Rânga-kshmâparivṛidha-kumârêshv adhî-raṇaṁ

* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nripatîḥ ।
 mahaujâs sâmrâjyê [IIa] su-matir abhishiktô nirupamê
 praśâsty urvîm sarvâm api tisṛishu mûrtishv iva Hariḥ ॥
 yaśasvinâm agrasarasya yasya
 paṭṭâbhishêkê sati pârthivêndôḥ ।
 dânnâmbu-pûrair abhishichyamânâ
 dēvi-padam bhûmir iyaṁ dâdhâtî ॥
 Sârnâdayô Vidhi-mukhâd iva satya-vâchah
 sârnâdy-upâya-nivahâ iva sârnayuginât ।
 Rârnâdayô Daśarathâd iva râja-maulîḥ
 tasmâd amēya-yaśasas tanayâ babhûvuḥ ॥
 râjâ tatô'bhûd Raghunâtha-nâmâ
 śrî-Raṅga-Râyas śrita-pârijâtaḥ ।
 śrî-Râma-Râjaś śiśirâmśur urvyâḥ
 vikhyâtîmân Vênkaṭa-Dēva-Râyaḥ ॥
 śrî-Raṅga-Râyas saha-jêshu têshu
 pâraṅgatô nîti-payah-payôdhêḥ ।
 ashtâsu dikshu prathitas sa lēbhê
 paṭṭâbhishêkam Penugonḍa-râjyê ॥
 atha śrî-Vênkaṭapati-Dēva-Râyô nayôjvalah ।
 avanîm asishat kîrtyâ diśô daśa viśôbhayan ॥
 taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôḥ ।
 jâtas Tirumala-Râjah khyâtas śrî-Raṅga-Râyôpi ॥
 tayôs śrî-Râṅga-Râyasya tanayâ vinayâdhikâḥ ।
 ajâyanta dayâvantas śrutavantô yaśasvinah ॥
 śrî-Raṅga-Râya-nripatês tanayêshu têshu
 pâram girâm adbigataḥ kavi-puṅgavânâm ।
 ratnêshu Kaustubha ivâmbudhi-sambhavêshu
 śrî-Râma-Râya-nripatis suchiram vyalâsît ॥
 pûrvam viśruta-Râma-Râja-nripatês śrî-Râmabhadrâkrîtêḥ
 kalyânôḍaya-śâlinas tanubhavâḥ pañcha prapañchâvanê ।
 dakshâ nîti-pathânugâs samabhavan Kshîrâpagâ-kâminô
 gîrvânâlâya-bhûruhâ iva bhudha-śrêṇishṭa-dânôtsukâḥ ॥
 vikhyâta-charyêshu nripêshu têshu
 śrî-Raṅga-Râjaś śiśirâmśur urvyâḥ ।
 viśva-trayê viśruta-kîrtir âsît
 saurêshu sâlêshv iva pârijâtaḥ ॥
 śrî-Raṅga-Râjasya tapô-viśêshais
 santôshinâś Śêshagiriśvarasya ।
 kârunya-bhûmnâ kamanîya-śôbhau

putrāv abhūtām Puruhûta-bhōgau ॥
 Peda-Vênkaṭēndra-Pina-Vênkaṭādhirād-
 iti-nāmakan prakṛiti-pālanōtsukau |
 khara-dūshana-prahati-dakshināv ubhau
 dadataḥ pramōdam iva Râma-Lakshmanau ॥
 śrī-śālī Peda-Vênkaṭēndra-nṛipatir jyêsthô vayôbhis tayôs
 śauryaudârya-gabhiratâ-dhriti-kalâ-pûrvaiś cha sarvair guṇaiḥ |
 [..... ॥]

śrī-Raṅga-Râjēndra-kumârakê'smin
 vîrōttamē Vênkaṭa-Dēva-Râyē |
 paṭṭābhishiktē Penugonḍa-râjyē
 tadābhishiktâs su[dhi]yôpi hēmnâ ॥

khyâtas tasya pitāmahanujatayâ śrī-Vênkaṭādri-kshamâ-
 pâla-śrī-lalanâ-svayamvrita-patēr jâtānukampâspadam |
 âsīd uddhata-śatru-gandha-karaṭi-pradhvaṁsa-baddha-vratô
 haryakshaḥ kavi-lōka-rakshana-kalâ-pratyagra-Bhōjākṛitiḥ ॥
 tasya śrī-Raṅgapati-kshônîpatir âtmabhûr guṇābdhir atha |
 yasyaudârya-mahimnâ kalpa-taruḥ kvâpi Nandanē vasati ॥
 râjñas tasya guṇādbhutasya sukṛitaiḥ prâchîna-janmârjitaiḥ
 putrô'bhût Puruhûta[II 6]kalpa-mahimâ Gôpâla-Râjâgraniḥ |
 sarvêshâm vidushâm samihita-phalaṁ datvâ jagatyâm svayam
 yô vismârayati sma dâna-chaturân Bhôjâdimân pârthivân ॥
 sô'yam priyâ-sahacharas sukṛitî tapôbhir
 ârâdhayad Vênkaṭa-śaila-nâtham |
 prîtas tadânim agadīd abhishta-
 datâ sa dēvaḥ kripayâ tam ênam ॥
 putras san dharanīm avâpam adhunâ śrī-Vênkaṭābhikhyayâ
 vikhyâtas China-Vênkaṭēndra-nṛipatēr ugrais tapô-vaibhavaḥ |
 pûrvam śrī-Vasudēva-bhû-Vala ripôḥ Kṛishṇābhidhō'ham yathâ
 Nandaḥ prâg iva tam sutam kalayatâm śrī-Raṅga-Râyābhidham ॥
 śrī-Raṅga-Râya-kshitinâyakam tam
 Śrîkânta-rûpam kshiti-rakshanâya |
 avâpya tam tat-kula-vṛiddhi-hêtôr
 Gôpâla-Râjas samabhût prahrishṭaḥ ॥
 sô'yam śrī-Raṅga-Râya-kshiti-patir avitum saj-janân dur-janânâm
 garva-dhvaṁsâya Kâmsâsura-mada-garima-dhvaṁsinô rûpa-dhârî |
 prâjyam sâmrâjya-simhâsanam adhivasati pratyaham bhakti-pûrvam
 nânâ-dêśāvanîśair vinutam anupamam prâpta-paṭṭābhishêkaḥ ॥
 śrī-Raṅgêśvara-datta-râjya-mahimâ śrī-Raṅga-Râyâgraniḥ
 pâdāmbhōja-vinamra-Bhōja-Magadha-kshmâpârpita |

sarvēshām prithivībhujām adhi-śirō-vinyasta-pādāmbujāḥ
 prithivīm pālayatē nayēna mahatā saptārṇavi-mékhalaīm ||
 vārāśi-gāmbhīrya-viśēsha-dhurya-
 Chaurāśi-durgaika-vibhāla-varyāḥ |
 parāśṭa-dig-rāya-manāḥ-prakāma-
 bhayaṅkaraś Śārṅgadharāntaraṅgaḥ ||
 hata-ripur animēshānōkahō yāchakānām
 hosa-birudara-gaṇḍō rāya-rāhutta-miṇḍaḥ |

[. ||]

sāra-vīra-ramayā samullasan
 Āravīti-pura-hāra-nāyakaḥ |
 kuṇḍaliśvara-mahā-bhujāḥ śrayan
 maṇḍalika-dharaṇi-Varāhatām ||
 Ātrēya-gōtra-jānām agrasarō bhūbhujām udāra-yaśāḥ |

[. ||]

sō'yaṁ nīti-jitādi-bhūpati-tatis Sutrāma-śākhī sudhī-
 sārthānām bluja-tējasā sva-vaśayan Karṇāṭa-simhāsanam |
 ā Sētōr api chā-Himādri vimatān samhṛitya śāsan mudā
 sarvōrvīm prachakāsti sindhu-parikhām śrī-Raṅga-Rāyāgrāṇiḥ ||
 randhrartu-bāṇa-chandrākhyā gaṇitē Śaka-vatsarē |
 vatsarē Pārthivābhikhyē māsē'smin Mārgaśirshakē ||
 pakshē valakshē puṇyārḥē dvādaśyām cha mahā-tithau |
 śrī-Vēṅkaṭēśa-pādābja-sannidhau śrēyasām nidhau ||
 para(ma)-haṁsa-parivrājākāchāryāṇām mahaujasām |
 śishyā yē Viśvarūpākhyā-Bhāratī-svāminām amī ||
 śrīmad-Vitṭhala-nāmānō Bhāratī-svāmināḥ priyāḥ |
 tach-chhishya-Rāmachandrākhyā-Bhāratī-svāminō'bhavan ||
 aśēsha-vidushām tēshām maṭhāya mahad-ōjasām |
 śrīmat-Kōlāla-dēśīya-grāmēshu gaṇitaṁ janaiḥ ||
 manōharam Dēvapalyāḥ prāchīm diśam upāśritaṁ |
 sva-nāmagaśya śailasya dakṣiṇām diśam āśritaṁ ||
 Chīṅkābhīdhāna-grāmasya paśchimāśām upāśritaṁ |
 Tammēpaly-ākhyā-ghōshasya uttarāśām upāśritaṁ ||
 Narasimha-iti khyātaṁ pratināma-samanvitaṁ |
 Chināṇikallu-nāmānam grāmam ārāma-śōbbitaṁ ||
 sarvamānyam chatuś-simā-sahitaṁ cha samantataḥ |
 nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-jalānritaṁ ||
 akshīṇy-āgāmi-saṁyuktaṁ ṛishi-bhōgyam sa-bhūruham |
 vāpī-kūpa-taṭākaiś cha kachchhārāmaiś cha saṁyutaṁ ||
 śishya-praśishya-sambhōjyam kramād ā-chan[IIIa]dra-tārakam |

dānādhamana-vikṛīti-yōgyaṁ vinimayōchitaṁ ||
 parītaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
 vīvidhair vibudhaiḥ śrauta-pathikair adhikair girā |
 śrī-Raṅga-Rāya-bhūpālô mânanīyô manasvinām |
 sa-hiranya-payô-dhârâ-pūrvakam dattavân mudâ ||
 vīra-śrī-Raṅga-Rāya-kshitipati-varyasya kīrti-dhuryasya |
 śāsanam idaṁ sudhī-jana-kuvalaya-chandrasya bhū-Mahēndrasya ||
 vīra-Śrī-Raṅga-Rāyōktyâ prāha pautras Sabhāpatēḥ |
 Kāmakoṭī-sutô Rāma-kaviḥ śāsana-vāṇmayam ||
 vīra-Śrī-Raṅga-Rāya-kshmāpa-nidēṣēna Sômanāthhāryaḥ |
 śāsanam alikhat Kāmaya-śrī-Gaṇapayārya-pautra-manīḥ ||

(usual final verses)

* śrī-Rāma

61

On a rock behind the Āvani Matt.

(Grantha and Tamil characters.)

svasti śrī Ānanda-śammachcharattu Kārttigai-māśam Jayaṅṇḍa-Śōḷa ḷavañ-
 jiya-rāyan āna tan-vāśi-kāṭṭiya Vāśudēvan śāmantaril Kulōttuṅga-Śōḷavanukkan
 Udaiyāṇḍai maga Nuḷamba-dēvaṅku vaṅkākāṇ Śittī..mē..paṇḍitan magan
 Dēvanena vēḷaṅkākāṇ uṇḍ-ōḍi-ppōm vāriyāṭkaḷ nāyan

62

At the same village, on a rock in front of the Nāgarakuṇṭe.

svasti śrī vijayābhayudaya-Śālivāhana-śaka-varshambulu 1550 aguneḍi Vibhava-
 samvatsaram Māgha-ba 30 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pra-
 tāpa-śrī-vīra-Rāma-Dēva-mahārāyalū prithivī-sāmrajyaṁ chēyichuṇḍagānu cha-
 turtha-gōtram Sugutūri Tammayagāri pautrulu Yimmaḍi-Tammaya-gauni bhār-
 ya Bairakūri Chokkaṇṇa-gauḍa sakka tammulu Chikkarāya-Tammaya-
 gauḍu . . . bhaṭṭa-komāruḍu Tirumala-sōmayāju-bhaṭṭala komāruḍu Umāpati-
 sōmayājulu āyana tammuḍu Kṛishṇa-sōmayājula chāta Āvani-Rāmēśvara-Kāsi-
 Viśvanāthuni sannidhini Agnishtōmam ane yajñam chēyiñchi yīvaka Dē-
 varāyasamudraṁ Lakshmīpati-komāra Apāyapa

63

At the same village, on a stone in front of the Īśvara temple near the Antaragaṅge.

Sarvajitu-nāma-samvatsaram Āśvīja-śuddha 12 lu śrīmat-Marigōpaṇagāridi rōlu
 vūra-kunṭa di

64

On another stone near the same Antaragaṅge.

śrī-Rāmā Mogali-Venkaṭagiri-Daḍḍi-Vegganna-komāruḍu Liggachāri akkagāridi
dēvattānam....

65

At the same village, on a rock to the west of the Ginditirtha.

svasti śrīmad-Āvanyada sthānamam nālvattu-varshaman āld ayvattu-dēgulam
mādi piriav-eraḍu-kereya kaṭṭi Śaka-varsham eṇṭu-nūṇ-embhatta-mūṇ ādand
utkrānti geydu śrī-Tribhuvana-karttara-Dēvam Kali-yuga-Rudrāṅka Rudra-lōka-
prāptan ādam

66

At the same place.

Śaka-varsham eṇṭu-nūṇ.eṇbatt-ayd ādandu Muddakana Nāśakā-Bhōgi agni-pra-
vēśa geydam

67

At the same place.

Mahēndra-bhaṭṭa māḍidam Kali-yuga-Rudraṅge kiṛiya-dēgulamam

68

At the same place.

ā Kailāsa-girīndra-kūṭa-nikaṭād Gaurī-padāpy añchitāt
ā Sētō Rāghavēśa-pratanita-viśadōttuṅga-kīrtti-pramūrttēḥ |
ā prātaḥ-parbbatēndrāt savitur udayatō yāvad ā paśchimādrēḥ
kō vādi śāstra-vit kō gamaka-guṇa-yutaḥ kō dhari.... ||

69

At the same village, on a rock on the way to the hill.

Paridhāvi-saṁvatsarada Vaiśākha-śudha 10llu śrīmatu Sugaṭūra Ayama-Gau-
darū vulegada Silavanta Chikkanu hākisida gadubu bija vokuḷake guḷi āru

70

On the Āvani hill, over the south door of the Ēkānta-Rāmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgaṇḍa-Śōḷa Ḥavañjiya-rāyan āna Kūttāḍun-dēvar dēviyār Śaṇ-
gaṇḍai paṭṭa-tiruvāsilum tiruttē..m inda..tṭiyaga..niṇuttinār sandirāditta-
varai.....

71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt....rukku svasti
śrī Jayaṅḡḇḇa-Śōḷa Iḷavaṇḡiya-râyan âna Kûttâḇḇun-dêvan agambaḇḇiyân Šûṛriy-
âṇḇân magan Pêriyudaiyân âna Tantira-pâlanena svasti śrī Šakarai-yâṇḇu
âyiratt-oru-nûṛṛu-nâṛpatt-onbad-âna Sarvadâri-saṁvatsarattu Tai-mâsattu sva-
sti śrī nâyanâr tiruv-Irâmîšvaram-uḇaiyârkkku tiru-ppaḷḷiy-eḷichchikku nâḷ
onṛukku nâḷiy-arišiy-amudupaḇḇi santrâḇḇitta-varai šellakaḇḇavad-âga Vâši(ši)
shṭa-gôṭtrattu Mâdêva-baṭṭa.....

72

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḇu âyiratt-oru-nûṛṛ-aimbattu-nâlu šellâninṛa Kara-šam-
maṛcharattu Nigarili-Śōḷa-maṇḍalattu Âvaniyattuya-râyar âna
Kûttâḇḇun-dêva.....Šiva-pPirâmaṇa Vašiṭṭa-gôṭtarattu Mâdêva-baṭṭan
maruga.mâril Dêvappiḷḷai vašamu.....

73

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḇ-âyiratt-oru-nûṛṛu...ṛpatt-onbadu šenṛa Sarvajit-saṁvaṛ-
sarattu Tai-mâsattu svasti Jayaṅḡḇḇa-Śōḷa Iḷavaṇḡiya-râyar âna Mârâḷvâr ma-
gan Kûttâḇḇun-dêvar âna Iḷava.jiya...yar nambirâṭṭiy-âna svasti śrī Nigarili-
Śōḷa-maṇḍalattu Âvani-nâṭṭu Vâšudêvar âna Nuḷambâdarâyar maga...r Šai-
gâḷvârena svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭ-Âvaniyattu malai-
mêlil śrī-Mûlattânam âna Âḷuḇaiyâr tiruv-Irâmêšvaram-uḇaiya-nâyanârkkku
nitta-niyamam âna amudu-paḇḇi šâṭṭu-ppaḇḇi tiru-viḷakkum pala-paḇḇi-ni...ndatu-
kkum nân ponn-aṛa iṭṭu maṇṇ-aṛa-kkoṇḇu viṭṭa dêvadânam âvana Šōḷakkuṭṭai-
yâna Šokkakkaṭṭum Nuḷamba-mârâyan kuṭṭaiyum Âvaniya-nâṭṭu-mârâyan
kuṭṭaiyum Kuṇapikkkuṭṭaiyum Tuḇariyir Šamakiraiyum ivaiyirḷil-uḷḷa nilattâl
in-nâyanâr.....

74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai...ṇḇu 1318 mēl šellâninṛa Dhâtu-saṁvatsarattu Taiy-mâdam
5 ti śrī-vîra-Arihara-râyan kumâran Yimmaḇḇi-Bukka-râyan prithivî-râjyam-

paṇṇānira kâlattu Jayaṅgoṇḍa-Šôla-vaḷa-nâṭṭu Âvaniyattu Mûlattānam-uḍai-
yâr kôyilil mādāpattiyañ-jeyvâr Muttarāṇḍâr Muttarum Vâšāṇḍai magan Pach-
chai-nāyanum Muḷavâyil Šaṇmatâ..perunderuvil Vanikapûrat...nâtar âna
vaišya-vāṇiya-nagarattârîl vaḍavāṇiyan Periya-perumâl Kāmāṇḍai-šeṭṭiyâr
ivargaḷ tanam-âga nâltôrum oru tiru-pêrkum onbadân-tirunâḷilê oru poludum
paḍaiṇṇad-âga vāṅgina pon irubattoṇrum koṇḍu chandrāditya-varai naḍatta-
kkaḍavēm idu laṅgaṇaṇ-jonnaṇvan Geṅgai-karaiyil kurâl-pašuvai-kkoṇṇān pāpa-
ttilê pōvan idu pan-Mâhêšvara-rakshai

75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Šālivāhana-šaka-varusha 1447 Vyaya-samvatsarada Māgha-ba 14lu śrīmat-
mahâ-mahattinolaḡāda Hoḷalakereya-muntāda Kailāsa-Marulaṇṇappayya-
dēvaru.....

76

On the same hill, on a rock to the north of the Dhanushkôṭi-tirtha.

..... Vana-dēvatalu vachchi Sītâ-bhagavatiki prasannamai nilichina
tāvu Sugatūru-Chikka-Tammaya-Gauḍuvâri akkaḡârū Halasa-Rātama purôhita-
Kṛishṇa-bhaṭṭa-Tirumala-sômayâju-châta dēvatula pādālu. . . . dakshīṇa-Gayâ-
tilôdaka-piṇḍa-pradānam chēši Kāši-Gayâ-Prayâga-andu chēsina phalaṁ Vâl-
miki-prôktan

77

At the same place.

(Grantha and Tamil characters)

ma . . pâyitta Viḷupparaiyanukku-ppinb-irēn Viruda-maṇḍana Mâdēvanena
Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vâsidēvan âna Iḷavañjiya-rāyan šāmantaril Kulôttuṅga-Šôḷavaṇṇukan
Udaiyāṇḍaikku Paḷlimukkaṇṇan magan Kāmanena vēḷaikkāṇaṇ ena ivarku
pinb-irundēn āgil Vallavaraiyan šattiyam

79 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vikṛiti-saṁvatsarattu Vaiyigāṣi-mādam mudal udaiyâr tiruv-Irâmi-
 švaram-udaiyârkkum ta . . . ttukku . . Mâhêšva pa.ta . . šarâna . . . la
 tiru vala . . . nena kkuṭṭaiyir nel
 maḍattukku aṇju tiru-ppêr amudu-ševikira livu
 koṇḍu âru tiru-ppêrukku amudu-paḍaikkavum nâlu paṇaṇi-goṇḍu mûṇru . yi.
 poḷi . koṇḍu iru ku yi tta dai
 . . nâ gai kkaraiyil kurâr-ppašuvai-kkon . . pāpaṇi-golṽâr Mâhêšvara-
 rakshai it-tanmattukku ila

79 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šavummi . . šamaršarattu Âvaṇi-mādam mudalil . . Ilavaṇjiya-rāyar
 Vâśudêvar šāmattaril Kulôttuṅga-Šôla-aṇukkan Udaiyaṇḍai magan Nuḷamba-
 dêvarkku uṇḍ-ôḍi-ppôm vâriyâk . . nâyan Uraikârumugane vēḷaikâranena

80

At Mēlâgâṇi (Âvani hobli), on a stone lying near Venkaṭaramaṇa-Gauḍa's straw-heap.
 svasti śrīmat-Šrī-râjya-Vijaya-sambatsaram nâlvatt-eraḍaneyandu Šrīpurusha-
 mahârâjâdhirâja paramêšvara-bhaṭâra pruthivi-râjyaṁ geye avarâ magandir Du-
 ggamâr-Ereappô Kuvaḷâla-nâḍu-mûnûrum Gaṅg-aṇu-sâsiramum âle avarâ
 mahâ-dêvi Kaṇchiabbe Âgaliy âle Maduregiḷâ Vellasammaṅge koṭṭôdu kaṇḍu-
 gad-ayguḷa-kaḷaniyūṁ channa-kaḷaniv ele-tôṭṭa paṭṭu samaṇ-pâḷin-mêle eṇ-kaṇ-
 ḍugaṁ apûrvva-parihâram âge koṭṭôdu idake paḍeyam aggisṭageyūṁ aṇava . .
 . . yūṁ idan aḷidon Bâraṇâ varam sâsira-kavile

81

At the same village, on broken stones lying in front of the Gôpâlasvâmi temple.
 Šrīpu . . râja paramê sâsiramuma Narêṇdrarasar aṇavattum âle . . râṅgali
 goḍe Jannayyaṅge sâsi

82

On a stone at the same place.

śubham astu Raûdri-saṁvatsarada Jêshṭha-ba 7 Gu-lu śrīmat-Narasanna-Nâ-
 yakarige dharmmav âgabêk endu Muḷuvâyali Šēnarâmarâ makkaḷu Râmapa-
 Bayireyagaḷu yanû Kṛishṇârpaṇav âgi koṭevu

84

At the same village, on a stone near the well.

svasti Šaka-bhûpâlâkrânta-saṁvatsara-šataṅga 896 neya Bhâva-saṁvatsaram
pravarttisê Âshâḍha-mâsa . . . svasti samadhigata-pañcha-mahâ-śabda Pallavân-
vaya śrî-prithivî-vallabham Pallava-kula-tilakam Pallavâdityam śriman-Noḷam-
bâdhirâjam Chôrayya Noḷambar-tande mûvarum Sûryya-Miniyûroḷ ilḍu Mâra-
singha-Permmadiy atîtan âdan embudam kēḍu svasti samasta-nēma-saṅgashṭa-
nôpētam Pompala-kula-tilakam Kâḍuvattî-vamśôdbhavam Kâñchî-purâdhîśam
raṇa-mukha-piḍugam Nânḍiya Javam Nanna

85

On a virakal at the same place.

svasti śrî Aṇuva śa ya Lōkan embudu eḷpattaidu-pandiyam kondattu
idu verasi yî-nâyaka Dhaḷagan embudu Pirisandi maga yippattaru-pandiyam
kondan

86

At Kilâgâni (same hobli), on a stone in front of the Chaudêśvari temple.

(The top portion gone) ndu-maṇḍalavam pu . . mâr-ânta-ripu-baladoḷ tâgi . . . ridu
sarggasthan âdam Chîliyam Chô râjya-śrîyoḷ nindu Jannayyana kelava-
mam mâditya ba kramâdityam gôtra ḷda dēvara Vâṇigē padirkuḷa
 . . . koḍaṅge goṭṭam Jannayyana . . űchi Haryya-Biraṇṇage vuḷuga . . . kalam
niṛisidam svasti bha

87

On a rock to the north of the same village.

Šarvari-saṁvatsarada Vaiśâkha-šu 10 lu śrîmat-Guru-Tammaṇṇanu Âgâṇiya
Bayirava-gaūḍage koṭa nettara-godagiya śâsana-kramav ent endare
nimma râyara baṇḍeya pâla . . . kottalada muṛa kuḷada mûṛanû
yanu ninna ga gâṇiya . . . niriši kaḷa mēluḷaru mâlara Muḷuvâgilu
Halagêri Kilâgâṇiyanu Baladiya nînu aruba ra va . . . yala-maḍi
Naṅjuṇḍa-Nâkaru sari vondu hâ . . . laḷa grâma . . . Chinnaya hâlagade
mânyake . . . nabô vara makkaḷu tama . . . haḷa staru mâra . .
da pâpake hôgaluḷavaru

88

At the same village, on a stone in Guṭṭapalli Timmē-Gauḍa's field.

śubham astu chandra-śūriyal uḷa-pariyantralu Dēśāyiyavaru baradu koṭṭa mānya

89

At Saṅgaṇḍahalli (same hobli), on a stone to the east of the Hālikunte-halla.

Hēvaḷambi-saṁvatsarada Śrāvaṇa-śuddha 2 lu śrīmat-Timma-Rāyanu Tipaṭūru-śīmē nirṇayakkāgi.....

90

At the same village, on a rock near the Ajjavirappa temple.

svasti Virōdhi-saṁvatsarada Phālguna-ba 5 lu śrī-mahā-Arasana-gōtra Venkaṭappa-Nāyakaru...vāgi...ā-paṭṭaṇa.....

91

At Balla (same hobli), on a virakal near the Īśvara temple.

svasti Śaka-varisha vombaynūra irppatt-ombattaneya varishaṁ pravarttise Tribhuvanakarttara-bhaṭārar Āvanyada sthānaman āluttire Masekali... ppa-dēvara...jigana magam Nolaṁba-gāmuṇḍa Ballada-ūr-aḷivinoḷ kādi sattu svarggasthan ādam

92

On a second virakal at the same place.

svasti sakala-jagat-trayābhivandita-surāsurādhīśa-Paramēśvara-pratihārikṛita-Mahāvali-kulōdbhava-śrī-Bāṇa-Vidyādharāṅge Vijaya-sambatsaram eraḍaneyad āge Raṇamukhaduṭṭanā magan Karapuran bandu Balladā tuṟu-goḷe ūrā toruvallam Uvaḷan tuṟuv-aḷti idire naḍad eṟidu biḷdān avaṅge Māsarakuṭṭiyaru Attāṇiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum āge koṭṭār idān ali-vōnu ikkāḍōnu pañcha-mahā-pātakan akkuṁ

93

On a third virakal at the same place.

svasti śrī Dilīpayya pṛithuvī-rājyaṁ geyye Tribhuvanakarttara sthānaman āluttire Ballada Mammeya tuṟugoḷoḷ Basalvera maga..kayya kādi sattu ātaṅge

bhaṭṭarar mmechchi koṭṭa koḍaṅge padir-kkoḷa-kaḷani Māmakāchiya keḷage pa-dir-kkoḷa-pālu idan aḷidom Vāraṇāsiyūṁ kavileyuman alida

94

On a fourth virakal at the same place.

svasti śrī Dilīpayya prithivī-rājyaṁ geye Tribhuvanakarṭṭara-panḍitar tapa-rājyaṁ geye Bannūr-chāvariya maga Pāla Ballada tuṟugoḷo kādi tuṟuvan ikkisi svarggiy āda.....

95

On a fifth virakal at the same place.

Ballad-ūr-alivinoḷe Mudda-Ṣeṭṭiyara maga...Malama...kādi sattu svargga-sthan āda.....aygula-koḍige koṭṭar idan aḷida Bāṇarāsiya kavileyan aḷida

96

At Virūpākshapura (same hobli),

on the basement of second tower of the Virūpāksha temple.

śubham astu | svasti śrī jayābhyudaya-Śaka-varusha 1353 neya Sādhāraṇa-saṁvatsarada Phālguna-śu 10 lu yī-Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gōpuragaḷu śikharada chinnada hodake Manmukha-pushkaraṇi-aṅga-raṅga-bhōga-vaibhava-agrahāragaḷu maṇṭapagaḷu bhikshā-maṭha-muntāda sakala-dharmmaṅgaḷu Vijeya-Rāya-mahārāyara kumāraru gaja-bēṇṭekāra Dēva-Rāya-mahārāyara dharmmadinda Vishṇuvardhana-gōtrada Heggade-dēvagaḷu Vommāyammagaḷa makkaḷu Lakhaṇṇa-dañṇāyaku Mādaṇṇagaḷu yī-Prasanna-Virūpāksha-dēvarige māḍida ševē śubham astu ||

97

On the stones of the tower of the main entrance of the same temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha sā 1449 neya Sarvajitu-saṁvatsarada Kārtika-śu 12 lū śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Virūpāksha-Dēva-Rāya-mahārāyaru prithivī-rājyaṁ gai-uttam yiralu Rāyadurgada Tipparasara makkaḷu Bhōgarasaru tamma āli-danthā-svāmi Tipparasa-Voḍeyarige dharmav āgabēk endu Muḷuvāya-chāva-ḍige saluva Kundāni-šime-voḷagaṇa Mukundasāgara-Kaḷavekallige pratināmav āda Tippasamudrav emba grāmavanu Utthāna 12 dvādaśi-puṇya-kāladalū śrī-Prasanna-Virūpāksha-dēvarige yibbaḷa-akki-nai(another stone)vēdyau eraḍu-nandādipakū dhāreyaṁ eraḍu koṭevāgi yī-Kaḷavekalige pratināmavāda Tippa-

samudrada-grāmake saluva chatuś-śīmê-voḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-
akshîṇi-âgâmi-muntâda sakala-suvarṇâdâya-sakala-chatur-âyavanû yî-Prasanna-
Virûpâksha-dêvarige Râyadurgada Tipparasara makkaḷu Bhôgarasarû mâḍida
.....

98

On a rock in the compound wall of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1624 aguneṭi Svabhâ-
nu-saṁvatsaram Âni-nela 16 tēdilô vêda-mârga-pratishtâpanâchâryyul ayni
âdi-Tiruvâlaṅgâḍu-pratiayya paḍamaṭi-Virûpâkshapuram dharama-Śivâchâr-
yul ayni Yimmaḍi-âchâryulavâri nâyabuvartti Sahâya-śâstrulavâri Tiruvâlaṅ-
gâḍu tûrpu abhinava-dharma-Śivâchâryulavâri nâyabu Vîra-Râjapa-śâstri
vrâsi yichchina patrika paḍamaṭanunṭi Vêlûri-Bhava-Bhêri-vartukulu mî-śi-
shyul ani mîru vachchi vunṭîri mēmu tûrpunuṅchi mâ-śishyul ani vachchi vunṭimi
ganaka mana ubhayatralachâta Gulâm-Alli-Khân-Sâhēbalavâru karttabulu puch-
chukoni naluguru sâdhyaḷ ani kûḍi ubhayatrula kartapâlu koni mana
âchâri-mukhamuna nâḍulu vini â-vartamânam Nagaramvârini pilipiṅchi âchâ-
rivârîchâta kartapâlu puchchukoni vâri mukha-vachanam vini pûrvâpûrva-
vichâriṅchi telaṣi mîru pûrvikalu ani niśchayiṅchi Nagaramvâru mâ-śi-
shyulu śidham mēmu paga.. Śiva-dâna-patramvalla kottalam aitim anduna
Yimmaḍi-kula timi mēmu yichchina pra naku mîru
pûrvikalu siddham ayinanduna tērugade ayinavi pûrvâpûrvaṁ mîdi mîku pa-
nik eyni.. mundara Nâyaka Vêlûripai vidēṣam sahasra-gôtram
Subbâ-śâstrulu mana Nagaramvâru mâ-śishyul ani muṭṭalêdu iṭlani vrâsi ichchi-
na tērugada-patrikâ sâkshalu Simhâdi-Nâraṇa Bô jaggambala Anna-
yya || Antâjivaṇṭeya Vâsudêva-Pantalu

100

At Kambihattî (same hobli), on the rock called Mâyde-baṇḍe.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu âyirattu-iru-nûṟṟu . rubattu-mûnṟu šellâninṟa śrî-
Poyśâla-vîra-Râmanâ-Dêvarku yâṇḍu muppattu-âṟu šellâninṟa Vikirita-saṁ-
vasarattu Kaṟkaṭaka-nâyarku pûrva-pakshattu Budan-kiḷamaiyum Uttiramum...
tutthiyu peṟṟa nâl uḍaiyâr tiruv-Irâmiśvaram-uḍaiya-nâyanâr dēvarku Tamatt-
iḍaiyil-irukku Nâgapattānam-uḍaiyan Śâyan Dēvanâgakūttanena uḍaiyar
tiruv-Irâmiśva gaḷ pakkal ivv-ûril Kâvirikuṭṭaikku aḍaitta naṅjai
puṅjai nâl-pâl-ellaiyum ponn-aṟa kuḍuttu maṇṇ-aṟa koṇḍu ivv-ûri uḍaiyar
Kumbî . . ram-uḍaiya-nâyanârku dēvadānam-âga chandrāditya-varai šellakkaḍa-

vadā-ga viṭṭēn Dēvanāgākūttanena it-tamattai vilakkinān Geṅgai-kkaraiyil kurāl-pāšuvai koṅṛān pukka narakam puguvān it-tanma Māhēśvara-rakshai śubham astu

101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

śubham astu śrīman irājādirāśan irāja-paramēśvaran gaja-vēṭṭai-kaṇḍa śrī vīra-Dēva...ra-mahārāyar pridhuvi-rājyam-panṇi arulāninṛa Śagābdam 1362. mēl šellāninṛa Iravuttiri-varusham Āvaṇi-māsam 10 tiyadi Āvaniyattil uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanārkkku-chchellum Āvaniya-nāṭṭu Tammatt-iḍaiyil nilattil Puḷil-ēriyil eduvāyil taṇṇir iraittu viḷaiyum nilam šatu-širmai uḷḷadum uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanārku tiruvotta-šamattil amu-dukku mahā-pradāna Mādaṇa-daṇṇāyakkar.....paṭṭaṇam i..jayam āgaiyil Dēva-Rāyar mahārāya..mam-āga-kkuḍukkaiyil idu šantrāditya-varaiyum naḍatta.....

102

At the same village, on a rock called Kindriguṭṭe.

svasti samadhigata-pañch-mahā-śabda Pallavānvaya śrī-prithuvī-vallabha Pallava-kula-tilaka Nolambādhirājam prithuvī-rājyam geyyutt ilḍu Puttūra Koṅgu-ṇi-sāmiyage Beḷamballiyol rāja-māna mū-gaṇḍugaiṇ (stops here)

104

At Dēvarāyasandra (same hobli), on a rock in the big grove to the south-east.

śubham astu svasti śrī vijayābhyudaya-Śaka-varsha 1407 neya Viśvāvasu-samvatsarada Śrāvaṇa-ba 2 Â-lû śrīmatu Vishṇuvardhana-gôtrada Âśvalāyana-sûtrada Umbaṇa-Voḍeyara makaḷu Liṅgaṇagaḷu Kāśyapa-gôtrada Âpastamba-sûtrada Âūbaḷanāthagala makaḷu Siṅga-Perumāḷege koṭa dharma-śāsana namage...ba-ḷiyāgi naḍadubaha Dēvarāyasamudrada...mmeya mā.... (boundaries specified) chatu-sîmē-voḷagaṇa...holada...koḷannû tōḍisi nandāvananû... (right side)...ya Virûpāksha-Rāya-mahārāyaru prithivī-rājyam geyutaṁ yiralu Narasimha-Rāja-Voḍeyara pālaneyalu namma Ummaṇṇa-Voḍeyarige.....

105 (a)

At Yeldūr (Yeldūr hobli), on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Pūmiyum Tiruvun-tāmē puṇara vi.kiramattā...ṇ-kuḍai-kkī..la-magaḷ nilava Malar-magaḷ puṇarntu šeṅgô....chchi-kkaruṇ-Gali-kaḍintu....

mai...ntirai..manta..narivan.....chcho.....motta vîramun-
 tiyâgamum âramena-ppunaintu vijaiyav-abhishêgam-paṇṇi vîra-simbâsanattu
 Puvani-mulud-uḍaiyâlôḍum vîṟṟirunt-aruliya Kôv-Irâjakêṣari-parmar âna uḍai-
 yâr śrî-Râjêntira-Śôḷa-Dêvaṟku yâṇḍu 4 vadu Nigari-Śôḷa-maṇḍalattu-pPuda-
 nâṭṭu Ammaṅgaiyâlṽâr tiru-maḍaippalli-ppuṟam âna Iratîyûr Vîrarâkshasa-
 Brahma-mârâyar ulliṭṭa nagarattôm ivv-ûr Îṣâniṣvaram-uḍaiya...hâdêvaṟku
 Ammaṅgaiyâlṽâr tirumêṇi kalliyâṇa-tirumêṇiy-âgav-enṟu vaitta ſekku onṟinâl
 ..śadam ulaḱk-enṇaiy-âga vaitta tiru-nuntâvilakkâl enṇai toṇṇûṟru-nâliyum
 Gaṇavatiyârku santi-viḱk-onṟinâl enṇai aṟu-nâyum âga enṇai toṇṇuṟṟ-aṟu-
 nâliyum i.ta.....ṣurar sammadittu in-nagarattil munbu ninṟômê.....
dittavarai Arumolîdêva-nâliyâl toṇṇûṟṟ-aṟu-nâliyum iṭṭu.t...m
 Iratîyûr ſaṅga.....mukkiyarôm Śîrâḷa.Tiruvaraṅgadêvan âna Nuḷamba-
 mādêvi-kkôṇe..nâḍâlṽan vaippitta dhanmam

105 (b)

At the same place.

(Grantha and Tamil characters.)

Pugaḷ-mâdu viḷaṅga Jaya-mâdu virumba Nîla-magaḷ nilava Malar-magaḷ puṇa-
 ra urimaiyîṟ-chiranta maṇi-muḍi-ṣûḍi-ttik-anaittun-taṇ-jakkara-nadâtti vîra-
 simbhâsanattu ..ni-mulud-uḍaiyâlôḍum vîṟṟirunt-arulina Kôv-Irâjakêṣarivan-
 mar âna uḍaiyâr...Kulôttuṅga-Śôḷa-Dêvaṟ..yâṇḍu 4 vadu Piḷḷaiyâr Ammaṅgai-
 yâlṽâr tiru-maḍaippalli-ppuṟam âna Nigarili-Śôḷa-maṇḍalattu Pudal-nâṭṭu
 Iratîyûr kâṇiy-uḍaiya Brâhmaṇan Irugan Śambi-dêvan âna Râja-Vichchâdira-
 Brahma-mârâyanena ivv-ûr Piḍâri Śamuṇ..ṣvarikku.ru-santi...v-aṟiṣi iru-
 nâḷikku kariya.....

105 (c)

At the same place.

(Grantha and Tamil characters.)

..Pâṇḍiyan-talaiyuñ-Jêralan-Śâlaiyum-Ilaṅgaiyum.raṭṭapâḍiyum koṇḍa Kô-
 Râjakêṣarivanmar âna uḍaiyâr...Râjâdhirâja-Dêvaṟku yâṇḍu muppattu-mûn..
 vadu dēvar śrî-Râjâdhirâja.....r tirumaḍai..ḷi-puṟam.....y-âna
 Nigarili-Śôḷa-maṇḍalattu-pPudal-nâṭṭu Ira...na.....Brâhmaṇa.....
Brahma-mârâyanena ivv-ûr.śâ..dêva...m-uḍaiya Mâdêvaṟku..vich-
 cha...yâṟḱku.....m Jayaṅgoṇḍa-Śôḷa-maṇḍalattu.....ṇiyâna..
 ttûril.....kku-kkâṇiy-âga nagara.....anubavippân âga vaichchu-kkuḍutta
 nilattukku...pâṟḱ-ellai...tukku mēṟḱḱum ten-pâṟḱellai..Śaṅkara.....
 ...yân nilattukku vaḍakku.....kku...kku-kkîḷakkum.....kku...
 ...kkum inta êri-kkîḷ-ppalla...kkum teṟḱḱum i.....kku naḍuvu viṭṭa

nilam kuḷi padinen-ṣāṇ-kôlâl kkuḷi . . . āyirattu-munnuru kuḷi . . . koṇḍu . . .
 pa ku . nilattukku m nellu kkum ḷi nellu ku-
 ruṇiyu ḷiyum ne.lu nāḷiyum nāl onṟukku nellu mu-
 kkuṟuṇinānāḷiyum koṇḍu santi kkaḍavâr āgavum in-nilam pa ṣen-
 ṟidu ṣeṇṟa nellu ivv-ūr ṟkku gavum ip-pariṣu kâṇiy-āga
 nila-nivantam ṣeydum iva kalpiḍiyum mukkaiyum mutti.kkâṇiyum ma-
 naiyum manai-paḍa.paiyum tārai-ṣeydu kuḍuttên n kuḍa ṇavatikku
 Šāmunḍan Irugaiyan nâ Virārākshasa-Brahma-mârâyannena yyamudun-
 tayiramudukku ri-kil vaitta nilam padinen-ṣāṇ-kôlâl munnûṟrukku .
 vaḍa-pârḱellaikku nilattil ka.ṣappatṭiyarkku van Viḷa kan Kêttanukku
 viṭṭa kuḷi nûṟṟ-irubaḍu dēva-gêhattukku p nta ṣiṟu-kâlukku teṟkum kiḷ pārḱ-
 ellai Kollaga Viḷakkan kaḷanikku mēṟkum ten-pârḱellai va bôḍ-aḍainta . .
 llukku vaḍakkum mēl peru-varambôḍ-aḍainta nāvalukku kiḷakkum

106 (a)

At the same place.

(Grantha and Tamil characters)

svasti śrī Vira-Pāṇḍiyan talaiyuñ-Jeralan-Šālaiyum Ilaṅgaiyum Iratṭapādin-
 gonḍa Kô-Rājakêṣari-vanmar āna uḍaiyâr śrī-Rājādhirāja-Dēvaṟku yaṇḍu mu-
 ppattu-mûṇṟāvaḍu uḍaiyâr śrī-Rājādhirāja-Dēvaṟku dēvar tiru-maḍaippaḷḷi-
 ppuṟam Nuḷambapāḍiy-āna Nigarili-Šôḷa-maṇḍalattu Pudaḷ-nāṭṭu Iratīyûr vē
 ṇḍiliya-gôttirattu Šāmunḍan Irugaiyann-āna Virārākshasa-Brahma-mârāyan-
 ena ivv-ūr Iṣāniṣvaram-uḍai Mahādēvaṟku tiruv-amirdu tiru chcha
 vaitta pariṣ-āvaḍu nāna pperiy-ēri-kkiḷ dēva kiḷ-pârḱ-
 ellai Tāḷaimaḍuv-utpaḍa kum te k-ellai Muchukunta-Šôḷa-viḷāgattukku-
 ppānta vākkālūku vaḍakkum mēli.pârḱellai tumbu ninṟu ṟku nōkki nta
 Sarva pperuvāykkālu vaḍa-pârḱellai Sarvadē periy-ēri teṟkum in-nâr-pāl-
 ellaiyuḷḷum agappatṭa kuḷi eṇṇûṟum Muchukunta-Šôḷa-viḷāgattukku kiḷ-pârḱ-
 ellai teṟku nōkki-ppâynta vāykkālūku mēṟkum ten-pârḱellai Šēvaga-ppaṟṟukkum
 ḷ Peruṅgollan ttukku vaḍakku mēl-pârḱellai aiyamānaṅaḷukku kiḷakkum
 vaḍa-pârḱellai Tāḷaimaḍuv-utpaḍa teṟkum in-nâr-pāl-ellaiyuḷḷum agappatṭa kuḷi
 aṟu-nûṟum Tiṅga ḍaiyan . ḍaiyan nilattukku kiḷ-pârḱellai Šēvaga-paṟṟ-āna . .
 ma kkunḍiligaḷukku pārḱellai Šēvaga-ppaṟṟukku vaḍakkum mēl-pârḱellai
 ninṟu teṟku nōkki-ppānta kkālūku kiḷakkum vaḍa-pârḱellai Tāḷai-
 maḍuv-utpaḍavum Sarvadēva-pperiy-ērikku kum in-nâr-pāl-ellaiyuḷḷum aga-
 ppatṭa kuḷi eṇṇûṟṟ-aimbaḍu Brahma-mârāyan tti ntara-dēva-viḷā-
 gattukku-kkiḷ-pârḱellai Vāla ttāṟṟugaḷukku mēṟkum ten-pârḱellai
 ṣāriyāna Rājādhirāja-pperu nilattukku vaḍakkum mēṟ-pârḱellai Sarvadēva . .
 vākkālūku kiḷakkum vaḍa-pârḱellai Iṣāniṣvaram-uḍaiyâr tiru nduvānattu

kku.....laiyulḷum agappatta kuḷi.....nūr..mbadu.....maḍuv-
 utpaḍa-ppadinen-śāṇ-kôlâl ku..iraṇḍ-âyiratt-aiññû.....raṇḍ-âyiratt-aiññûru-
 kuḷiyuñ-gonḍu....śvaram-uḍaiya Mahâdêvaṛku nivanta.....ś-âvadu śi..kâlai-
 santi.....tu santi.....tiruv-amudariṣi.....santi
t tiruv-amurdu.....kâ.lai tiruv-amudariṣi.....ḷiyum
 kaṛiya..du onṛum.....nâḷiyum.....nâḷiyum vaḍaiy-amirdu nâlḷ-
 onṛukku.....verṛilay-amirdu irubattunâḷḷukku nellu.....Brâhmaṇa-
kku.....nellu nâḷi....yâṛkku.....kku nâḷi.....śrî-Bali eḷunt-
 aruḷumpoḷudu piḍivilakku onṛukku nellu..ḷiyum âga nâl (y)onṛinukku uḍaiyâr
 baṇḍârattukku....van marakkâlâl nellu ain-guṛuṇiyum ichcho.....kuḷi
 padinen-śāṇ-kôlâl iraṇḍ-âyiratt-aiññûru-kuḷiyuñ-gonḍu.....varkku
 nivantañ-jeluttakāḍavargaḷ Jayaṅgonḍa-Śôḷa-maṇḍalattu Ku..vattan koya-
 ..tTillattûr-nâṭṭu Nenmaliy-âna..śaturvedi-maṅgalattu Śiva-Brâhmaṇan Bhâ-
 radvâja Muppattiruvan Śantira....baṭṭanum Śiva-Brâhmaṇan Bhâradvâji....
 ..num śrî..ṇi...gaḷ...nila-nivantam-âga.....yattârku...dêvaṛ kâṇiy-
 âga.....dêva.....ttu..taṇanâ.....kkum ivv-iruvarkum..nivantañ-jeydu
 kuḍuttên Śâmunḍan Irugaiyann-âna Vîrarâkshasa-Brahma.....

106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Pumiyaṇ-Tiruvu..mê.....ttâ.....vîra.n-tiyâgamum âram-
 ena.....abhi....ṇṇi vîra.....lōḍum vîṛṛirunt-aruḷiya Kôv-Irâja-
 kêśari....r âna uḍaiyâr śrî-Râjēnta-Śôḷa-Dêvaṛku..ṇḍu 4 vadu Nigarili-Śôḷa-
 maṇḍalattu....Ammaṅgaiyâlṽâr tiru-maḍaippalli-puṛam âna Iratiyûr Îśâna-
 iśvaram-uḍaiya Mahâdêvaṛkku..yâr Ammaṅgaiyâlṽâr arta.yâmañ-ja....kku
 nitta-nimandam âga vaitt-aruḷina Śêvagan-pêṛṛâl ivv-ûrâr baṇḍârattukku Aru-
 molî-dêvan marakkâ ..vu niṛaitt-aḷavu aḷakkakāḍa ...m..ṛappadin.nâḷiyuñ-
 go.....śvaram-uḍaiyâr.....ṇiyum kaṛiyamu iraṇḍukku...ya-
 vamudu iru-śevid-araiḷḷu nellu nâḷiyum tayiramudu u..kku nellu ...m aḍai-
 kkây amudu veruṅgâya..kkum verṛilai nâlukkum nellu muḷakkum âga atta-
 śâmam sandi onṛukku nellu-kkuṛuṇi-irunâḷi-muḷakkum â...llu ôrr-âṭṭaikku
 nârppadin-kalanê-êḷu-kuruni-nânâḷiy-âga ivv-ûr viḷaiyilum viḷaiyâd-oḷiyilum
 âṭṭ-âṇḍutôṛum Śêvagan-pêṛṛâl...llu.....dêvaṛku Iratiyûr tiruv-am-
 urdu tiruchchennaḍaikkum....tiru-nontâvilakk-onṛukkum.....

107

At Viraguḍi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrî Tiru-magaḷ maruviya ſēṅgôḷavan..munṇôn ſēnai pinnaduv-âga mu-
 nn-edir..ṇṛu Irattapâdi êḷarai-ilakkamuñ-gonḍu Kollâpurattu jaya-stamba-

nâṭṭi edir-amar-peṛâdu eṇḍiṣai nigalūṃ paṛaiyadu kaṛaṅga Âhavamallan..
 ḍaṛ-chēnaiy-ellām pârâdu nigala-ppaṣum-piṇam-âkki Pêrâ....karai-kKoppattu
 Â...mallan puṛakkitt-ôḍa....yuṇ-gudiraiyum oṭ.....nigalūṃ agappaḍa-
 ppi....kkoṇḍ-arulī vīra-ṣiṇ.....vīṇṇirunta....Kô-pP.....na uḍaiyâr
ṇḍu 6 vadu mudal.....la Mâlavarāja.....
 ..Iratiyûr ûr.....iraṇḍ-âyirapaṭṭi paṇappârai ûr-kaṇakka.....ppon...
laṇj-arai ponnâl kâṣu irubadâṛum nall-erudu....ṇḍinâl kâṣu muppaḍu
 neyy-eṇ.....ṛai-ppadi-nâliyum ṣepperu.....dēva.....nellu..va..
 mum kâṭṭ-ârambam aṇḍil onṛu ṣvâmi-bhōgam kôḷvadâgavum i.....lla..
 naḍuvvâr.....yiraiy-ērri yâ..nu.....van kuṛa-paṣu koṇṛan pāvattiṛ-
 paḍuvâr ivai kaṇattân Ṣembiyan Ṣôḷa-muvēnta-vēlân eḷuttu

108

On a stone at the same place.

svasti śrī Iṛiva-Noḷambam prithivî-râjyaṃ geyyutt ire Srīmaṅgali-Singaparâkra-
 mana magam Tiruveṅgaḍayyan Erediyûra peḷḍuṛuḷolânt ânt iṛidu sattan Ṣaka-
 varisham 871 svasti Prithivî-Gâmuṇḍa-svâmiya magam Gâmuṇḍa-svâmiya ta-
 mnam Vâmayya-dēvaṅge koṭṭa koḍaṅge kaṇḍugaṃ kaḷani kaṇḍugaṃ pālu idan
 alidoṃ pañcha-mahâ-pâtakan akku besaṅgeydoṃ Koyatûra Bijayitâchâriya ma-
 gam Vikramâdityam.....

109

At the same village, on a stone near the stone pillar in front of the Kôḍaṇḍarâma-dēva.
 Vyaya-saṃvatsaram Âṣhâḍha-ba 5 dinam Raghunâthudu...dēvâlayamu Muni-
 Bhôyagâru Yaladûri-saṃsthânam Ana-Bhôyulaku kondarukunnu saḥâyamugâ
 yichchinadi mâḍalu nânûra.....inâmuḡa yichchinadi

110

On a stone in the veranda in front of the door of the same temple.

Ânanda-saṃvatsarada nija-Jêṣṭha-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-
 nâtha-svâmi-manṭapa naḍavara bagyenânâ-su-dharma-bhaktarugaḷu sadâ koḍu-
 vanthâ sâmantâdigalū yesaru....

111

At the same village, on the way in front.

(Grantha and Tamil characters.)

.....yâṇḍu..20 kal kaḍa...ḷ ṣâpê..kku ra.mân maṇḍi.....kaṭṭu
maṇḍi.kuḍutta tōppu.....pin taḍuttâl.....vēḷiyidu Vikkīra-

mārkarāyan....hē.....mānadu.....lgaḷ.....yināmati kuḍutta
 ..m tām kuḍutta-ppaḍam kâṭṭinâr maṇḍiyil yinām ku..r.....mêl kaṇḍapaḍi
 id-ellām yinam kuḍukkapaṭṭaduḍavul tannadu magal kuḍukkapaṭṭa-
 dāyi yirukkiradu

112

At the same village, on a stone near Yarappa-Setti's grove.

Sidhârthi-smvatsarada Jêshṭha-ṣu 10 lu śrīman-mahâ-nâyakâchâriya râ.....
 yya.....Hâva-Nâyakarige koṭṭa śâsana-kramav ent endare nammage nâyaka-
 tanakke saluva.....bhûmiyanû.....ge puṇyav âgabêk endu koṭevû.....

113 (a)

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

svasti śrī Chakara-yāṇḍu 1.30 šellâ..nṛa Prabhava-samvatsarattu Šittirai-
 māsam Nigarili-Šōḷa-maṇḍalattu Punâṭṭu-maṇḍalika..ki.....Paḷli-
 dēva-maṇḍalikaṛ magan..ra śakki...ṇḍalika ma...magan..Paḷli-dēva-maṇḍa-
 likar âna Vara-gu..pperumâl.....ttadu śrī-Mallikârchuna-dēvaṛku Iratiyû.
samudram.....m kurâ-paṣuvai-kkonṛân pâvattil
 pôvân.....ḍa.....ṛra..tta..la maḍattuk....baṭṭan eḷuttu

113 (b)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da..ttai mâṛṛinavan Gamgai-karayiṇ-kurâr-paṣu paṭṭudu paḍakkadavân

114

At Uttanur, on a stone in the inām field of Varadarāja-svâmi.

Kilaka-samvatsarada Mâgha-bahuḷa 14 lu śrīmatu Chikka-Râya Tammappa-
 Gavuḍaru Šivarâtri-puṇya-kâlādali Hirya-Gavuḍarige puṇyav âgali yendu
 Varadarāja-dēvarige koṭṭa (usual imprecatory phrases)

115

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svasti śrīmatu jayâbhyudaya-Šâka-varsha ? 1557 lu Yuva-samvatsara-Phâlguna-
 ṣu 5 lu śrīmatu Hode-nâḍa Uttanûra Maḍavâlada Kāvabba-dēviyara sthânika

nâyaka Pallavoḍaraî-nâyanâru â-ûra samasta-gauḍa-prajegaḷu nalla . . . ge
 Sûriyapage barasikoṭa śâsana . . . yanâru-dêvaru Muḍigûra 10 ka
 yida śâsana Yidageriya kereya kelage (grant specified) ishtanu mânyavâgi
 yî-ûru prajegaḷu anubhavisûdu yendu baradu koṭṭa

117

At the same village, on a rock in the field of Maḍivâla.

svasti śrî Śaka-varuṣaṅgaḷu 1602 Raṁdri-saṁvatsarada Śrâvaṇa-śuddha 15 lu
 râjaśrî-Śambhōji-chakravarti Kôlâla-kârukûnaṅge mâḍuva nirûpa Kâtyâyana-
 sûtrada Pârthiva-sa-gôtra Yajuś-śâkhâdhyâyi Gôvinda-bhaṭṭara kumâra Channi-
 bhaṭṭara putra Vênkatêṣa-śâstrige Vuttunûru Maḍavâla hola nidhyâdy-
 ashṭa-bhôgaṅgaḷa anubhavisikoṇḍu yihadu embadâgi koṭṭa bhû-dâna-dharma-
 śâsana

119

At the same place.

(Grantha and Tamil characters.)

. . . . Tiru ma ni viḷa kuvaḍ-anaiya-ttan-tô tuṇaiy-ena-kKeḷilâ-
 vaṇjanai kaḍantu Vayirâgarattu-kkuṇjara-kkuḷâm pala vâri . . . ṇjalil Śakkara-
 goṭṭattu-tTârâv-araiṣanai-ttikku nigaḷâ-ttirai-koṇḍ-aruḷi arukkan-udaiya-ttiṣai
 . . . yirukkuṇ-gamanaiya Nila-magaḷ tannai munni ku . mavan . . . Mâl
 âdi-kēḷal âgi eḍutta . . yâduṇ-jaliyâvagaiy-inid-eḍuttu tan-kuḍai . . . nb-uṇav-
 irutti tigiriyum puliyun-tiṣaitoṇṇu naḍâtti . . . lun-taruma . . m puvitoṇṇu
 niṇṇutti viṇamun-tiyâgamu . . namuṇ-garuṇaiyum urimai-chchurra . . ga . .
 riyaṭtala niga . . jayamun-tânum viṇṇiru . . . maṇi-makuṭa muṇaimayir-
 chûḍi-ttan kaḷal . . râdi . . sūḍa ſeṅgôl toṇṇu naḍâttiya Kôv-Irâja-
 kēṣarivanmar âna uḍaiyâr śrî-Rajēnta-Śôḷa-Dēvaru yaṇḍu mûnṇâvadu
 śrî-Râjēnta-Śôḷa-Dēvar tiruv-aruḷinâl dēsam ellân-tirumēḷi kûḍi vantu . .
 nta Śôḷa-maṇḍalam eḷubattēṭṭu-nâḍum Jayaṅgōṇḍa-Śôḷa-maṇḍalam nârpat-
 teṇṇâyiram pûmiyum pe ḍai mahâ nta śrî-Râjēnta-Śôḷa-ppadinen-
 pûmi-pperiya viṣaiyamum perumbaḍai-mahâ-sēnaiy ṇṇu mudal
 . . varku lâda irai kaṭṭa adikârigaḷ Aḷagiya-Śôḷa-
 mûvênta-vêḷâr paṣuvukkum erumaikkum illâv-irai . ivv-irai irukka-vêṇḍâv-
 eṇṇu kâḍu punṣey viḷaintanattukku mēl-vâram aiṇṇil oṇṇu eṇi-kil nel
 vilaintana mûnṇittonṇu mēl-vâram vâṣiy-inṇi-kkoḷvadâgavum vēḍar ſeyda
 kummari âyiratt-aiṇ kuḷikku o . . puḍavaiy-iḍuvadâgavum . . rak-kaḷaṇju
 kumari ka ppari . . nall-erudu ntarâyāṅgaḷukku êrâl oru kâṣu
 iḍuvadâgavum ttukku Âṣuvi . . kkaḷ Âṣuvi-muṇṇâ nattukku
 vâramudali ga viḍum uḷavu-ſēvagar viḍum iru-pē ṇṇu tiru-

kkôyi. . . vidum uvâtti-vidum. . vâra vidum tavira nîkki niura vid-onrukku vittâ
 .kâl kâšu kolvadâgavum nilam kai.la.raṇḍu-viral-koṇḍadu ṣaṇ-
 âga padinen-ṣaṇ-koṇḍadu kôl-âga-kkoṇḍu nilam amaivadâgavum ippaḍikku-
 ppadinen-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ. . naiyuṇ-gaṇḍamadam
 . .kal-veṭṭi sâsanaṇ-jeydôm padinen-bhûmi-pperiya vishaiyamum perumbaḍai-
 mahâ.vânum iva.hmaṇaraiyum niraiyuṇ-gurâlum Vâ-
 raṇavâsiyum alittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumba-
 ḍai-mahâ-sēnaikkum vaṛka-ppagaivar âvar-âgavuminta silâ-lêkai-ppa. . niṛuttinâr
 ṣâṣvanmé. . ntumatapalam peruvâr âgavum ippaḍi silâ-lêkai-ṣeydôm padinen-
 bhûmi-periya vishaiya. . perumbaḍai-mahâ-sēnaiyum aṛam-aṛavaṛk-aṛam-alladu
 tunaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shasṭim varsha-
 sahasrâṇi viṣṭâyân châyatê krimi sâmânyôyam dhamma-sêtu nṛipâṇam kâlê
 kâlê pâla.savvân êtân bhâ. . naḥ pâtthi.

120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

.Uttanûr âna Râjendra-Ṣôḷa-chchaturvêdi-maṅgalattu-kKarumâ-
 nâṇikkâlvar kôyilîṛ tiruv-ârâdanam-paṇṇum nambimâriṛ-Kâṣyapa-gôtrattu
 Karumâṇikkâlvarēna iv-Âḷvârukkum. . perumâḷ nambiyâril. . . ntiruva. . uganta
 mâṇikka. . târ pakkaḷ eṅgaḷ vaṣa. . kki. . ŋgina. . .-ppaṇam pattukkum Karu-
 mâṇikka.lu mu. . ppa. . ti.nila payiṛ.ru
 santi-viḷakku êṛrakkaḍavēn âgavum ṣanti-ttiruvila. . kku ṣa. . . tta-varai eṅgaḷ
 pitâkkaḷ-ullitṭa. . lla.sammadittu. . ttilê eḷuttum veṭṭi.nôm

121(a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-ṣakkaravattigaḷ śrî-Pôṣaḷa-vîra-Râmanâda-Dêvarkku yâṇḍu 1. . . Tâ
samvatsarattu.

121(b)

At the same place.

(Grantha and Tamil characters.)

. . Nigarili-Ṣôḷa-maṇḍalattum Vikkirama-Ṣôḷa-maṇḍalattum yâṇḍu 14.

122

At the same village, on a stone near the southern steps of the
Varadarâjasvâmi temple.

svasti Śaka-varisha 890 eṇṭu-nûra-tombhattaneya Śukla-saṁvatsaram prayar-
ttise Chaitra-suddha-pañchami-Sôma-vâram śrîmat-Nanni-Nolambam . . . tṭaṇ-
gaṭṭi prithvi-râjyaṇ-geyyuttire Sakapâdig eḷava Pogalṇalle-Nambê magam
Nolamba-seṭṭi Uttanûra mahâjanam-pannirbbarggam nûru-gadyâṇam ponna
koṭṭa nichchav ayvar-atitigaḷ parivadiy-uṇbar âvar bbarada divasa ūralu ay-
vara-sa-Brâhmaṇar uṇḍa-phalam chandra-sûryar-uḷḷavara naḍevudu . . . rbha
Paramêśvarige nitya-nivêdya . . nandâ-dîvi . . yu . . nâlvattu-gadyâṇa . . bhûmiya
koṇḍa koṭṭam Mahâdêvana nitya-sthiti-nivêdyakam padinaydu-gadyâṇa Bada-
nûrandu Badanûra mahâjana chanda . . nuvara . . nya kâḷihada . .
Machavalli . tâvo . . r prîtiyinda bhûmiyam . . harita . m â-chandra . . irvvara dâsa

123

At the same temple, to the west of the prakâra.

(Grantha and Tamil characters.)

svasti śrî . . ru . . . ! . pôla-pperu-Nila-chchelviyun-tanakkêy-urimai-puṇḍamai
manakkola Kântalûr-chChâlai kalam-aṇutt-aruli Veṅgai-nâḍuṇ-Gaṅga-pâḍiyum
Nulamba-pâḍiyum Taḍigai-valiyum Kollamum Kalingamum Kudamalai-nâḍuṇ
âḷ-kadal kaḍant-âṅg-arū Ni . . ōjiramun-gonḍa tiṇḍirâl-venṇi-ttaṇḍâr-koṇḍa tann-
eḷil valaruli vali ūḷiy-ellâ yâṇḍuṇ toḷutagai viḷaṅgum yâṇḍê Śeliṇarai-ttêsu-
koṇḍa śrî-Kôv-Irâjarâjarâjakêšari-panmakk-iyâṇḍu pattonbadâvadu Gamgâ-
šâyarat . . l Pudal-nâṭṭir . . bârâ . . ḷil Arumolidêva-šaduvêdi-maṅgalam iḷaṇ . . .
 . . kaḷa

124

At the same village, on a pillar of the Âñjanêya temple.

Mahâbali Bâṇarasara karaniga Valuṅgavammana kambam

125

At Yedarâr (same hobli), behind the Sômêśvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu 1133 tribhuvana-chchakkaravattigaḷ śrî-Kulôttuṅga-
Šôḷa-Dêvaṇku yâṇḍu 32 Pramâdôti-saṁvachcharattu Âni-mâsattu muṇ-pakkattu
Sôma-vârattu svasti śrî Râjênta-Šôḷa-pPudanâṭṭu maṇḍalikaṇ âna Śakki-dêvar
maganâr Puḷḷa-dêvar maganâr Śakki-dêvar maganâr Puḷḷa-dêvar âna Puda-

nâṭṭu maṇḍalikaṛ Nigarili-Šōḷa-maṇḍalattu Puda-nâṭṭai suka-râjya(ya)m-panṇiy-
aruḷāniṛka (y)ip-Puda-nâṭṭil Vidirûṛ-Pûṅgāni. .lan Atirâtameṭṭi Koṅṅirai. .na
Gaṅgai-gâmuṇḍan magan âna Mâra-gâmuṇḍan magan Šōḷa-gâmuṇḍan magan
Šedilmâraakoḷvân magan Pamma-gâmuṇḍan magan Šeṭṭi-gâmuṇḍan magan
Ayira-kkâmuṇḍan magan Kaśava-gâmuṇḍan magan Nâma-gâmuṇḍan Vayira-
gâmuṇḍan ivargaḷukku iv-Vidirûṛ šempâdikkubavar vaśatilē i. .n kâṇiy-âḷa. .va
.kaiyinâlē ivargaḷukku Pulla-dēvan âna Puda-nâṭṭu maṇḍalikaṇena kâṇiy-âga-
chchantrâdita-varai šelvadâga kuḍuttēn idukk-oru aḷivu-šeydavar Geṅgai-
kkaraiyir-kurâr-paśuvai-kkonra Brahmavattiyilē puguvar

126

At the same village, on a stone on the bund of Chikkakere.

svasti Šaka-nṛipa-kâlâtita-saṁvatsara-sataṅgaḷ eṇṭa-nûṛ-embhatta-mûṛaneya
aṁvatsaram pravarttise Iṛiva-Noḷamba prituvi-râjyaṅ-geye svasti sakaḷa-
jagat-trayâbhivandita surâsurâdhîśa Mahâbali-kulôdbhava Paṛuma-pura-para-
mêśvaram payśâchika-paṭaha.Nandagi[ri]-nâtaṁ kṛiṣṇa-dhvaḷa-vṛiṣhabha-
lâṇchanam śrîmat-Sambayyaṁ Bidirûran aḷutt iḷdu keṛege bittukaṭṭam biṭṭa
i-dharmmavan alido Vâraṇâsiyan alidom

128

At the same village, on a pial of the pillar in the Veṅkaṭaramaṇa temple.

Svabhânu-saṁvatsarada Mârgasira-bahuḷa 5 Gu-dinadalu śrîmat-Yadarûra-Ya-
rapa-Nâyakaru śrî-Veṅkaṭaramaṇa-svâmiḷe koṭṭa bhûmi kha 1.naḍevudu idan
alidava.

129

At Koḷattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south.

Pramâdi-saṁvatsaram Âsvîja-ba 12 lu śrîmatu mahârâja-śrî-Dêśapâṇḍe-Kṛiṣṇa-
ppavâru Koḷattûru Orugaḷaya-komârudu Nâgarâjappaku yichchina nettara-
goḍigē krama.

130

At the same village, on the north wall of the Sômêśvara temple.

(Grantha and Tamil characters.)

. . bham astu svasti śrîman-mahâ-maṇḍalêśvara harirâya-vibhâḍa.rirâya-vibhâ-
ḍa pûrva-dakṣiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa.kumâran
Dêva-Râya-mahârâyan prituvi-râjyam-panṇiy-aruḷa.Šakâbdam âyirat.

..... pa ..mũnrukku mē.chellāniṛka Si... rthi-varushattu ..tra-māsamum
pūrva-pakshattu Aṣṭamiyum.....mum Makha-nakshatramum
.....na Muḷavāyi.....

131

At Vāniganahalli (same hobli), on a rock below the Muḷlukuṇṭe tank.

svasti śrī Śaka-varusha 1329 neya Sarvajitu-saṁvatsarada Jēṣṭha-ba 10 Gu śri-
matu Gautama-gôtrada Mahadēvagaḷa maga Maṅgarasage Uttanūra Maḍavaḷa-
da Gauri-dēviya sthānika kūraikoḷa adapuḷu nagarattarū Maṅgarasage koṭṭa
keṛeya kaṭṭu-koḍagiya mānyada gaddeya śāsana Gauri-dēvige Hode-nāda Vāni-
yarahalliya simeyalū keṛe-kaṭṭida-sammandha Hirī-Maṅgasamudrava kaṭṭida-
sammandha â-keṛeyalū voḷageṛeyalū âdanthâ gaddeyali haitakke eraḍu kaṭṭu-
koḍagi hattakke yaraḍara-lekkha ayidaṛalū vondu-bhāga-gadde sarvamānyav
âgi â-chandrārka-sthāyiy âgi Maṅgarasana makkaḷu-makkaḷuḷaḷige tapade
saluvudu (usual imprecatory phrases)

132

On the same rock.

śubham astu svasti śrī vijayābhūdaya-Śaka-varusha 1417 Ânanda-saṁvatsara-
da Kārttika-ba 12 lu śrīmad-Amṛitātma-prabhugaḷa śrī-maṭhada Giriyeḷaḷige
śrī-Sômādarasara Lakshmīvallabha-dēvagaḷu koṭṭa bhū-dāna prāku Maṅgarasa
.ninna mēge dayavāgi banda Vāniyanahalliya keṛeya keḷagaṇa kaṭṭu-goḍagiya
gaddeyanū dhāren eraḍu koṭṭevāgi yī-yikhaṇḍuga-gadeyanū nīu nimma putra-
pautra-parampareyāgi â-chandrārka-sthāyiy âgi sukhadiṁ anubhaviṣṭu endu
koṭṭa bhū-dāna-śāsana śrīr astu

135

At the same village, on a stone near the Īśvara temple.

Kilaka-saṁvatsarada Âṣāḍha-ba 5 lu śrīmatu Uttanūra Gānavanigānipalli
.. Mummaḍi-Tammē-Gaūṇḍaru samarpisida Kempāpura yidake tapidare
mātri-drôha

139

At Nallār (same hobli), on a stone in the kaṭṭugodigē wet land to the south.

Vyaya-saṁvatsara-Âsvijā-ṣu 12 lu śrīmad-rājādhirāja rāja-paramēśvara vira-
pratāpa śrī-vīra-śrī-Raṅga-Rāya-Dēva-mahārāyar-ayyavāru nāḍu-kartaraina
Chinna....ru Nalūra China-Jaya-gauniki.....

144

At the same village, on a stone in the Government wet land.

Bahudhânya-saṁ-Phâlgū-śu 6 lu śrīmatu Tammappa-Gaunigâru Eḷache-gauniki yichchina kattu-kodige-mânya-mâdi kha 4 koḷaga kha .. (back) sarvamânya-mugâ â-chandrârka-varavakû galava.....

147

At Kottanûr (same hobli), on a broken stone to the east of Butṭyappa's field.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varsha 1391neya Virôdhi-saṁvatsarada Âshâḍha-śu 12 lu śrīman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tapuva râyara gaṇḍa gaja-bêṭegâra Virûpâksha-Râya-mahâ-râya prithivî-râjyam-geyiüttiralu śrīman-mahâ-maṁ.....

149

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree.

Payiṅgaḷa-saṁvatsarada Chayitra-śuddha 5 lu śrīmatu Sadâśiva-Râyala-aiyavâri nirûpaṁ Gurumûrtti-Viṭṭhala-Râja-aiyavâru Tirumalapallê-Appaḷâ-chârya-aiyavâriki Kottapalli-grâmaṁ dhârâ-pôsi yichchitimi (usual imprecatory phrases)

153

At Koṇḍipalli (same hobli), on the Bôti-baṇḍe.

śubham astu śrī-Śaka-varusha 1442 neya Vikrama-saṁvatsarada Phâlgūṇa-ba 10 yalu śrī-Koṅga-janara-dinneya baṇḍeya mēgaṇa Sômeya-dēvaru....Areya.... varu modalâgi Hâdiyada Sômaya-dēvaru guṇḍige Annadâna-Voḍeyara nirûpa viḍidu ba..koṭṭa patranu â-hola-Sômaya-dēvaranu punaḥ-pratisthê mâdi dēvarige Upukunṭeya chatu-sîmeyanu kalanu naḍasikoṭṭu dēvara pûje-punaskâra-mâdahudake Kauśika-gôtrada Chandrapayara maga Dadugana.....stânika ...dēvarige.....oḍayarige sarvamânyavâgi koṭeü (usual imprecatory phrases)

154

At the same village, on a stone behind Dodḍakere.

Vijaya-saṁvatsara-Kârtika-bahula 11 lu śrīmad-râjâdhirâja-râja-râja-śrī-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Paṇḍita Śaka-varusha ...dâna-dharma...diganahalli vraya koṇḍu.....vatige koṭṭa kattu-kodagi

156

At Šēshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Piṅgaḷa-saṁvatsara-Kârtika-ba 11 lu śrīmatu Sugutūra Chika-Râya Tammaya-Gavuni-ayavâru Mâdēvara Madapaya China-Basavapuram yi-purāniki kaligina svâmyamun i-dēvara-ayavâru sūrya-chandra .lu kaliginavaruku yi-śrēya-munu anubhaviṅchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina śâsanam (usual imprecatory phrases)

157 *

At Mudiyanûr (same hobli), on copper plates in possession of Veṅkaṭarâma-śâstri.

[I b] ōm namaḥ Šivâya |

Nandyâkhyā-sailôtkata-kûta-piṭhō

Mandâkinî-vârinidhir ddharēṣaḥ |

Dēvendra-brindâraka-vandanīya-

pâdâravindō jayati praṇamyah ||

svasty astu bhû-Bhûdharâdhîsatānayaîlingya - vaksha-sthaḷa-Šivasyâmṛita - bhû-chandra - dhâriṇō dayâyâ bhuvah sakala-bhuvana - prasâdhanibhûta - yaśasō bhâsuratara - taraṅga-taraḷa-jala-jaladhi-sthita-bhujāṅga-śayana-śâyinaḥ Kama-lanâbhasya vikrama - trayârambha - lôbha - pra . . . rita - kara - charaṇa - sarôja-lânchhanâlôkanaika - hêtubhûta - dâna - vibhavyasya Mahâbali - nâmadhēya - dâna-vēndrasya vaṁśa-saṁriddhi-kâraṇôlbaṇaḥ kṛita - . . . raṇa - labdha-sukṛitôpa-niyata - dvija - vara-ghushyamâṇa-puṇyâha - ghôsha - nirdhûta - duritâri - balavad-ibha . . űga - dalaha - vijṛimbhamâṇa - turaṅga - naṭa - nirudhiladhikurvan - vakra-sainya-samasta-narēndra-lôka-vandiyamâṇa-pratâpaḥ prâbhûtavâtha-vivaksha

kshôṇidharēndrâyata-bâhu-daṇḍaiṣ

chaṇḍēṣa-nirjji[II a]ta-karâḷa-khaḷgaḥ |

kēyûra-hâra-dyuti-râjitāṅgaḥ

kirîṭa-haripîṭha-labdha-sa-Nandivarmmâ dhṛita-râja-dharmmaḥ ||

tataḥ tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôṭphulla - paṅkê[ru]ha-sannibhâsyah |

praṇâma - kṛita - kshaṇīya - mauḷi - mâlâ - nighṛishta - prabhâ-maṇḍala-

pâdapîṭhaḥ ||

nâmnâ Vijayâditya-Dēvō nija-bhujā-bala-vilupta-durvvâra-vividha-vairi-vibhavaḥ sajala - jaladhara - thâna - gambhîra - gaḷa - kṛita - gharjanâbhipûrita - dig-antarâḷa-nâga - khaḍgaṣ chaṭula-raṇaraṇâyamâṇa - nipatita - praharaṇa - janita - vraṇa-ga-ṇâbharana-vapushâ virâjamâṇaḥ kṛitavân âdhiyam âsit tasya tâdṛiṣaḥ śrīmad-Bâṇa-vaṁśa-kamalâkara-prabôdha-nalina - karasya sūnôs tribhuvana-madhyā-

* This inscription abounds in mistakes.

varttinām prāṇinām parama-kârūṇya-kathayâ bôdhi- satvôpamânasya viratayâ
 [II b] Hara-hita-Vīrabhadra-sannibhasya rājādhāratayâ Mahēśvarôpamânasya
 muktâ-phala-sêvitâyām vārirāsi-sadṛiśasya Mēru-pratinidhy- êkāchalaiśvareyyāt
 Kārttikēyanukāriṇaḥ pratidinam Umā-nirûpita-pramôda-hêtôḥ || api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajāḥ kṛiddha-simhasya śaktyâ
 bâhu-prôdghâta-khaḍga-dhruta-pavana-bṛihachchaṇḍa-ghâtēna yasya |
 śrôṇi-bhārālasatvaś chalita-gati-manôhāri-[-]ṇām vadhūnām
 yasmin lagnāni chêtāmasy amala-kuvalayākshīni naivāpayānti ||

tasya tâdṛiśasya viśvambharâ - valayâbharāṇa - dīrgha-bāhōr aharahar abhi-
 varddhamāna-śakti-trayasya Ândhra-maṇḍalē dvādaśa-sahasra-grāma-sampā-
 dita-saptârdha-lakṣa - viśhayâdhipatēr aparimita - chātūrāśrama - vyavasthā-
 charāṇa - kārāṇa-śrī - Vadhûvallaḥḥa - Malladēva - Nandivarmmana Âvanya-purē
 sthitvâ êka-shashty-uttara-dvaya - śatē Śakābdaḥ pravarddhamâ[III a]pātmanāḥ
 trayôviṃśati - varttamānē Viḷambi-samvatsarē Kārttikâ-śukla-pakṣhē trayô-
 daśyām Sôma-vārē Aśvinyām nakṣatrēti Bharadvāja-gôtra-sāmānya-charāṇa-śrī-
 Rudrabhaṭṭa-śarmmaṇâ Kauśika-gôtra - Trilôchanabhaṭṭa-śarmmaṇâ Kauṇḍa-
 lya-gôtra - sāmānya-charāṇa - Trivikramabhaṭṭa-śarmmaṇâ Kāśyapa-gôtra-sāmā-
 nya-charāṇa-Nārāyaṇabhaṭṭa-śarmmaṇâ cha saha nānâ-gôtrēbhyaḥ pañcha-viṃśati-
 viprēbhyaḥ tat-pāda-prakṣhāḷanam kṛitvâ Hodali-viśayē Muḍiyanûr-nnāma-
 grāmam udaka-dhārâ-pûrvvam mayâ dattam asya grāmasya śimôchyatē (details
 of boundaries)

bhûmim yaḥ pratigṛihṇāti yaś cha bhûmim prayachchhati |
 ubhau tau puṇya-karmmaṇau niyata-svargga-gāminau ||
 bhûmi-dānāt tu yat puṇyam na bhûtam na bhaviṣhyati |
 yasaiva haraṇāt pāpam na bhûtam na bhaviṣhyati ||

(usual final verses)

Brahma-svam praṇayād bhuktam dahaty â-saptamam kulam |
 tad ēva chauryya-rûpēṇa dahaty â-chandra-tārakam |
 vikramēṇa tu bhôktrīṇām daśa pûrvvān daśāparān ||
 lôha-chûrṇāśma-chûrṇaṇ cha vishaṇ cha jarayēn naraḥ |
 Vadhûvallaḥḥa-Mallasya vachanēnaiva śāsanam |
 trashtâ Nandivarmmachāryyô dānasyāsya likhāmy aham |
 yāvat sôma-sahasrāmsû tāvat tishtati śāśvatham |
 Chûda-grāmam pradāsyāmi Vadhûvallaḥḥa-bhûpatih ||
 ittham kṛitam sarvva-pradhānam Vaivasvata-daṇḍādhipēna ||
 vyādhan Mullegam |

158

On copper plates of the same village.

[I b] śrī-Gaṇādhīpatayē namaḥ |
 avyād avyāhataiśvarya-kāraṇō Vāraṇānanaḥ |
 varadas tīvra-timira-mihirō Hara-nandanaḥ ||
 śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyasīm |
 gāḍham ālīngitā yēna mēdinī mōdatē sadā ||
 asti Kaustubha-māṇikya-kāmadhēnu-sahōdaraḥ |
 Rāmānujaḥ kalā-nāthaḥ kshīra-sāgara-sambhavaḥ ||
 udabhūḍ anvayē tasya Yadur nāma mahīpatiḥ |
 pālītā yat-kulīnēna Vāsudēvēna mēdinī ||
 tat-kulē Bukka-nāmā yaḥ kīrti-śaurya-vichakshaṇaḥ |
 Magāmbikābhavad rājñī Lakshmīr iva Harēr yathā ||
 abhūt tasya kulē śrīmān abhaṅgura-guṇōdayaḥ |
 apāsta-duritāsaṅgas Saṅgamō nāma bhūpatiḥ ||
 Mālāmbikābhavad rājñī tasya rājñāś śuchi-smītā |
 Damayantī Nalāśyēva Indrasyēva yathā Śāchī ||
 āsan Hariharaḥ Kampō Bukka-Rāya-mahīpatiḥ |
 Mārāpō Muddapaś chēti kumārās tasya bhūpatēḥ ||
 pañchānām madhyagas tēshām praśāstē Bukka-bhūpatiḥ |
 prachanda-vikramō madhyē Pāṇḍavānām ivārjunah ||
 bhaṅgāḥ Kālīṅgāmīta-śaurya-vṛittēr
 Vaṅgā vibhinnāṅga-vighūrṇa-nētrāḥ |
 Āndhrāś cha randhrāṇi viśanti yaśya
 bāhūgra-khaḍgēṇa viśīryamāṇāḥ ||
 Turushkāś śushka-vadanāḥ Pāṇḍya-bhūpāḥ palāyitāḥ |
 sva-bhujārjita-vīryēṇa tasmin rājyam praśāsatī ||
 Bukka-Rāyō'bhavachchhrimān bujārjita-parākramaḥ |
 mēdinī cha prajā yēna sva-putrā iva rakshitāḥ ||
 rājādhirājas tē[II a]jasvī yō rāja-paramēśvaraḥ |
 bhāshā-laṅghita-bhūpāla-bhujāṅgama-vihaṅgamaḥ ||
 rāja-rāja-bhujāṅgō yaḥ para-rāya-bhayaṅkaraḥ |
 Hindu-rāya-Suratrāṇa ity ētair upaśōbhitaḥ ||
 Vidyābhīdhāna-nagarī vijayōnnati-śālinī |
 Vidyāraṇya-kṛitā tasyām ratna-simhāsānē sthitaḥ ||
 yasmin shōḍaśa-dānānām dharāyām pariśōbhitaḥ |
 dānambu dhārāyā tasya vardhatē dharma-pādapaḥ ||
 alaṅkṛita-Śakasyābdē ra[sartu]-nayanēndubhiḥ |
 Tāraṇābdē Chaitra-māsē navamyām śukla-pakshakē ||

Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau |
 Âpastambâkhyâ-sûtrâya Bhâradvâjânnavâyinê ||
 Yâjushânâm varênyâya sakalâgama-vêdinê |
 ashtâdaśa-purânânâm abhijñâtârtha-vêdinê ||
 ashta-bhâshâ-kavitva-śrî-Śrî-Vânî-jita-sampadê |
 Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||
 Guttidurgâbhidhê râjyê Kôḍûrâkhyâ-mahîtaḷe |
 Penamâgaṇi-vikhyâtaṁ sarva-sasyôpaśôbhitam ||
 Kôḍûru-Nâgamallâkhyâ-dinnâbhyâm api paśchimam |
 grâmôttamâd Valunkûrôḥ prâchyâm diśi samanvitam ||
 Ūrachintaḷa-nâmnâś cha grâmâd dakṣiṇa-saṁsthitam |
 Vaṅganûr-Koḍatâḷabhyâm uttarâśâm upâśritam ||
 Pinâkinî-tatê Pañchakaladinnâhvayam purâ |
 Bukkarâyapurâkhyâta-pratinâmnâ cha śôbhitam ||
 nidhi-nikshêpa-samyuktam jala-pâshâṇa-samyutam |
 akṣhiṇy-âgâmi-sahitam siddha-sâdhya-samanvitam ||
 ashta-bhôgam idam sarva-svâmyam â-chandra-târaḱam |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||
 śrîmân Nâchana-Sômâkhyâ-mahâkavi-varôpy atha |
 râjânam âśishach chaiva chira-jivî bhavatv iti ||
 svayam anvakarôd vṛttim daśôttara-śatam kavîḥ |
 shaḍ-vimśad atra bhâgâś śyur yajamânâhvayâś tataḥ ||

(here follow names of vṛttidârs and details of boundaries)

idam akhîḷa-râja-śêkhara-madhukara-jhênkâra-gîta-mâhâtmyam |
 śrîmad-Bukka-Râjendra-nṛipatêś śâsanam achalaika-pârijâtasya |
 Âtrêyanâm Yâjushaḥ Kôṭidêvâ-
 râdhyâchâryasyâṅgaḷô Mâdhamûrtiḥ |
 chakrê samyak sarva-śâstra-pravîṇaḥ |
 ślôkân êtân Mallanârâdhya-varyaḥ |
 tvashṭraitach-chhâsanam svâmi-śâsanêna vinirmitam |
 śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ||

(usual final verses)

(in Kannaḍa) śrî- Virûpâksha

159

At the same village, at the entrance of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrî sâmânyôyan dharmma-sêtuḥ nṛipânâm kâlê kâlê pâlanîyô bhavatbhi
 sarvân êtân bhâmina pātthivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

160

At the same temple, on the north basement.

(Grantha and Tamil characters.)

.....dan mēl...ningra Vahudhānya.. Kāttigai svasti śrīmat-pratāpa-
chchakravatti Pōśaḷa-śrī-vīra-Vallāḷa-Dēvar prithivi-rājyam-panṇāninra kālattu
dēvar pradhānigaḷ śrīmanu-mahā-pradhānan Dādi.. llappa-danṇāyakkaḷ kumāra
rāja-gaja-simha pāpandya-rāja-kumakāmi sadhā-gaṇḍa Sōmanātha-dēvar divya-
śrī-pāda-padmarādaka na śa.. haṇiyārena Nigarili-Śōḷa-maṇḍalattu-
pPudi-nāṭṭu Muḍiyanūr-nāmā Kūttāḍu-daiva-chchaturvēdi-maṅgalattu uḍai-
yar Sōmīśvaram-uḍaiyar nāyanārkkku.....

161

At Tāvarekere (Duggasandra hobli), on a first virakal in Tammaṇṇa's field.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Māgarayyam paṇṇi
peṇḍiran uḍey ulchalum eḷtina tuṟuḷoḷum aḷmi sattan besageydom Koyatūra
Vikramādityan bahu-guṇa-tējan

162

At the same place, on a second virakal.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Maṇḍikalla Kambala-
Dānavarmme kaḍasaṁ perbhuli koṇḍ ōḍe ā-puliyam kolven endu pratijñe kaḍidu
jāmadind olaḷe kondaṁ puliyum nāyum oḍa sattan besageydom Koyatūra
Kāsigam Vikramādityam bahu-guṇa-tējan

163

At the same place, on a third virakal.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Nelmalliyūra Chāmay-
yam pati-hitan paṇṇi peṇḍiran uḍey ulchalum eḷtina tuṟuḷolalum aḷmi sattan
besageydom Vikramādityan

165

At the same village, near the southern outlet of Doddakere.

(Grantha and Tamil characters.)

svasti śrī tiṅga.. nattu-ttonḡal veṅkuḍai-kkīḷ Nila-magaḷ nilava Malar-magaṭ-
puṇarndu-chcheṅḡōl-ōchchi-kkaruṇ-Gali-kaḍindu mannu-pall-ūliyuḷ Tennavar

mûvaru! Mânâbharāṇan pon-muḍiy-ânâ-pparu-maṇi-ppaṣun-dalai poru-kalatt-arindu vira....lanai â.....Gaṅgâdaranum vaṇḍ-amar-kaliṇṇoḍu ma-diya tiṇḍiral-virudar Vikkiyum Viṣaiyâditanu.....

166

At Bâṇasamudra (same hobli), on the outer wall to the south
of the Chaudēśvari temple.

.....mahârâyaru pruthvî-râjyavam âluvalli Śaka-varsha sâ 1323 neya Pramâdi-saṁvatsarada Kârttika-šuda 12 Guruvâra-punya-kâlâdalû Boramaṇ-ṇaḡaḷu Muḷuvâya sthaḷadalli śrîman-mahâ-pradhâna Vîrappayyaḡaḷa . . m makkaḷu Râjaśêkhara-Dê . . ḡaḷu Muḷuvâya- . . nâḍavoḷage naḍava.vumbaḷige saluva Bâḷasamudrada . . . â-sthaḷakke salluva chatus-sîmevoḷage dâriya haḷḷa saha sa-hiraṇyôḍaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-haḷava samudra keṇyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anu-bhavisuva vṛittimantara vivara (here come details of vṛittidârs)

167

At the same village, in Sunṇaṅguri Tammanna's wet land in the south-west.

(Grantha and Tamil characters.)

svasti śrî ūr-uḍaiya . mudaliyârkkun-tiru . . ttuvân pû . . mâḡa vi . .
šêkara-namachchivâya-dêvarkkum viṭṭa nilam

169

At the same village, on a stone on the tank bund to the west.

šubham astu śrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅḡaḷ 1439 neya Îšvara-saṁvatsarada Kârttika-ba . . . 13 lu śrîman-mahâ-nâyaka Châbuya-Nâyaka (back) vanu âḡumâḍikoṇḍu î-keṇge varusha-varushake tagu-maḡige kallu-maṇṇannu kaṭṭisikoṇḍu bahudu

170

At Kûtânḍapalli (same hobli),

on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

šubham astu Šakâbḍam âyirattu-munûṛru-nâ . patēṭṭi . mēḷ šel ṛa Parâba-varushatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu . . vâyl Šômîšuramm-uḍaiyar stâ vatti Šiva nâ tâ . . dēvar Nalûril . . . nâ-peru-mâluku . . ti . . . niyum pattu kuḷaḡa

171 (a)

At the same village, on the north wall of the Īśvara temple in ruins.

(Grantha and Tamil characters.)

svasti śrī sārvaabhauma-chchakkiravattigaḷ śrī-Pōśala-vīra-Rāmanātha-Dē.
 uḍaiyār Peṅgīśvaram-uḍaiya-nāyanār tiru-maḍaivilāgattu.yā.ya
 nāyanārukku pāda-toyam ālil patt-ālukku ōr-āl vaichchu-kkuḍuttē.

171 (b)

At the same place.

(Grantha and Tamil characters.)

Aḍaippan-ālavanda-pillaiyena uḍaiyār Peṅgīśvaram-uḍaiya-nāyanārukku eṇ
 kuṭṭaiyilē a. .ppaḍi kaṇḍaga-nilam viḷakka. .ppaṭṭa. .viṭṭēn

172

At Rājagunḍalahalli (same hobli),

on a boulder to the south of the Veṅkaṭaramaṇa-svāmi temple.

śubham astu keṛeya kaṭṭu-goḍagiya sādhanada prati svasti śrī vijayābhūdaya-
 Śālivāhana-śaka-varuṣa 1419 neya Naḷa-samvatsarada Vayīśākha-ba 10 lu
 śrīmatu Allapagaḷa makkaḷu Nārasimha-dēvagaliḡe Nārasimha-dēvara sthāni-
 karu Koṇḍapa Timmaṇagaḷa makkaḷu Dēvapagaḷu koṭṭa kaṭṭu-goḍagiya sādha-
 nada kramav ent endare namma Kadiri-Lakshmī-Nārasimha-dēvara amṛita-
 paḍi-nayivēdyake saluva Hode-nāḍoḷagaṇa Nārasimhapuravāḍa Guṇḍalahaliya-
 grāmavanu nānu Nārasimha-dēvara nirūpadinda nambigaḷu Apachi-Anantappa-
 gaḷige kāṇiyāchiyāgi koṭadu dēvara amṛitapaḍi-nayivēdyakāṭalegeu paṛuva-
 tithigaḷa kāṭalegū dēvara viśēsha-nayivēdyakeu gandhada krayakkeu pañcha-
 paṛuvadālū māḍuva śēvey iū-muntāda-parichāarakara jīta yīū-muntāda-śēve-
 gaḷige māḍūdake nambigaḷu yitaṇḍadavarigū nela-thara-kāṇiyāchiyāgi koṭa
 Guṇḍalanahaliya-grāmadalu hiriya-keṛege paḍuval āda Māvinahaḷavanu nimma
 kaiyalū dhanavanū yiki Karukoli-kanne-keṛeyanu kaṭisuva sammandha nīvu
 ā-haḷadalū keṛeyanū kaṭisi keṛege maṇṇanu baḷaḷavāgi hāki kalu kaṭeyanū
 kaṭi kalu-tūmbanū yiki ā-tūbigē yitige rasavarga suṇṇa saha yiki tūbanū
 jatanavāgi māḍi ā-keṛeyanū pūrayisi ā-keṛeya keḷage achukaṭina gadeyanū
 tidi ā-keṛeya keḷage huṭidanthā achukaṭina gadeyanū beḷada-bhāga nālku-
 bhāga mānyavāgi anubhavisikombiri ā-nālku bhāgaū tumbida baḷika nāu
 nimage koḍuva dasavanda ā-keṛeya keḷage puṭidanthā gadege voḷa-dasavanda-
 vāgi hatake mūṛara voḷa-dasavandada maryāḍeyalū kaṭu-goḍageyanū tirichi
 ā-kaṭu-goḍageya gadege uttama-madhyama-kanistavāgi tri-stānadālū śilā-
 stāpanavanu māḍisi-koḍuveu yī-keṛeya kaṭu-goḍage-mānyavāgi koṭṭa holanu

yîga vyavasâyava mâdi râgiya bituva holadolage nimage kaṭu-godagê-mânya-
vâgi koṭa holanu kha $\frac{1}{2}$ tarisu holadalû mâniav âgi koṭa holanu kha $\frac{1}{2}$
ubhayaṁ kha 1 khaṇḍuga-holavanû kaṭu-godageya mâniavâgi šilâ-sthâpana-
vannu mâḍisi koḍuveû nimma bhâga-mâniaada nâlku-bhâgada voḷage â-nîû
nîû kaṭisi kerege ûna-mânav âdare â-kereyanû nîvê kaṭisikonḍu nimma bhâga-
mâniaada gadeyanû nâlku-bhâga tegadukombiri nimma mâniaada nâlku-bhâgaû
tumbida baḷika â-kerege lêsu hoḷeyav âdare â-kereya keḷana gadeya mêle nimma
dasavandada gade saḥavâgi virâḍisi gadeya mêle roka-bhattavanû variyanikki
etti kereyanu kaṭisuveû nimma kaṭu-godageya gade-holake namma sthâna-
dinda banda tirunâḷa-kânike haḷadu hostu grâma-vecha biṭi birâḍa sollage
âudû yilla elli elli matû munde nîra tidi haridu yasṭu gade huṭidarû tidida
tidida sthaḷadalû nâlku beḷada bhâga-mâniaavanû anubhavisî adakû yî-maryâdê-
dasavandavanû tirichikonḍu mikkâda gaḍeyanû endendigu nimma sâgubaḷi-
yâgi naḍasibaheû sâgida gadege nere-maryâdeyalli vâra-gutageyanu yikabahiri
yî-kereyalû sâgida gadege sthânada bêḍige birâḍa bijavari biṭi solage yidâû-
daku nimage sammandhav illa nîû kaṭista kere dhriya-jalavâdare âḍike-teṅgu-
modalâda sthâvaragaḷanû nimma kaṭu-godageyalû sthâvaragaḷanû yiki nîvê
anubhavisikombiri yî-dasavandake hatake mûrara voḷa-dasavandada gadege
kere tumbade yidare koḍage nîru-saridiyalû gadeyanû anubhavisalulavaru
nimma dasavandada gade-holavanû mâḍuva vokalugaḷige maneyanû kaṭuvadake
sthaḷavanu tîrisikodalulavaru â-vokala kayalû mane-dere biṭi bêgâra kânike
kaḍâya ênanû nâû koḷa-salladu yî-kaṭu-godageya gade-holavû nimage â-
chandrârka-stâiyi-yâgi nimma putra-pautra-paramparâbhivṛddhiyâgi dânaḍhi-
krayaṅgaḷige yôgyav ahanṭâgi salaluladu endu voḍambatṭu koṭa kaṭu-goda-
geya sâdhana yint apudake sâkshigaḷu (names of witnesses) yint ivar-ubhayânu-
matadiṁ sâdhanava baradâta Puṭarasara maga Dêvarasanu su-hastada
vopa śrî-Nârasimha-kâṇiyâchikâra nambigaḷa voppagaḷu Apachiya baraha
*Chunachappana baraha sâkshigaḷa vopagaḷu voḍeya vopa †Raghumagha-
garam *lôka †sâkshinâ Dêva-Râyagaḷa sâkshi Timmayana sâkshi śrî-Kadiri-
Nârasimha maṅgala mahâ śrî śrî śrî

173

On the north side of the same boulder.

śubham astu kereya gadeya sâgubaḷeya vôleya prati Rudhirôdgâri-saṁvatsa-
rada Jêshṭha-ba 12 Bu-lu śrîmatu Muḷuvâgila Kadiri-Nârasimha-dêvara sthâ-
nikaru Viṭhayagaḷu Anantappagaḷa aḷiyandiru Kuppayagaḷû Râmasamudrada
Kadari-Nârasimha-dêvagaḷige koṭa sâgubaḷiya vôleya kramav ent endare namma
Nârasimha-dêvara amṛita-paḍige saluva Guṇḍalahaliya-grâmadalu nîû hostâgi

* In Tamil characters.

† In Nâgari characters.

kaṭṭisita kereya keḷage nimma dasavandada gadeya kaḷade nimma dēvasthānada gadeyanū nimma sâgubaliyâgi sâgista vivara nere-mariyâde Chika-Aubha-ḷa-sômayâjigala kereya gadeya guttage-vârige âru-khaṇḍuga-kodage êḷu-khaṇḍugadalū naḍeyalâgi nîū kaṭista kereya keḷagana gadeya alateya kôlina vâsige nâū hecha kaṭidu khaṇḍuga sahakâra-bhâga 1 ke kha 1 ke guttage kha 7 kod[ag]eya bhâga 1 ke gade kha 1 kke guttagekha 8 aksharadalū kârige êḷu-khaṇḍuga kodage 8 khaṇḍugada maryâdeyalū kaḍu-guttageyâgi salisalulavaru kerege nîru sâlade sâvihôdare gadege sarî-vâraṇanū ikkalulavaru kereyali nîru sâladiḍare gûde yerēyal âdare nere-maryâdeyalū guttageyanū yîlihi-kodalulavaru kabu-gade 1 ke guttage roka 1½ alla arasina 1 ke gutage 1½ haṇa-vaḍa yî-maryâdeyalū dēvasthânada baṇḍârake amṛitapaḍige roka-bhattavanū mâr-alate bahahâge aladu kodululavaru yî-maryâdeyalū sâgisi rūpa-mâdikonḍu yihudū endu koṭa sâgubaliya vôle *Viṭhayana baraha Kachchayana baraha *śrî-Kadiri-Nârasimha maṅgala mahâ śrî śrî śrî

174

At the same village, on a rock near Holagêri to the east.

śubham astu Chitrabhānu-samvatsarada Śrâvaṇa-ba 8 lu śrîmatu Muḷuvâgila Kadiri-Nârasimha-dēvarū Chiratakunṭe śrî-Sâmâjiya maga Râghava-bha.... bhû-dâna-patrada kramav ent endade Narasimha-dēvara amṛitapaḍige saluva Narasimhapura-grâma Kuṟujili-grâmada naḍuvaṇa Śiva.. sammandada Sâmi.. chatraga âhâra-svâsthyeyam Narasimha-Kuṟujili..eya Śrîyasarige pura-niyôga-sambala-vechchagaliḅe nimma kaiyyalli vûra mundaṇa hola-grâma khaṇḍuga 1 hola-gade kha ½ vubhayam hola-gadde ..vana âgamâdikonḍu âchandrârka-sthâiyâgi putra-pautra-pârampariyavâgi.....hadu yendu koṭṭa dharma-śâsanam (usual final phrases) śrî-Nârasimha

175

At Agara (same hobli), on a stone in the Gânigara-tôpu near Mâdigara-pâlya to the north-east.

svasti śrî śubham astu śrî-mahâ-maṇḍalêśvara ari-râya-vibhâda bhâshege tappu-va râyara gaṇḍa pûrva-dakshiṇa-paśchima-samudrâdhipati Hindû-râya-Suratâḷa vîra-râjâdhirâja paramêśvara śrî-Harihara-Râya-kumâra śrî-vîra-Dēva-Râya-Voḍeyaru prithivî-râjyam geyva kâla Vijayanagariyali sthira-paṭṭâbhishêkavâgi yiha-kâla Śakâbda-(varusha) 1000 munnûra-mûvattara mēle naḍava Sarvvadhâri-samvatsarada Śrâvaṇa-ba 1 Maṅgalavâradallu śrî-vîra-Vijaya-Râyarū Muḷavâgilali prithivî-râjyam geyiva kâlādalli śrîman-mahânâyaka-Bayira Kaṭhâri-Sâḷuva Sambe-Nâyakara Tirumale-Nâyakaru Murâri-Nâyakara maga Tammaya-Nâyakaru jana yêkastarâgi namage saluva Ho(back)da-naḍu voḷagana ...

li Agarada kere chikka-kere haḷadalli kaṭṭi Maṭṭikasamudra.....samudra
 ..ba vūru.....chatu.....nālku-kalimaṇe.....Bhâradvâja-gôtra Ya-
 ju dhika maga Siṅga-Perumâlu koṭṭa dharma-śâsanada kra-
 mav ent endode Agarada kere-ola-kereya Horanakereya kaṭṭe koḍa....
 mûḍiyayî-dânayî-śâsana baradâta

176

At Maṇḍikallu (same hobli), on a stone near the Gôpâlasvâmi temple.

.....śu 1 lu śrîmanmêšvara Sûdakapali Bachiya-Dêva-mahâ-
 ara Nâgeya-Nâyakarige amaṭa Maṇḍikala Śâsaveya ... Pâpeya-
 Nâyakaru

177

At the same village, on a stone in Patel's house in the fort.

śubham astu.....Śâlivâhana-śaka-varuṣaṅgaḷu 1542 nê Raudri-sam....
 ..rallu śrîmad-râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa.....Dêva-Râya
 ... sampannarâda Dêvâ gauḍa Śrîraṅgap ...-Dêva-gauḍage.....
 Hampayanavarige...gauḍaru tamma amṛita-gauḍage punyavâgabêku yendu
nâgi samarpisida grâmagalū Maṇḍikallu idara Kurupahallîya.....
 Harapanahallîya-grâma 4 Duggasamudra.....

178

At Kurudumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍ-âviratt-oru-nûṛru 82 ſenra mûvâm âṇḍ-âna Raudiri-ša-
 maṛchcharattu tiru-Kâttigaiyin naṛ-kkâlattu Jayaṅgonḍa-Šôḷa Iḷavaṇjiya-râyarâ
 Kûttâḍun-dêvar maganâr Vâsudêvar nambirâṭṭiyar Šeṭṭâlâvarena
 Puda-nâṭṭu-kKurudimalaiy-âna Kûttâḍun-dêva-nallûril śrî-Vâsudêva-pperu-
 mâlukkku ſandrâḍitya-varai ſelvad-âga vaitta tiru-nandâvilakk-onṛukku Irati-
 yûril periy-êri-kîḷ viṭṭa nilam aṛu-kaṇḍagamum Œelva-Gôpâlarḷku Šittirai-paḍi
 amudukku niṛṛam nâlîy-ariši tiru-ppônagattukkum ivv-êri-kîḷ viṭṭa nilam ain-
 gaṇḍagamum âga vichobu viḷukkâḍu nilam padinêḷu-kaṇḍagamum nirkkala
 viḷukâ....nâdê iru-pû vilaivad-âgavum tiruv-ârâḍanam-panṇum nambimâril
 Kâšyapa-gôtra Nârâyana-baṭṭanum Kaušika-gôtratu-kKarumâ..kka-baṭṭanum
 kaikonḍu chandrâḍitya-varai ſeluttakkaḍavargaḷ âga viṭṭen Šeṭṭâlâvarena i-
 dharmam iṛakkanavan Gaṅgai-karaiyil kurâl-pašuvai konṛân pâpattalê viḷuvân

179

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti . . . Iravattira-śanmaṛcharattu ḷavañjiya-rāyan śamattan daṇṇākkan
Vāśanukku Anantanena vē..kāran vi.ṭōm.pō..nāyan

180

At the same village, in front of the Nagarēśvara temple.

Durmukhi-saṁvatsaram Chayitra-śuda 7 lu śrīmatu-Kuridimala Gaṇapaya
Āvani-Gaṇapaya Chinnayya i-janam mugurunnu yēkastulai Baṅgāru Mudaya
kaṭiñchina guḍi līṅga-pratiśṭhe chēyiñchi i-Nagarēśvara-dēvuniki svāsti mu-
...archanā-vṛittitōgoḍuṅgu-māni-chēnu kham ½ yī-dēvaḷānuku archanānakugā
mēmu nīku krayānuku yichināram ā-svāsti mēmu (stops here)

181 (a)

At the same village, on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1233 idan mēl šellānira Kaliyuga-saṁvatsaram 4412 idan
mēl Virōdhikṛit-saṁvatsarattu Makara-nāyaṛru pūrva-pakshattu Daśamiyūm
Budhan-kiḷamaiyum Rōhiṇiyūm āna nāl Tōṇḍai-maṇḍalattu-tTiruvallattu-kkāṇi-
udaiya Gautama-gōtrattu Paramēśvara-bhaṭṭan-dēvan Nigarili-Šōḷa-maṇḍa-
lattu Puda-nāṭṭu-kKurudimalaiyil udaiyār Peṅgiśvaram-udaiya-nāyanārku mu-
daliyār ḷavañjiyar āna Kūttāḍun-dēvan..kku.....periya ēriyil udaka-
pūrvam āga-ttanda nilam a..ppaḍi eṭṭu-kkanḍagamum dēvadānam āga chan-
drāditya-varai šelvad-āga-kkuḍuttēn inda dharmmattukku śrī-Māhēśvarar
rakshai

181 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍali.....laiyil udai.....

182

In front of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kurudimalaiy-āna Kūttāḍun-dēva-nallūril mō..yēḷundarina maḍa-
ttukku yivv-ūril eṇṇai-vāṇiyar palarum ti.....malaiyaru.....n šekku on-
rukku arai-chcholigai eṇṇai.....

184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1195 n mēl šellāninra Śrīmukha-saṁvatsarattu Vaigāṣi-mādam mudal svasti śrī Jayamkoṇḍa-Śōḷa ḷavañjiya-rāyan Vāsudēvan Vāsu-dēvan svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu-kKurudimalaiy-āna Kūttāḍun-dēva-nallūril uḍaiyār Kūttāḍiśvaram-uḍaiya-nāyanārkkku-ppūjaikkum pala-paṇi-nimandaṅgalukkum uḍal āga in-nāṭṭil Tāmaraippallikku aḍaitta nanṣey punṣey nār-pārkkellaiyil dēvadānan tiruvidaiyāṭṭam baṭṭa-virutti nīkki ivv-ūr chandrāditya-varai sarvamānyam-āga dēvadānam-āga-kkuḍuttēn śrī Māhēśvara-rakshai sva-dattām para-dattām vā yō harēta vasundharām shasṭtir-varsha-sahasrāṇi viśṭhāyām jayatē krimih śivam astu

185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti śrī Śiruppiḷḷai Śāmāśāṇḍāṇ Pramāmōda-varushattu nammudaiya . mbi-rāṭṭiyār kōyilil māḍāpattiyamum avarcku . . ṇamum kuḍuttōm Tambirāṭṭi-ēriyilē mu-kkaṇḍaga-kkaḷaniyum tirut . . kaṇ . . gamum mu-kkaṇḍaga-kkollaiyum viṭṭōm ippaḍi kaikkōṇḍ-anubavippadu

186

On the south basement of the outer wall of the Īśvara temple to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrīh Śakarai-yāṇḍu āyiratt-oru-nūrru-tonṇūrru-eṭṭām āṇḍ-āna Dhātu-varushattu Makara-ravi irubattumūnṛān-tiyadi Nāyarṛu-kiḷamaiyum pūrva-pakshattu Ēkādaśiyum Mṛigaśīrshamum āna irrai-nāl Jayaṅgoṇḍa-Śōḷa ḷavañji-rāyar mudaligalil Ponnappiḷḷai magan Tanimai-nīkkinārena ammān Vayirāṇḍai pratishṭhitta nāyanār Peṅgiśvaram-uḍaiyārkkku śīru-kālai-sandhi amudu-ṣeyd-aruluvad-āga Kalppalimaḍuvil en-kkuṭṭaiyil kaḷaniyilē mu-kkaṇḍaga-kaḷani dēvadānam āga śantrāditta-varai śelvad-āga viṭṭēn Tanimai-nīkkinānena i-dhar-mmam śrī-Māhēśvara-rakshai

187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1192 šellā ḷvāṇḍai-dēvar maganār Jayaṅgoṇḍa-Śōḷa ḷavañji-rāyarāna ḷaiya-Vāsudē . . . nambirāṭṭiyār Śeṭṭāḷvarena uḍai-

yâr.....nâchchi.....nikkum amudupaḍikkum tiru-mañḇattukkum
 tiru-ppallittâṁattukkum tiru-viḷakkukkum kariyamudukkum Vishuvâyana-
 samkramaṅgaḷukkum a.....tâṣe.....nārai kuḷagamum Vishuvaya-
 na-samkramaṅgaḷukku varushattukku nellu eṭṭu-kkaṇḍamṁa.....rayaḇ kâṇi-
 uḍaiya Śiva-Brâhmanaril Kauṣika-gôṭratṭil.....ttukkum Kaṣyapa-gôṭratṭil
 Na.....piḷḷaikkum i-mmûvarukkum achchanâvṛitti nilam nâr-kaṇḍagattu-
 ppattu-kkuḷagam dēvakanmi .kku..ñja-piḷḷaikkum nila-mu-kkaṇḍagam ſēnga
porpa.....ka.....ṇai.....ḍagam tiru-mañḇattukkum tiru..
 ttukkum nilam iru-kaṇḍattu-kkuḷagam ſandî-viḷakku-ppattukku nilam....
 ḍagam.....

188

At the same village, on the basement of the gateway to the
 Kâṣi Viṣvêṣvara temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1288 mēl ſellâninṇa Parâbhava-varushattu Âṇi-mâdam
 20 ti..Kurudimalai .yil uḍaiyâr-kKûttâḍiṣvaram-uḍaiya-nâyanâr kôyilil tiru

189

On the west basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1220 n mēl ſellâninṇa Viḷambi-varushattu Âṇi-mâsa-mu-
 dal Kurudimalaiy-âna Kûttâḍun-dēva-nallûril uḍaiyâr Kûttâḍiṣvaram-aḍaiya
 nâyanârku svasti śrî Jayamgouḍa-Śôḷa Ilavañḇiya-râyan Vâsudēvan Kûttâḍun-
 dēvan ivv-ûṛku mēṛkil Śôḷa-kuttâḷukku aḍaitta nanṣey puuṣey nâr-pârḇkellaiyil
 mun-nâlil dēvadânam tiruviḍaiyâṭṭam Œômanâta-devar nila mu-kkaṇḍagamu-
 nîkki in-nâyanârku ivv-ûṛl viḷai-nilai-gollai kaḷani tōṭṭam ellâñ-jandrâḍitya-
 varai dēvadânam sarvamânyam-âga-kkuḍuttēn

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1283 mēl ſellâninṇa Pila-varushattu Kâtṭigai-mâsam 8 ti
 Puda-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Śilandikan Œennaṇan Œokkaṇan..ſiyar Tiru-
 Mâr-pēruḍaiyar magan Aḷagiyâr Vēṅgaḍavâṣârîkku sâsanam-paṇṇi-kkuḍutta
 paḍi nâyakar nâchchiyârai ēṇiy-arulappaṇṇina viḍattu tiruppaṇi kûviyil ſēppu-
 paṇi mûnratonṇu daṣakiyai nâlrattonṇu kaḷichchu kuḍu. ttukku nâyanârku
 ſellu dēvadânatṭilē kaṇḍaga-kaḷaniyum pattu-kuḷaga-kollaiyum naḍattakada-

vômm-âgavum Kurudimalai šellumbôdu Pâraikutṭaiyum vaḍa-puṟattil pattu-
kkuḷaga-kollaiyum šandrâdittya-varai šellakaḍavadu šubham astu ôṃ

191

At the same village, on the north basement of the Vighnêśvara temple.

(Grantha and Tamil characters)

svasti śrī Šakâbdam 1295 mēl šellâniṅṇa Pramâdi-varshattu Vaigâši-mâdam
2 ku nagaravarṅku naḍattakkaḍavadu ivanukku naḍattum šimai ivan aḍai..
... li-Šôḷa-maṇḍalattu-pPuda-nâṭṭu-kKurudimalaiyil Atirêkavirappillaiyâr-
Appuppillaiyârkuṃ Dêva-maṇḍalattil aiṇ-guḷaga-kalan aiṇ-guḷaga-tô.....
kôyilil ttânattâr Dekshinâmûtti Vinâyakar Šivâ-mudaliyâr Kûttâḍundellaiyum
Appukku-chcheluttakkaḍavôm dêvar..maikku-kkaṇḍaga-ni.....var Appa-
chchîyar êva..nuṇai nâyanâr Malaipperumân magan Irugarukku-chchâ..m
aiṇ-guḷaga-kollaiyum naḍattakkaḍavôm tTiruvâlattatṭi.....nam-paṇṇi-
kkuḍutta paḍi murppaṭṭa aḍaiṇṇa murppaṭṭa Dêvarammai..nirṇum pala murai
mudal-oḍukku ivarukku.....

192

At the same village, on the

Brindâvana-kaṭṭe in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters)

svasti śrī Naḷa-šamvachcharattu Šeyanṅonḍa-Šôḷa ḷlavaṅji-râya..ḷ manidaril
daṇṇâkkaṇ âna Vâsanaukku Pâṇṇaḍuvil irukkum Vâsudêvappaḍai..n magan
Šômananena Vâriyâ....nena uṇḍ-ôḍi-ppôm .vâriyâkka....

193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍu âyiratt-oru-nûṟṟu-aṅjâvadu šeṇṇa Visvâvasu-šam-
vachcharattu Âvaṇi-mâda-tTiṅgaḷ-kilamai..ḷ Šakki-dêva....ivan pâṭṭa.....
..dêva..ṇḍalikan pPuda-nâṭṭai suka-vinôda.....mum pritivi-râjyam-šeda-
riḷa ivan Šakki-dêvan âna Tantira-pâla.....ivarilḷai.....n-âna Tantira-
pâlan..va.....dêvar maṇḍalikan tiru....ta..ksharamu.....še..
..nâga.....malaiyi.....ṅku sarvamâ..ya.....kku..tt-aruḷa
....dan malaiyir a..n kaṇḍu mēl ko.....laiyum....la Ira..
r-êriyum Kaḍakkuḷamum kîḷ-koḍa..nuḷanu.....kaṭṭugi.....mbu yiraṇḍu
puḍukkuvittu ivv-ûraṇi-šeydēn Šôma.....Tantira-pâlanena

195

At the same village, on a black stone to the south of Arakere wet land.

šri-Raṅgasāmi-šilā-tisinaṇṇu Vaishṇava-Timmappa-kamaruḍu Ikurapa Kempa-
puraṇ-Pāpaṇṇa-chāta vēyiñchina-šilākṣarālu Nārāyaṇa

196

At the same village, on a rock below Tālekunṭe.

Viśvāvasu-nāma-saṁvatsarada Parābhava-nāma-saṁvatsaraṇ Kārtika-śuddha
3 lu śrīmatu-Kuridimala-Gaṇapaya Chinnaya Liṅga jana-muguru yēkastulai
Arasaye-gavuni-Kṛishṇa-gaṇiki Tālakunṭē-charuvu-kindanu kaṭu-koḍagi-maḍi
mūḍu-stalāla modati-kaṭanu (grant specified) ā-chandrārkaṅgaṇu anubhaviñchēdi

197

At the same village, on a rock near Mādigara-kunṭe.

yī-dāriyaṇū Sôvarasara dharmade Bīrarasa māḍistanu

198

At Kurubarahalli (same hobli), on a stone lying on the bund of the tank.

svasti śrī-Dilipayya prithivī-rājyaṁ geyye Tiruvayyana magam Chandrasēkaram
Maṇḍigalla-kegege bittukaṭṭu biṭṭam (usual final phrases)

199

At Kannasandra (same hobli), on a rock near Chaḍiga's field.

Krôdhana-saṁvatsarada Vaisākha-ba 12 lu Yiṭṭayyanu Kaṇayyage biṭṭa karaḡa-
mānya-hola kha 1

200

At the same village, on a rock near Tōṭi's field to the south.

Rākshasa-nāma-saṁvatsarada Pushya-śuddha 6 lu śrīmatu śrī-Kēśava-Rāyage
Dēśa-kulakarani-Veṇkaṭa-Rāyaru barakōṭṭa-kāgada . . . 14 Raṅgaṇṇa Bimaya-
navara Bayachanna jana . . . ma-samudra koṭa-mānya hola kha 1 1/2 gadde kha 1/4

201

At Bairakūr (Bairakūr hobli), on a stone in the enclosure of the Āñjanēya temple
attached to the Kôḍaṇḍa-Rāmasvāmi temple.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu ? 1454 neya Nandana-
saṁvatsarada Bhādrapada-ba 1 lu śrīman-mahārājādhirāja paramēśvara śrī-
vīra-pratāpa śrī-vīra-Sadāśiva Rāya-Dēva-mahārāyarū prithivī-rājyaṁ geyiṭṭam

iralu akhilâṇḍakôṭi-brahmâṇḍa-nâyakarâda . paṭṭada śrīmad-anâdiśvararâda
 Bairakûra Raghunâtha-Hanumanta-dêvarige śrīman-mahâ-nâyakâchâryarâda
 Yara-Timma-Nâyakara kumâra Mutyâla . . ji-Nâyakara pautra adhikâri
 Nâga Timmapa-gauṇḍara kârya Yekâmbra Śântapa
 . . pa-gauṇḍara kârya-kartar âda Chikapa-Šeṭi Tambiyapanû saha Eḷavanji . . .
 yakarigû Tammapa-gaudarigû gauṇḍarigû puṇyav âgabêk endu sahi-
 ran̄yôḍaka-dâna-dhârâ-pûrvakav âgi dhâreyan eṇadu koṭṭa-dharma-sâdhana . .
 . . . (usual final verses)

202

On the wall to the left of the door of the same temple.

svasti śrī Pârthiva-saṁvatsara-Jêshṭha-ba 10 lu śrīman-mahâ-maṇḍalêśvara . .
 râja-Râma-Râjayya-Dêva-mahârâjulaṇḍavâri kârya-karttulai . . . gâru Bayirakû-
 ri Raghunâyi-kula-švâmiki Nârâyaṇagâri janulu nalugiriki kaṭaḍa . .
 . . . dēva va chêtalô chaṇuvu-kinda

203

At the same village, on a stone lying to the south.

. . svasti śrī Madire-gonḍa-Ko-Pparagêśarivarṁmaṅge varisham irppatt-om-
 bhataroḷ Baydakûra Râvi-nâḍa Mâryamma mamma Gaṇipa Râma tuṇuvan
 ikkisi al̄ki sattan avaṅge kal-nâṭu Permmâḍiya Sâmantappan koṭṭa kaḷani
 okkaṇḍugaṁ keṇeya keḷage . . . ndâḍiṅ uyyala . . . pôpâ (usual final phrases)

204

At Šikûr (same hobli), on a stone built into the Bâruga tree jagali.

(Grantha and Tamil characters.)

svastti širi Vi . . varushattu . . kkiyil Piḷḷaiyâr kôyil . . mêšuraril aṇubattu-
 mûvar še . . en piḷḷaiḷaḷum i-ttiruppaṇi . . yakkaḍavargal

205

On a stone on the hill of the same village.

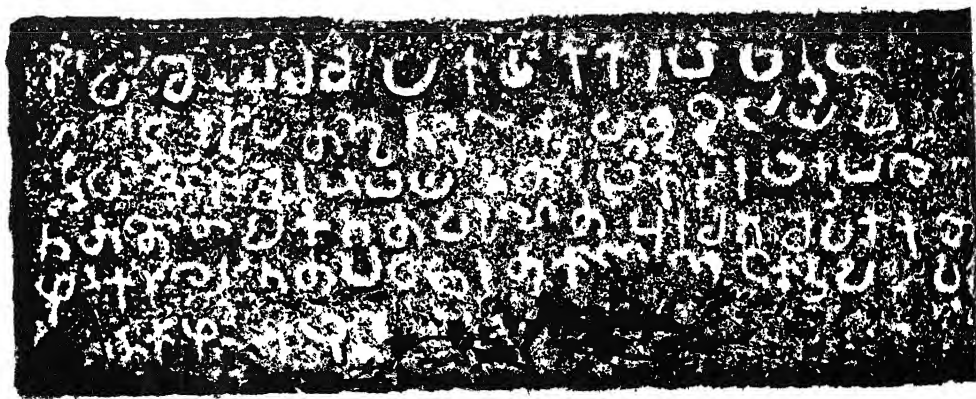
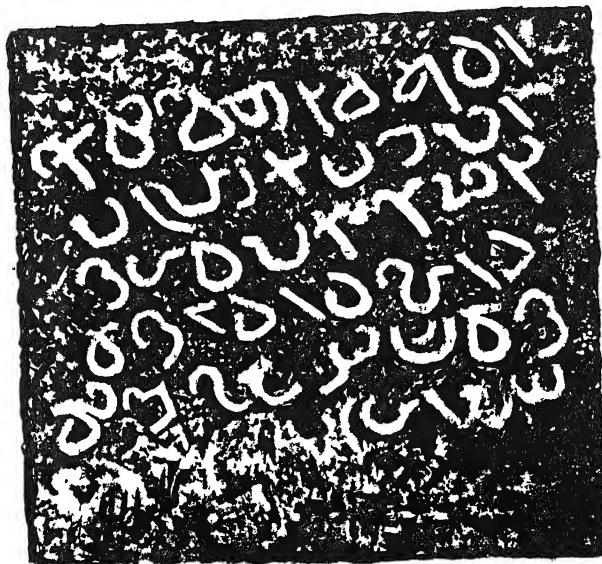
svasti śrīmat-Râma-Râjayyagâri baṇṭarôtu Sâdhâraṇa-saṁvatsaramlô Chaudê-
 švari-ammavâriki tana bhakutiniñchi chēyichechina maṇṭapam sūri-chandulu-
 âdigâ vuṇḍêdi (imprecatory phrases)

207

At Hebbani (same hobli), on broken stones built into racheche-kaṭṭe.

svasti śrī Dôsi-arasarâ be . . Kalaja-ga . . yaṅg erâva he vi-Râman- . .
 ḷe-gora âḷ Menḍi-arasa bîra-satya ge . . napo lga tale .
 . . koṭṭa kâla . . . koṭṭa tṭodu pe puḍu goḷa

BAIRAKÛR VATTELUTTU STONE (MB-211)



BANGAVÂDI ANCIENT TAMIL STONE (MB-227)

208

At the same village, on a pillar near Dodḍasidda's house.

svasti śrī Navakhaṇḍa-maṇḍalamuṁ daṇḍaṭṭi-koṇḍa Rājarājaṁ Mummaḍi-Chôlana paṭṭaṅgaṭṭida padināraṇeya saṁvatsaram āge śrīmat-paḍey-aṅkakāra Noḷambādhirājaṁ Perbbenṇayaṁ tā . . . sūrekāra-Kādiyaṇṇaṅge koṭṭode hiriya-kere oḍanu . . . Maṇḍeya-gāmuṇḍana magam Prithivī-Rāva-Ṣeṭṭi oḍavaṁ kaṭṭisidode mechchi Noḷambana besadole Perbbenṇeya pūrvva-siddāya pattu-gadyāṇa ponnum iṟpāru-bhattavum Tiruvantage Kādiyaṇṇam koṭṭam oḍdargge mû-gaṇḍugam gaḷḍe-koḍaṅge salvudu ellā kâlakkam int i-pravāhava tappa-salla idan aḷidom kavileyumam Bānarāsiyuman aḷidom maṅgaḷam kerege bittukaṭṭa naḍevudu idan aḷidom pañcha-mahâ-pâtakan akkuṁ

209

At the same village on a pillar near the Umâ-mahēśvari temple.

śrī Rājarāja Mu[mma]ḍi-Chôla pritivī-rājaṁ geye Perbbenṇeya Maṇḍayya-gamuṇḍana maga Prithi[vi]-Rāma-seṭṭi tanna gāmuṇḍugeyvo-kâladoḷu . ri . nama . livu māḍisi munnina dēva-bhōgada piriya-gaḷḍeya keḷagaṇa . . . ya biṭṭa

210

At the same village, on the bali-piṭha in the prākāra of the Channakēśava temple.

(Grantha and Tamil characters.)

Pûḷur Piramāṇḍai-piḷḷai tanmam

211

At the same village, on the virakal lying near the Gôpālakrishṇa temple.

(Vaṭṭeluttu characters.)

Kô-Viṣaiya - iḥchuvāra - parumaṅki panniraṇḍāvadu Kārôniri Vānarāśar-ppôrchChirai-û . . riya Vānarāśar . . ya paṭṭâr A . yâ

212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti śrī mahâ-maṇḍaliśvaran Kuvaḷāla-pura-paramēśvaran Gaṅga-kulô . bavan Kāvêri-vallavan . . ndigiri-nâdan maṇḍalikan Dêvêndiran śattiya-vāśaka . . . tân-gakan śaṅgirâma . . ran ubaya-tala-metta me . . dar gaṇḍan Uttama-Ŝôḷa-kKaṅgan âna Šella-Gaṅga . . . n Šipatiyil Ti . . puvana-vidāṅga-Kshêtrapāla-piḷḷaiyârku

218

At Naṅgali (same hobli), on the basement of the Gôpâlakrishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvalâla-pura-paramêśvaran Gaṅga-kulôṛḃavan Kâvêri-vallavan Uttama-
Šôla-Gaṅgar magan Veṭṭummâra-Bâṇanena Tenpuli-nâṭṭil Viṛṇirunda-perumâl
kôil dēvadānam viṭṭēn

219

At the same place.

(Grantha and Tamil characters.)

..... ṇa-vâraṇa-krama-vidhâv-âlâna-sâla-drumaḥ śa dhakamâ
..... dhavaḷaśchatrêndu-bimba-grahê Râhu-bâhurasam su-sâhasa-nidhi-
ddhattân-dharâ-maṇḍalam

220

At the same village, near the Īśvara temple.

..... Muḷuvâgilu...smâjaduḷ bai....lara..Nâgammarasarum Kundamarasa-
rum embar...ḍidu..da.satta...pebbâṇara.....koṭṭa...

221

At the same village, on a rock called Marave-baṇḍe at the outlet of the tank.

(Grantha and Tamil characters.)

Atirêka-mânava..yâka nata..m svastiśrī kâlīkal..ḍaṇi...kêyiruka.kku...
l-eṇinda vâḷum iru.kavaḍai.kkâra kêḷir irutôḷ..ṅga...ntira...ši...ru toḷuṇ-
Gaṅgaruḍai..nai a.ppâyumḍaiya ti..ru perṛa.....y-
aṇḷijy-ôḍi-ppala..pâ vargaḷ..ppaḍa-pperi.....ḷinda..taṇḷil .pâpa
....ri....va....n-tiraḷ puyan..na naḍaiyagaḷapâ
vaṅgil.....ḍar veṇinda....Gaṅga.....

222

At the same village, on a rock called Chatṭu-baṇḍe.

Târaṇa-saṁvatsarada Pushya-ba..śrīman-mahâ-maṇḍalêśvara Râmappa-Râja
Âraḍi-Tamayya Yarade-Veṅgaṭêśvara Naṅgali.... tîsinandu kôṭa-mânyam
.....

223

At the same village, on a boulder to the west of the Chaudêśvari temple.

Parâbhava-saṁvatsarada Kârtika-šu...śrīmatu....Râjayyanu....dēvarige
mânyavâgi....biṭṭadu.....

224

At the same village, on a first stone in Nattada-hola to the north-west.

śubham astu svasti śrī Rākshasa-saṁvatsarada Phālguna-śu 1 Malla-gavudara
makalu Chāva-gavudaru Kṛishṇamaṅgalada Padumayage mānyavāgi koṭṭa hola
kha 1.....

225

On a second stone.

Naṅgaliya Kayilāsam-uḍeyāra Sōmeya-dēvara Maḍavaḷada kere sunka-suvarnā-
dāya (usual imprecatory phrases)

226

On a rock to the south of the same village.

śrī-Rāmā Manmatha-saṁvatsarada Chaitra..5 llu śrīmatu Naṅgali-Kempaya..
..Mudda-Veṅkaṭayya Negavara-Rāmāyā Timma-Rāju. Tonḍapalli. yī-
mahājana . . . kere . . . kaṭṭu-koḍagiyāgi Naṅgali-grāmada Manmatha-
saṁvatsara - Durmati-saṁ - Hēvaḷambi - saṁvatsaragaḷa kāla . . . â - chandrārka-
sthāyiyāgi. . . anubhaviṣi.

227

At Baṅgavāḍi (same hobli), on a virakal at the Sōmēśvara temple.

(Grantha and Tamil characters.)

Kô - Viśaiya - Naraśiṅga - vikkiramaṇaparaṁ . . . yāṇḍu irubattu-nālkāvadu Daḍi-
yaṅga . . . Vāṇaraśarum Mayindira-mikkiramaṇarum eṇanda tonṇu Kanda-Vāṇati-
araśar śēvakari Śē . ligar eṇinda paṭṭār adu Kannāḍagaruṇ-gāṅga idaṅk-aḷi . . . n
..... r pāda

228

On another virakal.

svasti śrī sakala-jagat-trayābhivandita-surāsurādhiśa - Paramēśvara - pratihārī-
krita - Mahāvali - kulōdbhava - śrī - Mahāvali - Bāṇarasar Permmāṇaḍigaḷ Bāṇa-
rasarā mahā-rājarāṇ oḍagoṇḍu Nolaṁba-Rāchamalla Mayindāḍiya Daḍigaṇā
mēge pandam iḷḍu Māṇḍāvuda kāḷegaduḷ page Kaliyāru-magan Beja[yi]ttan
gaṇḍa-prakaran kaibisida-kāḷega aṇiyuḷ kudureyuḷ tāgi palaran iṇidu sattoḍe
mechchi Kaṅgavāḍiyāṇ kal-nāṭu koṭṭadu idaṁ salipana padaṅgaḷ enena talaiya
mēgaṁ idan aḷivom Bāraṇāśiyan aḷidon pañcha-mahā-pātaka Vaḍala Rāmara
challa Kuvaḷagi Vāṭtanūra Nāgemitrāṇ

229

At Manigatṭa-Gollarahalli (same hobli), on a virakal in Vaddara Subba's field.

svasti ? nēka Šaka-nṛipa-kālātita-šanibatsaraṅgaḷ eṇṭu-nāga-muvatta-onḍaneyya
varisham pravarttisuttire Bejeyitta-Dānarāsar prithuvi-rāṅgaṇ geyyuttire
Dakkāytayyaṇ ūraṇ āluttam ire Maṇighaṭṭiya māṇikā Menḍilunduḷa-gōmuḷ-
ḷara magam Kasavayya āldōna besadoḷ maṇuvakkada Muḷkāḍṇoḷ kādi inparam
kondu tānuṇ saggiyādan ivanṅe koṭṭa kaḷani geyyalolaḡage kaṇḷiga idaṇ . . ali-
pōn aśvamēdha-phala aḷivō Bāraṇāsiyan aḷida-pātaṇ akka

230

On another virakal at the same place.

.... śrī Mābhali-Bānarasa prithu....mākkū. ...rākkōsi āḷvandu toruḡoḷḷō
...rbhivōḷ śattar

231

On a rock at the same village.

svasti śrī jayābhyudaya-Šālivāhana-śaka-varuṣa 14 .. neya Vikāri-saṁvatsa-
rada Māgha-ba 14 lu śrīmatu Rāma-Rāyarige puṇyav āḡabēk endu Viraṇṇa-
Voḍeyaru Sōmēśvara-dēvarige yī-Mahā ..pura-grāmaṇṇu sarvamānyavāḡi
koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Doḍakere.

svasti Šrīmukha-saṁvatsara-Jēsthā-šu 7 lu....Kōni-jīyara maga Subba-
jīyaru Maṇiga-jīya.kiya mārū....kāraṇa maga.....

233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-saṁvatsara-Āshāḍha-šu 12 lu Pedda-charuvu Chinna-charuvu
reṇḍu-cheruvulu tegipōyi karābi kāga Veggali-gavuḍu kaṭiṇchi ākāra-parasa-
gānu kaṭuḡoḍiḡi nirṇayaiṇchina maḍiki chāturbhāḡa..viḍipiṇchi.....gavuni-
vāri.....

234

At the same village, in the vorāḷu-baṇḍe field to the north.

śrīmatu Muḷavāḡila Jamēvāludāraru rājēśrī-Gōpāla-Tirumala..ga kārakōnaru
mādi.....

235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-saṁvatsaram pravarttisuttire..
Puli-nāḍa.....[east side] ya muni.....mahâ.....lgoṇḍan-ayana-
varu Mallikârjjuna-dêva...[north side]..ru tōṇṭa.....švaram-oḍeya-mahâ-
dêvargge nandâdivigey-ondakam biṭṭa Puli-nāḍa Hagara kâluveya..(west side)
....ru kamma Hiriyakereya keḷagaṇa nelakke sîme (here follow boundaries and
usual final phrases) idaṁ Perggaḍe Nâraṇaya

236 (a)

At the same village, at the Chaudêšvari temple.

(Grantha and Tamil characters.)

...maḍi Bhîmana .n šakkaram

236 (b)

At the same place.

(Grantha and Tamil characters)

Šôlan.....nai pari..

237

At Guḍipalli (same hobli), on the basement of the Īšvara temple.

šubham astu svasti śrî vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasa-
saṁvatsarada Phâlguna-šudha 3 Sô-dalu śrîmatu Pratâpa-Dêvarâypuravâda
Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu
Bâvappa[ge] koṭṭa kereya kaṭṭu-godageya šâsanada kramav ent endare namma
Guḍipalliya Hiriyakereya voḷagaṇa kôḍiya haḷada kaḷala guḍeya.....

238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-
thiva-saṁvatsarada Pushya-šu 13 lu śrîmatu Muḷuvâgila râjyake saluva Hore-
nâḍoḷagaṇa Pratâpa-Dêvarâypuravâda Guḍipalliya sarvamânyada agrahâ-
rada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-
dya-dîpârâdhanage koṭa hola gaddeya dharma-šâsanada kramav ent endare

229

At Manigaṭṭa-Gollarahalli (same hobli), on a virakal in Vaḍḍara Subba's field.

svasti ? nēka Šaka-nṛipa-kālātita-šambatsaraṅgaḷ eṇṭu-nūra-muvatta-ondaneya
varisham pravarttisuttire Bejeyitta-Bāṇarāsar pṛithivi-rājyaṁ geyyuttire
Dakkāytayyaṁ ūraṁ āluttaṁ ire Maṇighaṭṭiya māṇikā Meṇḍimuduḷu-gāmuṇ-
ḍara magam Kasavayya āldōna besadol maṇuvakkada Mulkādinoḷ kādi inṇaram
kondu tānuṁ saggiyādan ivanṅe koṭṭa kaḷani geyyalolaḡaḡe kaṇḍiga idaṁ . . ali-
pōn aśvamēdha-phala aḷivō Bāraṇāsiyaṁ aḷida-pātakan akku

230

On another virakal at the same place.

.... śrī Mābhali-Bāṇarasa pṛithu....māku....rākkōsi ālvandu toruḡoḷḷō
...rbhivōḷ ṣattar

231

On a rock at the same village.

svasti śrī jayābhyaḡudaya-Šālivāhana-śaka-varusha 14 .. neya Vikāri-saṁvatsa-
rada Māgha-ba 14 lu śrīmatu Rāma-Rāyarige puṇyav āḡabēk endu Vīraṇṇa-
Voḍeyaru Sōmēśvara-dēvarige yī-Mahā..pura-grāmavanū sarvamānyavāḡi
koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Dodakere.

svasti Śrīmukha-saṁvatsara-Jēshṭha-šu 7 lu.....Kōni-jīyara maga Subba-
jīyaru Maṇiga-jīya.....kiya mārū....kārana maga.....

233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-saṁvatsara-Āshāḡha-šu 12 lu Pedda-charuvu Chinna-charuvu
reṇḡu-cheruvulu tegipōyi karābi kāḡa Veggāḡi-gavuḡu kaṭiṇchi ākāra-parasa-
ḡānu kaṭuḡoḡigi nirṇṇayiṇchina maḡiki chāturbhāḡa..viḡipiṇchi.....gavuni-
vāri.....

234

At the same village, in the voraḷu-baṇḡe field to the north.

śrīmatu Muḷavāḡila Jamēvaludāraru rājēśrī-Gōpāla-Tirumala..ga kārakōṇaru
māḡi.....

235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-saṁvatsaram pravarttisuttire..
Puli-nâḍa.....[east side] ya muni.....mahâ.....!ḡoṇḍan-ayana-
varu Mallikārjjuna-dêva... [north side].. ru tōṇṭa..... švaram-oḍeya-mahâ-
dêvargge nandâdivigey-ondakam biṭṭa Puli-nâḍa Hagara kâlueya..(west side)
.... ru kamma Hiriyakeṛeya keḷagaṇa nelakke sîme (here follow boundaries and
usual final phrases) idam Perggaḍe Nâraṇaya

236 (a)

At the same village, at the Chaudêšvari temple.

(Grantha and Tamil characters.)

...maḍi Bhîmana . n šakkaram

236 (b)

At the same place.

(Grantha and Tamil characters)

Šôlan.....nai pari..

237

At Guḍipalli (same hobli), on the basement of the Īšvara temple.

šubham astu svasti śrī vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasa-
saṁvatsarada Phâlguna-šudha 3 Sô-dalu śrîmatu Pratâpa-Dêvarâyapuravâda
Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu
Bâvappa[ge] koṭṭa keṛeya kaṭṭu-godaḡeya šâsanada kramav ent endare namma
Guḍipalliya Hiriyakeṛeya voḷagaṇa kôdiya haḷada kaḷala guḍeya.....

238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

šubham astu svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-
thiva-saṁvatsarada Pushya-šu 13 lu śrîmatu Muḷuvâḡila râjyake saluva Hoṛe-
nâḍoḷagaṇa Pratâpa-Dêvarâyapuravâda Guḍupalliya sarvamânyada agraḡâ-
rada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-
dya-dîpârâdhanegge koṭa hola gaddeya dharma-šâsanada kramav ent endare

namma agrahârada śrēṇivolage dēvastāna yillade yiralāgiū Janārdana-dēva-
ranū teṅkalu ... bārad enalu...nagaḷa maga Sōyaṇṇagaḷa śrēṇi-madhyadalli
guḍiyanu kaṭṭisi Rāmachandra-dēvara su-pratishṭheya māḍil i-sannandha
â-Rāmachandra-dēvarige nāvu mahājanaṅgaḷu amṛita-paḍi-naivēdya-dipārādha-
nege māḍi koṭṭa svāsti-vivara (here follow details of gift)

239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nāgarī characters.)

Parābhava-saṁvatsarada Vayiśākha-śu 13 lu śrīmatu Muḷuvāgila Anantappagaḷu
..Hariyapage koṭṭa śāsanada kramav ent endare nāu.....Hanumanta-dēva-
rige sarvamānyavāgi yi-Chinnahaliya kereya keḷage kham 1 gaddeyanū koṭṭevu
(usual final phrases)

240

At Budidēru (same hobli), on a stone in Vaḍḍara Pāpa's field.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varsha 1446 neya Tāraṇa-
nāma-saṁvatsarada Vaiśākha-ba 1 lu...śrīmatu...sadā....Sadāśiva...-Rāya-
mahā...koṭṭa śāsana ..śrī...Vīraṇa-gauḍana makkaḷu Timmapa-gauḍaru
stānika.....

241

At Kōḍihalli (same hobli), on a stone near the rachche-kaṭṭe

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1373 Āṅgira-saṁ-
Pushya-śu 10 lu śrīmatu Sugaṭūra Yimmaḍi-Chikka-Rāya-Tamīna-Gaunayya-
gāru sambalamugā.....staḷam Yisaphajīvāriki manniñchina dāna-
patraṁ Kōḍipalli-grāmaṁ chēnu kha 12 Bhaṅgavāḍi-cheruvukinda maḍi kha
12 śāsana-grastaṅgā yichināru mī-putra-pautra-pāramparya anubhaviñchchēdi
(usual final phrases) yinduku sākshulu Hari-Harādulū

242

On a rock of the nirukunṭe, west of the same village.

.....1427 neya Krôdhana-saṁvatsara.....ya ti...śrīmatu Nara-
siṅga-mahārāyarige Narasiṅga-Nāyakarige vuttama...āgabēk endu Muḷuvāgila-
nāḍu Chintā.....

243

At Râmachandrâpura (Malinâyakanahalli hobli), on a virakkal near the halla.

svasti śrī sakala-jagat-trayâbhivandita dhīṣa-Paramēśvara-pratihârīkṛita-
Mahâ kulôdbhava-śrī-Mahâbali-Bâṇara . . . prithivî-râ . . geye Kundattûra
turugoḷo Karita-pegade . . ânt iṛidu .iru . . . ge koṭṭa kaṇa . . . si-arasa-
rum Bijayitta-Bâṇara . . . prithivî-râjyaṁ geyutt iḷdu okkaṇḍugaṁ kaḷani Âva-
nneyam . . paḍa koṭṭar Puli-nâḍ-aṛṛuvattum paḍedu koṭṭa

244

On another virakal at the same place.

svasti śrī sakala-jagat-trayâbhivandita-surâsurâdhīṣa-Paramēśvara [. . .] kṛita-
Mahâvali-kulôdbhava-śrī-Mahâvali-Bâṇarasar prithivî-râjyaṁ geye Kundattûra
turugoḷo ânt iṛidu satto Tâmpeya Piḡalaṁ
Bijayitta-Bâṇarasa prithivî-râjyaṁ geye Dosi-arasarâ kaḷi Puli-nâḍ-aṛṛuvattum
paḍedu koṭṭoḍum okkaṇḍugaṁ kaḷani kalnâṭu mundana aṇe
..dikallum toḍariyum (usual final phrases) embâ .lte-varisha . . .

245

At Mailâpura (same hobli), on the south wall of the Channigarâya temple.

(Grantha and Tamil characters.)

svasti śrī Śakara-yâṇḍu âyiratt-iru-nûru ſeṅṅa Īṣvara-varsham Śittirai-mâdattu
pûrva-pakshattu Saptamiyum Uttiramum âna Nâyârṛu-kiḷamaiyil Īlavañji-nâṭṭu
Jayaṅḡṇḍa-Śôḷa Īlavañjiya-râyar pakkal pallichchendam-uḍaiyân Aḷagai-kkôn
Tiruvēṅgaḍa-pperumâlēna Mudaliyâr kuḍutta tiru-mugappaḍi . . kunṇattûrilē
perumâl Tiruvēṅgaḍam-uḍaiyânai . . ugand-arula-ppaṇṇi - tTaṭṭaikuṛukkikku-
kkilai Araśampallam ponn-iṭṭu kaṭṭuvichchu Vâṇiyankuṭṭai . . edirvâyilum
idukku vaḍa-mēṅkil Attikuṭṭaikkku-kkî . . tTanḍukaraiyilum teṅku-ttenmēṅkil
Veluṅgaṅgollaiyilum ten-kiḷakkil Vallâḷaṣeṭṭi-palḷiyiṛ-kollai ellaiyilum ivv-ēri
edirvâyilam . . ta . . yilum tiruv-âḷi-kkal nâṭṭuvichchu - tTiruvēṅgaḍam - uḍaiyâ-
nukku-ttiruviḍaiyâṭṭam âga viṭṭēn Aḷagai-kkôn Tiruvēṅgaḍa-pperumâlēna
i-ttanmattukku laṅganâṇ-jonnâr uṇḍâgil Gaṅgai-kkaraiyil kurâl-paṣuvai-
kkonṇân pâvaṇ-golḷakkaḍavan

246

At the mosque in the same village.

(Persian characters.)

Huvalḥamd

Shekh Muhammad sâkt dar Muhammadnagar kard bahare sâle tamîrash
afzûd farkhe zohd o goft — masjide tamir az bahare khudâ . . ravân sue samâ
be gumân shut kaabae sâni bina

247

At Môtāgapalli (same hobli), on a stone near the Chaudēśvari temple.

svasti samasta-bhuvana-vikhyâtam vitaraṇānēka-guṇa-gaṇānūkrita . . .
chāru-charitra samaya-sampūrṇa paramēśvara-parama-bhaṭṭāraka
ka Brahma . . . ra-chakra-chatur-bbhūja-sannibhar appa śrīmad-aynūrbbarum
śrī-Mahēndra-chaturvvēdimaṅgalavam Ayyāvoḷe māḍidake maṅgalam

248

On a stone built into the roof of the same temple.

. . . samadhigata-paṇcha-mahā-śabda Pallavānvaya śrī-Noḷambādhirājam sukam
bāluttire avargāgi . . ditarasar Āmaniya-nāḍu-mūvattum Duggamāram . . n
āluttire avargāgi Maḷderiy āḷdu Māydaḍiyarasaiā . . . yam Aṇumarā gaṇḍam
Gaṅga-maṇḍalamum Kañchi-maṇḍala . . eraḍum Pāṇḍyanā mēg eḷdalli kālga-
pinavaran-oḍe . . . yan iḇidu kaṇḍa-kaṇḍamāgi sattān ātaṅge kalnāṭu . . chandrā-
dittaru . . . Tāyalūrā keṇe . . . geydo sarvva-bādā-parihāram idan aḷivom paṇcha-
mahā-pātakam

249

At Maḍivāḷa (same hobli), on a broken stone near the Sômēśvara temple.

. . . mayyapa-dēvar . . . ttire varaḍuta Mallūra . . . jatti Kanne-gamuṇḍa . . . sag-
giy āda . . .

250

At Dammasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ānanta-varushattu Mâsi-mādam modal-tiyadi Kulaiya-nāyakkar magan puli-
vēṭṭai Vam . . likamachchar nāyi

251

At the same village, on a stone west of Timme-gauḍa's coconut garden.

Śrīmukha-nāma-saṁvatsara Kārtika-śu 5 lu || rā || Śyāmappagāru Dharmasamu-
dram Saṇṇappagārki yichchina kōṭa-mānyam maḍi kha 3 anubhaviṇchukoni
vunḍēdi

253

At Môtakapalli (same hobli), on the basement of the Chaudēśvari temple.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha *1388 neya Vikratu-Mār-
gaśira-ba 10 lū śrīman-mahārājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa pūr-

*Śaka 1388 expired = Vijaya, Vikṛiti = 1392,

va-dakshina-paśchima-samudrâdhîśvara gaja-bêṭegâra Virûpāksha-mahârâyarū
 prithuvî-râjyavaṁ gaiuttam iralū Narasiṅga-Râja-voḍeyaru Dêvavarada Yiśva-
 ra-Nâyakara nirûpadinda Bêtamaṅgalada adhikâri Agasti-Piḷe Âvaniya-nâḍa
 Tâyalûru Tâyalûra Maḍivâlada Sômeya-dêvaru Chaüṇḍêśvarî-dêvarige koṭṭa
 dharma-śâsanada kramav ent endade prâku Sômeya-dêvaru Chaüṇḍêśvarî-dê-
 varige saluvantâ hola kha..voḷagâda pata-êṇiyalu hola-gadde Maḍevalada
 chatuś-śimeyanu hâkisi koṭṭaru hiriya-kereya keḷage gadde kha 5 Voḍuvana-
 kuṇṭeyanu dêvara mahôtsavake anumâḍi koḍisiu prâku teruva vibhûti-gâṇike
 hanneradu-honnu hanneradu-khaṇḍuga-bhattavanu Narasiṅga-Râya-vodeyaru
 Yiśvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu
 ayigaṇḍuga-gadde Mêlu-Tâyilûra kuṇṭeya Sômaya-dêvaru Chaüṇḍêśvarî-dêvari-
 ge nayivêdya-pûje-punaskâra-aṅga-raṅga-bhôga-paṅcha-parvavâda mahôtsava-
 ke yî-honnuanu bhattavanu biṭṭeu yî-mariyâdige dêvara mahôtsavana mâḍi-
 koṇḍu sukhadalu yihudu endu voḍambatṭu koṭṭa dharmma-śâsana (usual final
 verse and phrases)

254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti śrîh tatâkasyâsya balyâścha yâvatu-sîmâvadhi vyadhâta . . mâbadhê . .
 viprasâta

255

At Bissanahalli (Duggasandra hobli), on a virakal in the field to the south.

svasti śrîmat-Śrîpurusha-mahârâjâdhirâja paramêśvara-bhaṭâra prithivî-râjyam
 geye avarâ magandir Duggamâra Ereyappon Kovalâla-nâḍu-mûnûrûm Gaṅg-
 aṇu-sâsiramum âlutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan
 kâlegadoḷ sattalli avaṅge Duggamârarâ keyda prasâdam appadu Śântanûrûm
 Ereḍiyûrûm vandu-tûmba kaḷaniyum avara maneyum vâlgaḷchum prasâdan
 geydâr idu ślôkam (usual final verses)

256

At the same place.

svasti śrî Râjarâja-Mummaḍi-Chôḷa-Dêvar prithivî-râjyam geyyutt ire Elavarada
 Kadhavabûra Mâya-gâvuṇḍara maga..ttama Dâni-gavuṇḍa Maṇḍikalla ûṇ-
 alî-vinôḷ kâdi sattam.

257

At Mulbâgal, on a rock near the Hâdi-Hanumanta temple.

. vatsarada Jêśṭha-ba 13 lu śrîma Râja-Voḍeyaru
 Muḷuvâya-râjyavanu Hiri navarige pâlîsal âgi Nâ nake bandu î..

Maḍivāḷa hālāgi iralāgi vakaḷu . . barasi koṭa . . koḍagiya hola .
 ḍa valage sīmēli nimma putra-pautra koṇḍu ihari . . .
 koṇḍa rige sādhanava

258

At Liṅgāpura (kasba hobli), on a stone.

Durmukhi-saṁvachharada Mārگاšira-śudha 5 Śukravāradalu śrīmatu Māvina-
 kuṇṭeya Mallikārjuna-dēvarige śrīman-mahā-pradhāni Mācha-daṁṇāyakaru
 dēvara naivēdyake koṭa kuṇṭe (usual final phrases)

259

At Siddhagaṭṭa (same hobli), on a stone.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha 1364 Dundubhi-saṁ-
 vatsarada Mārگاšira-šu 10 lu śrīnatu Kuruḍimaleya stānikaru Sidhappa-
 gaḷa makaḷu Timmaṇṇagaḷige koṭa kraya-dharma-śāsana Kuruḍimaleya śīmeyalu
 Kasugōḍa baḍagaṇa haḷavanū Sidasamudravendu kannegere kaṭuva sam-
 mandha ā-kilēriyali gade huṭuva nelanu Tūdaghaṭada sīme āda kārāṇa namma
 Kuruḍimaleya sīmeya oḷage Tūdaghaṭada varige pala holava koṭu yī-sīme . .
 . . ge kala hoyisi koṭevāgi yī-sīme . . li huṭida gadege hattake mūrara oḷa-dasa-
 vandada mariyāḍeyalu nimma dasavandada gaḍeya kaḷadu mika gade-holananu
 nīvu krayava koṇḍu nimma dharmavāgi Vināyaka-dēvara sannidhiyalu chhatra-
 van ikkisabēk endu nīvu hēlalāgi nimage nāvu ayivattu-honnige krayava
 koṇḍu yī-ayivattu honnanu salisi koṇḍevāgi nāvu vaḷaya-śāsanava paḍadu
 koṭa yī-keṛe chatus-sīmeya oḷagaṇa aṣṭa-bhōga-tējas-svāmyavanū anubhavi-
 sikonḍu Vināyaka-dēvara sannidhiyali dinamprati āru mandi Brāhmarige chha-
 travanū ikisi nimma putra-pautra-pārapareyāgi ā-chandrārka-sthāyiyāgi
 anubhavisudendu koṭa kraya-śāsana Tūdaghaṭa ṛaḍi kuṇṭeya sīmegaḷalu
 nimma kraya-dānagaḷige seṭi koṇḍa sīmeya oḷage . . hola-gaddeyanu nivē anu-
 bhavisikonḍu sukhadim bālōdu

vāg dattanū manō-dattaṁ dhārā-dattaṁ dinē dinē |

shasṭhi-varsha-sahasraṇi viśiṭṭhāyāṁ jāyatē krimiḥ ||

(usual final phrases)

260

On a second stone in the same place.

. saḷasamudrada lu mora-
 ḍeyāgi.dattiyāgi yidda staḷada sī :ṇṇa-gavunḍa
 sērisi koṭṭa śāsanada vivara Mēlādēvihaḷi-sīmege paḍuvalu Muḷuvāya Nāchi-
 yarige saluva ādi keḷagaṇa gadege . . (details of boundaries) yī-chatus-sīme-

oḷagulla kuṇṭe-keṛe-haḷḷagaḷu hola gadde....di-sahavāgi..koṭu kalla naḍisi
kotṭevāgi yî-dharma-śâsanada pramâṇada...nu anubhavisi kaṭaḷeya prakâra
.....mandi Brâhmarige satravan ikkisi nîmma putra-pautra-paramparâbhi-
vṛiddhiyâ....sthânikarappa śrî-Vinâyaka-dêvaru

261

At Tâtikallu (kasba hobli), on a stone in Veṅkaṭappa's field.

svasti śrî sakala-jagatrayâbhiwandita surâsurâdhîśa-Paramêśvara-pratihârîkṛita-
Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇa[rasa]r pṛitivî-râjyaṁ geye śrî-Prejâ-
pati....sandali..man-mahâ...châ viṇḍa...mmaṇi.....tuṇṇu van ikkisi satta

263

At Âvani (Âvani hobli), on the basement of the Śatrughnêśvara temple.

(The first part is gone) gôtra śrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjas tasya
putraḥ Purandar..guṇa-yuktô vidyâ-vinaya-vihita-pratâpa..-prajâ-pâlana-
mâtrâdhigata-râjya-(pra)prayôjanô jadîkṛitârî-jana-nikashôpaḷa-phalô nîti-
śâstrasya vaktṛi-kuśalô Dattaka-sûtra-vṛitti-praṇêtri-śrîmân-Mâdhava-mahâdhi-
râjas tat-putraḥ priyô tanayê mahâ-guṇa-yuktô'nêka-châturddanta-yuddhâ-
vâpta-chatur-udadhi-valaya... śrîmadd-Harivarmma-mahârâjâdhirâjas tat-
putraḥ dvija-guru-dêvatâ-pûjana-para-ya(ra)sâ Nârâyana-charaṇânudhyâtâ
srîmad-Vishṇugôpa-mahârâjâdhirâjas tat-putraḥ(s) Tryambaka-charaṇâmbhō-
ruha-rajag-pavitṛîkṛitôttamânḡgo sva-bhuja-bala-parâkrama-kṛaya-kṛita-râ-
jyatvaṁ ? hêmôshṭa-nisitâsita-brîtti.....

264

At Balla (Âvani hobli).

svasti Dilîpayya pṛithivî-râjyaṁ geyye Tribhuvanakartta...tapa-râjyaṁ geyye
Ballada.....

265

At Yedurûru (Eldûru hobli), on a virakal behind Chikkakere.

svasti Guvaḷâlâṁ Goṅguṁ Vâṇarasa âḷe Vêgûruṁ Pompulâṁ âḷe tuṇṇu koḷe
Paḷḷi Arakkaman tuṇṇu viṭṭu viṭṭamâ mâni.....

266

At Mailâpura (Mallânâyakanahalli hobli), on a stone by the side of the channel.

svasti śrî Kundatûra tor-aḷivinoḷ....Saḷaga Tiramaṇḍa-Gavunḍara Muddayaṁ
kâdi svargastan âda



BOWRINGPET TALUQ.

1

At Bêtamaṅḡala (Bêtamaṅḡala hobli),
on a stone to the right of the Gaṅḡamma stone.

svasti śrī Śaka-nṛipa-kālâtita-sambatsaraṅḡaḷ eṇṭu-nûra-ippattâraneyoḷage
Chayitra-mâsam âd(h)iyâgi mûṛaneya mâsam pravarttisuttire Śramaṇa-mâsa
âd(h)iyâge kKarbbonda Kundaṇṇaṅge tiṅḡaḷ ippadimbar Brâhmaṇar ... pari
...teṅkal-gêri mahâjanam chandrâdityâśrutam salvudu dharmma ivage idan
alido pañcha-mahâ-pâtakan akkuṁ

2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kâlâtita-sambatsaraṅḡaḷ eṇṭu-nûra-aṛuvatta-âraneya varisha
pravarttisuttam ire Bhijayâdityamaṅḡalada mahâjana...mba dharmma Oṭṭika-
dêvaru ondu-poḷṭ obba-pârṇvan uṇḍa dharmmam naḍavudu idan alidoṁ Vâra-
nâsi alidoṁ

3

At the same village, on a piece of stone behind the Gaṅḡamma temple.

.....vânvaya-śrī-pri.....lombâdhirâja.....

4

At the same village, on the basement
of the eastern wall of the Vijaya-Raṅgasvâmi temple.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrī-prithivî-vallabha
Pallava-kula-tilakaika-vākya śrīmad-Iṛiva-Noḷambâdhirâjan Nulipayyana besa-
doḷ svasty anêka - samara - saṅghaṭṭanôpalabdha - vijaya-lakshmi-samâliṅgita-
viśâla-vaksha-sthala..raṇa-Trinêtram mada-kari-mallam Vaidumba-śikhâ-
maṇi śrīmad-Vikramâdityan Tiruvayya Vijayâdityamaṅḡalada piriya-kereya
bhinna-ppratibandhânan-geydu sthirikarisi vaiydodarkke chandra-sûryyar uḷḷan-
negam alivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam
aīnûrbarg Vijayâdityamaṅḡala-mahâ-grâmadol kuḍal Kaṇṇanûru Maṇiyûra
chatus-sîmeyindolaḡâda bitta-kattuma kottam i-dharmmak ârânum ahitam
nenevâtam pañcha-mahâ-pâtakan akku

svan dātum sumahachchhakyam duḥkham anyārttha-pālanam |
dānamvā pālanam vēti dānâch-chhrêyônupālanam ||

5

On a stone in front of the same temple.

śubham astu svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varusha 1450.....
..... anavarata..... pūjitarâda śrī-vija.....
Kṛishṇa-Râyara (rest illegible)

6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-iru-nûṟṟ-oru-padu ſenṛa Sarvadhâri-samvay-
sarattu Appaši.....Kaṇḍiṇa-gôtrattu.....na Viṟṟiru-perumâl ni..
.....llâlâ.....

7 (a)

At the same place.

(Grantha and Tamil characters.)

.....nilam iru-kaṇḍagamum.ta... m nilam .kaṇḍaga-
mum âkki nilam aṟu-kaṇḍagamum kaikoṇḍu eṭṭu-ttiru-vilakku vaippadâgavum
i-ttanma ſandirâditta-varai ſelva.....ga kuḍuttên Vâṣarena i-ttanmattai
aḷivu-ſeydavan Geṅgai-kkaraiyil kurâl-paṣuvai-kkonṛân pâpattilê pugakkaḍavan

7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-âṇḍu 1198 ſenṛa Yuva-varushattu uttarâyanattu Iḷavanji-
nâṭṭu Vijayâditta-maṅgalattu Viṟṟirunda-perumâlukku ivv-ûril bhâgasvâmi-
gaḷil Harita-gôtrattil Tâlakkutṭai Viṟṟirunda-pillai magan Iḷaiya-perumâl va-
chcha ſandi-vilakku 1 ſēnai-mudaliyâr tiru-munbê ſandirâditta-varai ſelvad-âga
ubhaiyam-âga-kkuḍutta pon 1 kku pâga-vaṭṭi paḷiſaikku i-kkôyilil nambimâr Kau-
ſika-gôttirattu nâlattonṛ-uḍaiya Tiruvēṅgaḍa-bhaṭṭanum Kâſyapa-gôttirattu
Nârâyana-bhaṭṭanum kaikkoṇḍu tiru-vilakku muṭṭâmal erikkakaḍavôm i-
ttanma Śrî..shṇavar rakshai

8

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-maṇḍalêśvara Talaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi
 Vanavaṣi Pānuṅgal-kôṭṭai-kkoṇḍa bujabala vira-Gaṅga-pratâpa-śrī-Nâraṣiṅga-
 Poyśaḷa-Dêvar suka-śamkatâ-vinôdadim prītivi-râjyam-panṇiy-aruḷaṇiṅka śrī-
 manu-mahâ-sarvâdikâri samasta-śênâpati Amarêśvara-daṇḍanâyakkar Vijai-
maṅgalattilê paḍaiviḍu-katṭi irunda nâḷil Sarvajitu-sammaṇcharattu Âni-
 mâśattu Paunnamiyum Nâyirru-kkīlamaiyu Mûla-nakshatramum peṇṇav-aṇṇu
 Maṇa..lâlvarṅku Pīrâtṭiyai kaliyâṇam-panṇuvichchu dē...dēvarkkum tiru-
 ppaḍi-mâṇṇukkum pûṣai-punaskârattukkusha-mâśanaṅgaḷ pakka.Peri-
 yêri-kilê mudal-maḍaiyilê ponn-aṇa iṭṭu maṇṇ-aṇa koṇḍu dēvadânam âkki-
 kkuḍutta pûmiyâvadu..pu Viṇṇirunda-perumâl tiruviḍaiyâtṭattil âyirai-guḷiy-
 uḍanê ūrttu migaiyâ nīṅga kuḷi aimbadu...kīlai mûlaiyilê..ndu iṭṭa kuḷi
 nâlpattañjum ti.....

9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mahâ-prâdhâna sarvâdhikâri sênâdhipati periya-paḍavaḷa-
 chChokkimayan Gaṅgapâḍi tombattaru-sâsiramum duṣṭa-nigrahamum ūṣiṣṭa-
 paripâlanamum panṇi-tTâmaraicheṇṇuvali..l Naṅgali paḍaiviḍu-ṣeydu utta-
 râyaṇa-saṁkramattil Âditya-vâramum Amâvâsyaiyum peṇṇa mahâ-tithiyil
 dīnânâtha-viṣiṣṭaṅku mahâ-dânam-panṇi irundu Vijayâditya-maṅgalattu mahâ-
 tatâkam anêka-kâlam jīrṇamây-irunda idattu Yuva-saṁvatsarattu êriyaiyu
 snigdham-âga katṭi pâṣapuriyūñ-jeyvittu periya tûmbuñ-jeyvittu Durgaiyâr
 kôyilum eḍuppittu Durgâ-dēvikku amudupaḍi nittam iru-nâḷi ariṣi eṇṇaikkun-
 jelvad-âga Mudalakkattil viṭṭa kuḷi munnûru kīlai-pPeriya-Šemmukkiyil viṭṭa
 kuḷi nûru âga kuḷi nânûrum viḍuvittu mahâ-grâmatṭaiyum su-pratisṭatam
 âkki tannuḍeya...l chandrârka-sthâyigalâ-maṇṇam panṇinân śrī-Viṣṇu-
 varddhana-Dêva-Garudan âna periya-paḍaivaḷa-chChokkimayyan—

Šamkhâkhyam sahasâ nṛipam saha Pa....ṭṭam tu jivâ raṇê
 banddhvâ mṛiṣṭa-tatâkam atra Vijaiyâdityâbhidhâna svayam
 Kâñchî-Komkadhīpau vijitya tarasâ labdhvâ gajân uttamân
 śrīmad-Viṣṇuvivarddhanasya Garuḍas Šokkīti nāmâjayat ॥

10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Ôm svasti śrī svasti samasta-bhuvanâśraya śrī-prīthivi-vallabha mahâ-râjâdhi-
 râjâ râja-paramêśvara parama-bhaṭṭaraka Dvârâvati-pura-varâdhīśva(ra)Yadava-

kulâmbara-dvimaṇi sarvajña-chûḍâmaṇi mala-râja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadhana-prachaṇḍa êkâṅga-vîra hasahâya-šûra Šanivâra-siddhi Giri-durgga-malla chaladamga-Râma vairîpa-kaṇḍîrava Makadha-râjya-nirmûlaka Pâṇḍya-kula - samuddharaṇa Chôḷa-râjya - sthâpanâchârya nissamga - pradâpa-šchakravatti Hôṣaḷa-šrî-vîra-Vallâḷa-Dêvar pṛithivi-râjyam-panṇi arulâ..ruka Īšvara-saṁvatsarattu Pamguni-mâsam ... śrîmanu-mahâ-pradânan Dâti-Šiṅge-dhaṇṇâyakkar tambiyâr Val.....nan mahâ-pra.....ñji-nâtṭil Vijayâdita-maṅgala-ppurṇil Tollanpalliy-âna Rûpa-Nârâyana-Vallâḷa-nallûrkkku aḍaitta nañje..ñjai nâr-pâ....l dêvar dânam.....nôkki...ru..
.....Vallâḷa-Dêvar

11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the Pârvati temple in the enclosure of the Virûpâkshêśvara temple.

śubham astu svasti śrî vijayâbhyudaya-Šaka-varusha 1367 neya Raktâkshi-saṁvatsarada Bhâdrapada-šu 5 lû śrîmatu Annappa-Voḍeyaru Bukkasâgarada Prasanna-Virûpâksha-dêvarige koṭṭa dharma-šâsanada kramav ent endade śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa pûrva-pašchima-dakshi-ṇa-samudrâdhîśvara gaja-bêṇṭekâra śrî-vîra-Pratâpa-Dêva-Râya-mahârâya... pṛitivî-râjyam geyyutt iralu Muḷavâyi-râjyadalu.....Bukkasâgara-da.....vîra-šrî.....ya vîvara (here come details) â-tôṭavam śrîkâryake mâ.....aramane.....sarvamânyavâgi.....ya-mahârâyarige.....bêk endu.....saṁvatsarada Kârtika.....arama-nege koṭṭev âgi.....amṛita-paḍige.....tirunâḷa-muntâda kâryakke.....rma-šâsana..sthâni... ..

12

At the same village, on the north wall of the Channakêśvara temple.

(Grantha and Tamil characters.)

Īḷaiyûr kilavan Vîra-Râmu-ppillai itṭa paṇam 15

13

At Tallappalli (same hobli), on a stone near the holagêri.

svasti aśêsha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya śrî-Mâdhava-Muttarasar Elenagar-nnâḍ-elṭattum Âvanya-nâḍu-mûvattum Poṅkundu-panneraḍum âluttu[mi]re Mahâvali-Bâṇarasara mēge paḍe vōgi Kôyâttûr iridalli Kogaḷiya okkal śrî-Ermmevara maga Bolva-Gaṅga-Gâmuṇḍan iridu biḷdan âtaṅge Pâḷpaḍuvinuḷ paḍuvana keṛeyuḷ Tâmarekaṭṭin-keḷage mûvattu-

gūḷam kalani kalnāḍu sarvva-parihāra prasādam geydār (usual imprecation and final verse) Tāyalur-kkammarar-magan Pēraṇṇan negaldān

14

At the same village, on the pedestal of the Sômēśvara temple.

(Nāgarī characters)

svasti śrī vijayābhyudaya-Śālivāhana.....1412 neya Saumya...saṁ-
vatsarada Pushya-śu 7 śrīman-mahā-maṇḍalēśvara.....Kāṭhāri-Sāluva
.....vanarā (rest effaced)

15

At Koḍigehalli (same hobli), on a stone near the Gôpālasvāmi temple.

(Nāgarī characters.)

śubham astu svasti śrī vijayābhyudaya-(2 lines gone)paramēśvara pūrva-
dakṣiṇa-paścima-samudrādhipati śrī-vīra-pratāpa-Vijaya-bhūpati-rāya-mahā-
rāyara kumāra śrīman-mahā-maṇḍalēśvara śrī-vīra...rigi...yaru Muḷuvāya
.....ra makalu Yōga.....ent endare Muḷuvāya-
sime agrahārav āgi sandu vaha
śrī-Sōmanātha-dēvara mahā-mahi.....Sōmanātha-dēvara sannidhiyali
.....nāthapurava māḍi nima.....mānyavāgi...
.....(back).....maga-dere kula.....gāṇike-mun-
tāgi pūrvāya-apūrvāya-sajala-suvarṇādāya akṣiṇa-āgāmi-siddha-sādhya-
ashta-bhōga-tējas-vāmya du-sahitavāgi sarvavū sâ..vāgi sarvamānyavāgi
â-chandrārka-sthāyiyāgi anubhavisūdu yendu koṭa dharma-śāsana (usual final
verses and imprecatory phrases)

16

On a stone at the boundary of the two villages, Suṇḍarapāḷya and

Gāṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrī śakkiravarttigal śrī-Kulōttuṅga-Śōḷa-Dēvarku yāṇḍu irubatt-ēlāvadu
Nigarili-Śōḷa-maṇḍalattu Iḷanagar-nāṭṭu-pPārpāḍuvil ivv-ēri kalluvittān Śōḷa-
maṇḍalattu Arumoli-dēva-vaḷa-nāṭṭu-kKāṇṇaviḍu Mukkaṇṇaṅgudaiyan Adich-
chan Kappa-dēvan āna Nārpattēṇṇāyira-nilam..ivv-ēri Nānā-dēšiyān

17

At Rāyasandra (same hobli), on a stone near the holagēri.

(Grantha and Tamil characters.)

śubham astu Śakābdam āyirattu-munnūṅru-onbadin mēl šellāninṇa Vibhava-
saṁvatsarattu utarāyaṇa-saṁkramattu dēša-kālattilē svasti śrīman-mahā-man-

ḍaliśvaran harirāya-vibhāṭa bhāshege tapuva rāyara gaṁḍa srī-vīra-Harihara-
 rāya-kumāran Immaḍi-Bukkaṇṇa-uḍaiyar Muḷavāyil paḍaiviṭṭilē prithivi-
 rājyam-panṇāninṇa kālattiḷē uḍaiyar vāḷukkum tōlukkum nanṇ-āmbaḍikku svasti
 śrī Mūvarāya vi..vasaṁkaran mūvarayar-athīsvara-nāyanār Virappa-nāyakkar
 kumāran śrī-Vēṅgaḍa-nāyakkar tambiyār Nāgeya-nāyakkar stisva Nigarili-
 Šōḷa-maṇḍalattu Ilavaṇji-nāṭṭu-pPāḷpaḍuvil sīmaiyl Dakshiṇa-virā..ttil Garu-
 ḍavēriy-āna Irāma-samudrattai siddham-āga-kkaṭṭivitta Ālaṅguṭṭai Valandan-
 kuṭṭaiy-āna Nāga-samudramum Irāya-samudrattu vaḍa-kōḍiyil tala-kollai..
 l kālukku-tterkkil tala-kollaiyum kaḷani tirutti-kkoḷvadāgavum kiḷakku Koṇ-
 ḍalār-kuṭṭaiyil vaḍa-kōḍi-māvil...mēṭṭukku mēṛkku Mērandai kuḍi.....
 kku kiḷakku terkkku-chChāmanakkāran-paḷli ellaikku vaḍakku.vaḍa.mān-dōp-
 pukku terkkku inda sīmaikk-uḷppaṭṭa naṇjai puṇjai nār-pāl-ellaiyum sarvamā-
 nyam-āga dhārā-pūrvam āga paḍināru bhāgam āga viṭṭōm idil bhāgattāyam grā-
 mādhidēvataiy-āna uḍaiyārku bhāgam 1 Perumāluku bhāgam 1 Kāsyapa-gōtra-
 ttil Irāvūr Varadar bhāgam 2 śrī-Bhasai Gautama-gōtrattu upādhyar Maṇḍala-
 purushar bhāgam 1 Bharadvāja-gōtrattu Tātamburattu Hastigiri-nādar bhā-
 gam 1 Kuṇḍinya-gōtrattu Kumāṇḍūr Nārāyaṇappanavar bhāgam ½ Gautama-
 gōtrattu śrī-Bhasai Ilaiya-perumāl bhāgam ½ Bhāradvāja-gotrattu Tātambura-
 ttu Šokkar bhāgam 1 Gautama-gōtrattu śrī-Bhasai śrī-Raṅganātar bhāgam 1
ttu Shaṭhamarushaṇa-gōtrattu Irāṭṭaimudali bhāgam 1 Bhāradvāja-gō-
 trattu Tātamburattu Šokkar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭhattu Varudar
 Allālanādar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭhattu Aḷagiya Maṇavāḷa-peru-
 māl bhāgam 1 Kapi-gōtrattu Kuṇḍūr Mannā.Varadar bhāgam 1 Ātrayi-gōtra-
 ttu Maṅgaḷūrbhāgam Attri-gōtrattu M..gaḷūr Praṇatāttiṭharan bhāgam
 1 Gautama-gōtrattu śrī...uppar bhāgam 1 Kāsyapa-gōtrattu Šoyūr Varadar
 bhāgam iraṇḍukkuḷ Irāmarkum śama-bhāgam onṇum Bhāradvāja-gōtrattu
 Tātamburattu Hastigiri-nādar...ttira..koṇḍa bhāgam 1 āga dēva-bhāgam 2
 Nandigrāma-bhāgam 14 śubham astu.dāna-pālanayōr madhyē dānāt śrēyōnu-
 pālanam dānāt svargam avāpnōti pālanād-achchutam padam

18

At Maḍivāḷa (Kyāsambalḷi hobli),

on the basement to the north of the door of the Svayambhavēśvara temple.

śubham astu svasti śrī vijayābhyudaya-Šālivāhana-śaka-varusha 1387 neya
 Pārthiva-saṁvatsarada Jēshṭha-ba 10 lu śrīmatu Muḷuvāyi-rājjakke saluva
 Eḷuvaṇji-nāḍa oḷagaṇa Kēsambaḷada Maḍavaḷada sthānada Svayambhunātha-
 dēvarige Muḷavāya Jannarasarū poḍamaṭu koṭa dharma-śāsanada kramav ent
 endare Muḷavāya-rājyada dēvasthānagaḷinda aramanegge ettibaha.....vari
 vibhūti-gāṇike honnu kaḍāyada-huṭuvaliyanu dēvara dīpa-naiyivēdya-aṅga-
 raṅga-bhōga-tirunāḷa-mahōtsava-tiruvaṇi-muntāḍavake Mallikārjuna-Rāya-

mahârâyarige darmmavâgi biṭu darmma-śāsanagaḷanû barasi-koḷa hêli Vira-Saṅga-Râja-Voḍe (stops here)

19

Around the basement of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1393 neya Khara-saṁvatsa-rada Pushya-ba 30 sûriya-grahaṇadalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyaṁ geṭta-yiralu śrîman-mahâ-maṇḍalêsvaram mēdinî-mîsara gaṇḍa Kâthâri-Sâluva Sâluva-Nara-siṅga-Râja-Voḍayarige darmmav âgabêk endu Yiśvari-Nâyakaru Eḷa..... Maḍavalada Svayam.....dêvarige.....tâpavanû vâlayisuvadake Yiśvari-Nâyakara nâyakatanake saluva Hiriyâ-Kasambaḷada grâmadalu nâyakara nirûpa-pramânâgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yî-Kasambaḷada sîmeya voḷage (details of boundaries).....tri-kâladalû ôlayisikonḍu yiha hâge kaṭaliyanû mâḍi naḍaṭṭa yiralâgi Siṅgarasa-apayanavarû yî-Bhavâsi-vaḍayanû naḍasuta yiralâgi Bêtamaṅgalada[Si]ṅgarasarû baralâgi stânadavarû bandu yî-sîmege.....la-stâpanavanû mâḍi dêvara saṭiyali pañchâṅgadavara dharmma-sâsanavanû barasikoḍabêku endu kôral âgi Siṅgarasarû â-chatu-sîmēyanû mâḍisi adake mudre masakhara.....

20

On the basement to the right of the doorway of the same temple.

Yiravi Hariyapa-arasarige sammukhada apaṇeyali nirûpava koṭadake namma Nañjamma śāsanavanû barasikoḍa hêli Hariyapa-arasa.....ma hesaralu nirûpava kaḷibida sammanda â-nirûpa-pramânage Kêsambaḷada Maḍavalada dêvastânadalu aramanēge hatibaha vibhûti-gâṇike (further details) yi-khaṇḍugada yibaḷavanu... Svayambhunâtha-dêvara pûje-punaskâra-nayivêdya-aṅgarânga-bhôga-amrutapaḍi-tirunâlu-mahôtsavada-tirupaṇi-muntâda śrîkârya sarvamânya sarvaüdaravâgi biṭevâgi â-chandrârka-stâiyiâgi Svayambhunâtha-dêvara śrî-kâryake sala..ad endu poḍamaṭu koṭa dharma-śāsana yî-śāsanake (usual imprecation) yî-śāsanake adikavâgi yidu barasidavarû Athavane-Dêvarasara makaḷu Timmarasaru

21

On the southern side of the same place.

śrîman-mahâ-pradhânârâda Tippiarasayyanavarû nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapaḍige (stops here)

22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

.....maṇḍalaśvaran harirāya-vibhā..n bhāshaikku tappuva rāyar gaṇḍan irā-jādirājan irāśa-pa...śvaran.....dhīśvaran śri-vīra-Harihara-rāyar kumāran Dēvarāya-uḍaiyar brithuvi-rājyam-paṇṇi arulāninra sa.....

23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-iru-nūrru-oru-pattu-aiṇju ſeṅga nāl sārva-bhūma śakkaravattigaḷ śrī-Pōśaḷa-vīra-Irāmanāta-Dēvaṛku yāṇḍu muppatton-badāvadu Vijaya-saṁvatsarattu Purattādi-māda-mudal Nigarili-Śōḷa-maṇḍalattu Iḷavaṇji-nāṭṭu Kēśavan-parvatattu uḍaiyār Svayambhu-nā.....kkodiy-iṭṭa-nā-yanārkkku Irāmanāta-Dēvar kumāra Maṇjeya-māguttarena i-dēvar tiru-mēnikku nanṛ-āga-ttēvar tiru-nakshatrattu-chChadaiyam tīrttam āga-kkaṇḍa Purattādi-tirunālukkun-diruppaṇikkum uḍal-āga.....marudaka.....ppunsey nār-pāl-ellaiyum mēnōkkina maramuṇ-giṇōk.....ga-chchandirāditta-varai ſelvad-āga viṭṭēn i-ttanmattai

24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-munnūrru-eṇbaṇju ſellāninra kālattu Śittira-bānu-varuśa..m Vaigāśi..dal śrīman-mahā-mūva-irāyar gaṇḍan bāshaikku-ttappuva irāyar gaṇḍan Dēva-irāya-mahā-irāyar kumaran Malikārchuna-irāyar ſiṅgādanattu tiribuvana-Kattāri-Śāḷuvan Naraśiṅga-irāśa-uḍai mā mahā-pa..karan Tirumalai..ṇṇa-taḷapar pālanaiyil Nigarili-Śōḷa-maṇḍalattu Muḷavāyil irukkum Ārayālamalla-irāguttar magan Tamma-irāttarena Kēśavan-palla-ttaienna....-ttanattu..Tirumalai-aṇṇa-taḷapāla...yil mēṇṇadiy-ūril Śuviṇḍavai .yān ubaiyam āga mēṇṇadi...ſellum nilam uḍaiya Vāḍaśan kayil Ponnāyan kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍaiviḷāgattil irutt-idai-kkoḷmudal Taḷal-maḍuttalai māṇatta mā.vā.vittār Tammaṇan inda nilam uḷḷadu kaikkonḍu Avuḍaiyār amadu.....nāyanār pa.tan.tirunāl mūnṛān-tirunālil uṇḍāna vechcham uḷḷadu.iṭṭu anta.....nāyanmārukkum amudum paḍai.....vena naḍattakaḍavar āga-chchandirāditta-varai ſaṅvamānibam āga viṭṭēn inda-ttanmattai yāvan oruttan māṇṇivan Geṅgai-karaiyir-kurār-paśuvai-kkonṛān pāpattilē viḷakkadavan i-ttanmam irāśāpin rakshai

25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyittu-iru-nūṟṟu-oruttu-añju ſenra nāl sārvaabhuvana-
chchakkaravatti vīra-Irāmanā-Dēvaṟku yāṇḍu nāṟpattu-onṟāvaḍu Manmata-
samvaṟsarattu-pPuraṭṭādi-mādam mudal Nigarili-Śōḷa-maṇḍalattu Iḷavañji-
nāṭṭu-kKēśavan-paḷḷattu uḍaiyār Svayambhu-nāyakar Ādi-kkoḍi-iṭṭa-nāyanāṟ-
ku Kēśavan-paḷḷattu-pPeriya-ēriyil dēvaḍānam uikki paṇḍāraṁ āna nilamum
idukku utpaṭṭa maramum kiṇaṟum dēvar tiru-mēnikku nanṟ-āga ſantrāditta-
varai dēvaḍānam-āga viṭṭēn Irādēva-kumāra Mañjaya-māvuttareṇa inda-ttanma-
ttai iṟaṅgal-šeyidavan Geṅgai-karaiyil kurā-pašuvai-kkonṟā pāvattilē viḷakka-
ḍavan śrī-Māhēśvara-rakṣai śvaḅham astu

25 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī yāṇḍu nāṟpattu-onṟāvaḍu Arpaši-māda-mudal i-nnāyanār dēvaḍāna-
chchekkil eṇṇaiyāṇadu munnāl eriyuñ-jaṇḍi-viḷakk-eriyavum ſekkilakkittaiy-āna
iṟai dēvar tiru-mēnikku nanṟ-āga Mudaliyār tiru-munbu oru tiru-nandāviḷakku
erivadāgavum Puṣakṟaikkku-kkilil Dāṣankuṭṭai. nīr-pāṇja nilaṇ-gu. . . . Ga.
ḍa-Gōpāla-šandikkku-chchandirāditta-varai ſelvaḍ-āga viṭṭēn Irāmanā-Dēva-
kumāra Mañ(ja)ya-māguttareṇa inda-ttanmattai iḷaṅgaṇam-paṇṇina avan
Geṅgai-karaiyiṟ-kurāl-pašu.

26

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu (y)āyiratta-iru-nūṟṟu-irubadu ſellāninṟa nālil Višuvā-
vari-varuṣattu-kKāttigai-māda-mudal Iḷavañ-nāṭṭu uḍaiyār Šuyambu-nāyi-
nāṟku mudaliyār Kāttāḍun-dēvaṟku nanṟ-āga Uṟigayattil Karuppuḷān Perrā-
pillai magan Nāchchiyālāvaṇ vaitta tiru-nundāviḷakku onṟukku viṭṭa pašu-
ppanniraṇḍuṇ Munnaṟu. diyiṟ Šiva-pPirāmaṇaṟum kaikkoṇḍu ſandirādhitta-
varai ſeluttakkaḍavōm

27

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-orupatt-añju ſellāninṟa kālattu
sārvaabhuvana-šchakravatti śrī-Poyšāḷa-vīra-Irāmaṇā-Dēvaṟku yāṇḍu muppattu-

onbaðu âvaðu Arpaši-mâša-mudal Tiruppaḷḷiyarai-Nâchchiyârkkum amudu paḍikkum ariši..vvulakkum Periya-mudaliyârku amudupaḍikkum ariši mûv-ula-kkum âga ariši oru kuḷagamum pâtra-šêsha-ariši oru kuḷagamu Mâhaśvaraṅku iraṇḍu oḍukkum nâṭṭavaṅku oru oḍukkum nittam ippaḍi ūṣvadâga ivv-ûril irai aḍai iratṭi pala varivu puttirai pudu..ṇikkai marṇum eppêṇṇaṇṇam sarvamâṇiyam âga viṭṭôm Ḥavaṇji-nâṭṭu-pPeriya-nâḍavaru Vâṇakiyaḍaiyarum i-ttanmattukku leṅgaṇam-panṇina avan Geṅgai-kkaraiyir-kurâr-paṣuvai-kkonṇân Brahmavatti i-ttanmam śrî-Mâhêśvara-rakshai

28

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrîmanu-mahâ-pradhânan Dâti-Śîṅgaya-daṇṇâyakkar tambiyâr Vallappa-daṇṇâyakkar vâḷukkum tōḷukkum nanṇ-âga Pramâdi-varushattu Śittirai-mâda-mudal ivar âyattukkum magamaikkum kaḍava Karikâla-Śōḷa-Nerumûr-nâṭṭu-vêḷân Kambarum Ponnûr Maṇṇai-dêvarâmanamugiyân Śuriya-dêvarum Tenna-vadaraiyan Śiraṅga-pperumâlum Malaiyaṇṇan Vâśâṇḍaiyum Nigarili-Śōḷa-maṇḍalattu Ḥavaṇji-nâṭṭu-kKêśavan-parvatattu uḍaiyâr Jayambu-nâyanâ....
..ûrgaḷukkum aḍaitta paṭṭaḍai-śuṅgam tariy-irai taṭṭâr-ppaṭṭam Âśûvam aulam-bala.....rigai kudirai-chchârigai idukk-aḍaitta pala magamaiyu uṭpaḍa-kkaikkonḍu ūṇḍirâditta-varai mu....m âga-kkuḍuttôm i-nnâlvarôm inda-ttanmattai mârṇinavan Geṅga-ka.....

29

At the same place, west side.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu âyiratt-iru-nûṇṇ-êḷu ūḷlâninṇa Dhârūṇa-samvarsarattu Paṅguni-mâsa-mudal Ḥavaṇji-nâṭṭu Pûdavûril irukkum vēḷḷâlaril Kallagara-Pûdavûr vēḷâr Mâdêvar magan Vayirâṇḍaiena Âvaḍaiyar Svayambhu-nâya-karkku-ttiruvottaśâṇmattukku tiruv-amudu-paḍikkum-kkuḍutta pon nâlukku-pponn-onṇukku-ppaliṣai pâga-vaṭṭiy-âga mâdam onṇukku nâl onṇukku nâlîy-ariši-yây amudupaḍi uriyum pâtra-šêsham uriyum ūḷuttuvôm âga i-kkôyil Śiva-Brâhmaṇaril Gautama-gôṭrattu Śaivâchâriyan Śaṅkara-dêvar magan Virunda-baṭṭarum i-kkôṭtirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum Bhâradvâja-gôṭrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkonḍu pon onṇukku pâga-vaṭṭiyâl vanda paḷiṣaikkum chandrâditya-varai âmudu..ūḷutta-kkaḍavôm ivv-anaivôm i-ttanma śrî-Mâhêśvara-rakshai

30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti śrī Śākara-yāṇḍu āyiratt-iru-nūrr-ēlu śellāniṅṅa Dhāraṇa-saṁvaṣarattu-pPaṅguni-māsa..dal Kāñchi-purādīpan Taṭasūdran Kachchirappakkan Vāṇa-kirai-udaiyār Šokka-nāyan magan Śiṅunāyanena Āvuḍaiyar Svayambhu-nāyanarku oru tiru-nandāvilakkukku nālu ponnum kuḍuttu Vāṇakiraiyilē kaṇḍaga-kkaḷaniyum viṭṭēn ponn-onṟukku-ttiṅgaḷ pāga-vaṭṭiyāl vanda paḷṣai paṇam onṟukku śāṇḍirāditya-varai tiru-nundāvilakk-erikkakaḍavōm i-śi-Māheśvara-rakshai

31

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyarattu-irunūrru-enbattiraṇḍu śellāniṅṅa kālattu svasti śrī bhāshaikku-ttappuva rāyara gaṇḍan śattiyattukku-ttappuva rāyara gaṇḍan Kāṭṭāri Šāḷuvan vira-Bukkaṇṇa-udayar kumārar Kampanṇa-udaiyar kumāran Kāṭṭaiya-nāyakkar Vikāri-varushattu Vaigāsi-māḍai-mudal udaiyār Šembu-nāyinārku tiruvoṭṭaśāmam amudu-šeyya amudupaḍikku Kēśavan-paḷḷattil Kāmakāṭṭil mudal-māḍaiyil viṭṭa kaḷani mūṇṇināl kuḷagam paṇṇiraṇḍum periy-ēri vaḍa-kaḍaiyil kīlai-kkollaiyum Karuppaḍi-kkollaiyum idan mēṅkil Vaṭṭi-kkollaiyum.....n kuṭṭai uḷḷēriyil teṅkil kollaiyum śaṇṇa tāṟum.....va...kku mēlai-mūlaiyil śaṇṇa tāṟum i-kkaḷani kollai aḍaṅgalum Muḍigavichcharā Vāśāṇḍai kaḍi nīṅgā dēvadānam āga tām payir-šeyidu iru-talai-vāramum kkaikkonḍu nāl onṟukku iru-nāli ariśi aḷakka....ku ōr-oḍukku uri ariśi šōṟu peṟakkaḍavarāgavum i-kkaḷani nīr-kkīl nilam.....ṇina-van vaṅksham nirmūlam ām i-ttanmam Kāṭṭai.....

32

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrr-enbattu-nāl-āna Dunmati-saṁvatsara-ttu-pPaṅguni-māsa-mudal Jayamkoṇḍa-Šōḷa Ilavaṇṇiya-rāyar āna Kūṭṭaḷun-dēvar maganār Šiṟu-Vāsudēvar nambirāṭṭiyār āna Brahmādhiraṇjan Šelvāṇḍai magalār Šeṭṭālvārena udaiyār Svayambhu-nāyanārku-ttiru-nandāvilakk-onṟu śāṇḍirāditya-varai śelvaḍāga nān kuḍutta pon pattum i-kkōyilil Śiva-Brāhma-ṇaril Gautama-gōtrattu Śaivāchāryar Viruda-bhaṭṭan magan Šāṅkara-dēvarum ik-gōtrattu Šāṅga-bhaṭṭan maga.Svayambhu-bhaṭṭaru Bhāradvāja-gōtrattu Pe-

riyâlvâr magan Mâra-bhaṭṭarum i-ppon kaikkonḍu pon onṟukku-ppâga-vaṭṭi-
yâl vanda poliṣaikku-ttiru-nandâvilakku ṣandirâditya - varai ṣeluttakkaḍavôm
ivv-anaivôm i-ddhamam pan-Mâhêṣvara-rakshai i-ddhamattai lam . . . paṇṇina-
van Geṅgai-kkaraiyir-kurâr-paṣuvai-kkonṟân pâpam-koḷvân

33

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyirattu-iru-nûṟṟu-oru-patt-aiṇju ſellâninṟa kâlattu
sârvabhuvana-ṣakkaravatti śrī-Pôṣaḷa-vîra-Râmanâda-Dôvaṟku yāṇḍu muppatt-
ettâvadu Tai-mâdam mudal-ttiyadi nâl Kêṣavan-paḷḷattu Âvuḍaiyâr Âḍi-koḍi-
iṭṭa-nâyanârkkku ſîru-kâlai-ṣandikkum uchchi-ṣandikkum âṇḍu onṟukku amudu-
paḍikku nellu aimbattunâr- kkaṇḍagattukku pâttira-ṣêṣham ariṣi nâlî-uri-
yum amudu-paḍikku ariṣi nâlî-uriyum ṣeluttavum Tai-ttirunâḷaikku pon iruba-
du paṇam onṟum âga-ppon irubattaiṇju paṇam aṇjukku ivv-ûril Śiva-pPirâma-
ṇar ſî-kâriyañ-jeyvâru iṟukkum pon irubattaiṇju paṇam aṇjum viṭṭên Kâñchi-
purâdipan Kachchiyaṇṇakkan Vâṇakiṟai-uḍaiyâr Śokka-nâyan magan Viruda-
Murâri Ainâyan tanmam ippaḍi ſeyyum iḍattu ſîru-kâlai-ṣandi amudupaḍi
Vâṇakiṟai-uḍaiyârâṟḱku oḍukku uchchi-ṣandi amudu dēṣântarigaḷukku oḍukku
i-ttanmmat . . kkonṟân Pimavattiyilê vilakkaḍavar âgav-idu. Mâhêṣvara-ra . . .
Viṣâka-padittam

34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-oru-nûṟṟu-ttonṇûṟṟ-iraṇḍâvadu naḍakkinṟa
Šukkira-ṣammachcharattu Šittirai-mâṣattu Jayaṅgonḍa-Šôḷa Iḷavañjiya-râyan
Kûttâḍun-dêvar maganâr Iḷaiya-Vâṣudêvar prithuvi-râjyattil Nîgarili-Šôḷa-
maṇḍalattil Iḷavañji-nâṭṭu Kêṣuvan-paḷḷattu tiru-maḍaivilâgattu Âḷavuḍaiyâr
Šambu-nâyakar kôyilil pañchângattil eḷuttu-veṭṭina padi Iḷavañji-nâṭṭil ſantâ-
nam-illâv-uḍaimai nâlu-nâṭṭil niyâyattârkuñ-jantânam-illâv-uḍaimai tanmam
âga ṣandirâditta-varai koḷḷakkaḍavôm i-ttanma Śiva-pâda-ṣêkara-pperumâl âna
Iḷavañjiya-râyar irakshai

35 (a)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-âyiratt-oru-nûṟṟ-aimbatta-nâlâvadu naḍakkinṟa Khara-
saṁvatsarattu Âni-mâsattu Jayaṅgonḍa-Šôḷa Iḷavañjiya-râyan âna . . râlvân

magan Kùttādun-dēvan prithivi-rājyattil ivar agambadiyāril Śūriyālvān
magan Pēriyudaiyān āna Tantirapālanena nāyanār Svayambhu-nāyanār kōyilu-
kkuḷḷu tiru-ppuṣakkūдайil o. . tiru-nandāvilakku vaittu (y)idukku-ppoliv-ūṭṭ-āga-
kkuḍutta ponn-onbadu (y)i-pponn-onbaduñ-ḡoṇḡu śeluttakkaḍavōm i-kkōyilil
Śiva-Brāhmaṇaril Gautama-gōtrattu-tTēva-baṭṭan magan Svayambhu-baṭṭanum
i-kkōtrattu-chChaṅga-baṭṭan magan Svayambhu-baṭṭanum Bhāradvāja-gōtrattu
Periyālvār magan Māra-baṭṭanum i-mmūvōmuñ-jendrāditta-varai tiru-nantā-
vilakku. . . kkaḍavōm ānōm (y)idu-kkaikko.ḡ-iḡuvōm idu pan-Māhēśvara-
rakṣhai

35 (b)

At the same place, right side of the doorway.

(Grantha and Tamil characters)

svasti śrī Śakarai-yaṇḍ-āyiratt-oru-nūrru-aimbatt-onṛāvadu naḍakkinṛa Sarva-
dhāri-sa. ttu Jayaṅḡḇḇa-Śōla Ilavaṇṇiya-rāyan āna Mārālṽr magan
Kūttāḇḇun-dēvan prithivi-rājya. . l-ivar agambaḇḇiyārīl Śūṛriyālṽn maga Nīṛa-
ṇṇiṇṇānu. . ndi-pPēriyudaīyān āna Tantirapālanum ivv-iruvōmum.
ṇiyārḇkum. kum. . . riṣiyu. . . nila. kkuḇuttōm ivv-iruvō. . . na-
muṇ-ḡḇḇu ṣeluttakkaḇḇōm. . . pala. kkum motta. vadu śrī-
Māhēṣvara-rakshai

35 (c)

At the same place.

(Grantha and Tamil characters.)

.....riyil mudal-maḍaiyil tūmbum i-vvāyḱkālukku-tterkil.kaḷani
nūrr-aimbadu kuḷiyum āga. kku aiñ-gaṇḍaga nellum-i....kku nālu-panamum
.....rku-kkaikkoṇḍōm i-kkōyilil Śiva-Brāhmaṇaril Gautama-gōtrattu..
baṭṭan magan Śayambu-baṭṭanum i-kkōttirattu-chChāṅga-baṭṭan magan Śey-
ambu-baṭṭanum Bhāradvāja-gōtrattu Periyālvār magan Māra-baṭṭanum i-
mmūvōmum śantrāditta-varai śeluttakkadavōm idu pan-Māhēśvara-rakshai

35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti śrī Tuvarāpati-nāḍan...ḍai magan Śaṅgaṇḍai Nāyakarku vaichcha
 śandi-vilakku onru

35 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarâpati-nâḍan Vîmâ....ma.Šaṅgāṇḍai....rku oru šandi-
vilakku vaichchēn Jambu-nâyakaṛku

35 (f)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti śrī Irâṣapuratt-amaichchan Šoṭṭaiyâlṽar magan Puliyâlṽarena...
paḷḷattu-chChoyambu-nâyanârku i.ta kom.iraṇḍu

35 (g)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarâpati-nâḍan....va-nâyakkan magan Šandâ.dân....aṭṭa.....
di-vilakku.....

36

On a stone in the wall of the same temple.

śubham astu Pârthiva-saṁvatsarada Kârtika-śudha-uthâna-dvâḍasilû Svayambhu-
nâtha-dēvara Pârvatî-dēviyarige nandâ-dîpakke Valûrahaliya sîme ūra mundana
âlada hola kha $\frac{1}{4}$ mâvinakârim kôṭeya hola kha $\frac{7}{20}$ (rest illegible)

37 (a)

At the same temple, on the pillars of the maṇṭapa leading to the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍ-âyiratt-oru-nûrru-nârpattanbadâvadu še.....naḍa-
kkiṛa Sarvaji-saṁvaṛsara(ra)ttu-pPaṅgini-mâsattu Jayaṅgoṇḍa-Šôḷa Ilavañ..ya-
râyan âna Kûttâḍun-dēvan prithivi-râjyattil ivar.....l Pēriyudaiyân âna
Tantirapâlanena nâyanâr....dēvaṛku šîru-kâlai-chchandikku amudupaḍi...
tên âru ponnâl vanda poliṣai koṇḍu nitan nâliyi-ariṣi šeluttakkadavôm i-
kkôyil Šiva-Brâhmanaril Gautama-gôtrattu Viru..baṭṭanum i-kkôttirattu Saṅga-
....Bhâradvâ...gôtrattu Kâḷi-baṭṭanum âga i...n-gonḍôm šandiraditta-varai
šeluttakkadavôm idu pan-Mâṣvara-rakshai

37 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgaṇḍa-Śōḷa Ḥavaṇḱiya-rāyan Kūttāḍun-dēvar magan Ḥaiya
Vāśudēvar pratuvi-rāḱyattil uḍaiyār Svayambhu-nāyakarkku Ḥavaṇḱi-nāḍum
Ḥanagar-nāṭṭilum ullā Pagalmariyūṇ-Julḷikuḍiyu. kaṇṇālattil i. raṇḍ-iḍatta
i...ku paṇamuṇ-guḍutta pattoru-paṇamum ivai nāyanārku kuḍuttom i-ttanma-
ttai iṛakkunavan Geṅgai-kkaraiyiṛ-kurāl-paśuvai.....

37 (c)

At the same place.

(Grantha and Tamil characters.)

.....mēlai mūlai kunṛaṅgallum maḍāpāraiḱum vaḍakku ērikku-ppāy
• .nīr-ttāl̥.kku-kkilakkum ēri..vāykku-tterkuṇ-jīmai-y-āga viṭṭu-ttiruppaḍimāṇru-
kkum tirunā..ḍikkum pala-paḍi-nimandakkāṛar jīvitattukkuṇ-Kē..n-pallattu-
ppidāgai Kaṇṇanūr āna Jayambu-nāyaka-nallūru..m śi. .ppidāgai...ki..
yāna Tāndōṇiśvara-nallūrum Vēḷi..ya-maṅgalattu-ppidāgai Māran-kuṭṭai-y-āna
Śiva-pāda-śēkara-nallūrum Paśakiraiḱum idukku-kkudiyiruppu vaḍakkir-ko.yiṛ-
punṣeyum ivai-y-ellām dēvaḍāuam sarva-parihāram āga viṭṭēn ivv-ūr periy-ēri-
kiḷ iṛaṅga..m-iṭṭān mēṛkil..mbukku mēṛku mudal-maḍaiyil oru vēli nilamum
Uṛigayatt-ēri-kiḷ Nuḷambakattilum..kattilum āga oru vēli nilamum Vēḷi..ni-
riya-maṅgalatt-ēriyil vaḍakkir..mbil mudal-maḍaiyil āyiraṇ-guḷiyum Kuva..
maṅgalatt-ēri-kiḷ mudal-maḍaiyil iru-nūru-kulī. .śikkai-ēri-kiḷ mudal-maḍaiyil
iru-nūru-kuliyum ivv-ūr kâ..ṇḍa ēri..mudal-maḍaiyil iru-nūru-kuliyum ida
.....

38 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kāṇchi-purādīpan antara-śūttiran Vaṇṇakkan Śaṅgandaraśan Māra-
śiṅgan Śiva-pāda-śēkaran āna Jayaṅgaṇḍa-Śōḷa Ḥavaṇḱiya-rāyan Jayambu-nāya-
kar kōyilil nirutta-maṇḍapamun-diru-naḍai-māḷigaiyund-diru-maḍilun-diru-kkō-
puramuṇ-jeyvittu i-kkōyilukku vēṇḍun-dirumēnigaḷum eḷund-aruluvittu-ppa-
rikala-parichchinnāṅgaḷun-diru-nandāvilakku nālum vaittu nimandakkāṛar
Śaivāchāriyan mudal āga Śiva-Brāhmaṇar nālvarum naṭṭavan mudal āga ugai-
chcha..yavarun-dēvar-aḍiyār irubattu-nālun-Diruppadiyam-pāḍuvānun-diru-
nātakam-āḍuvipPānum a-pPadiyam japa..ta-hōmaṅgaḷukku Brāhmaṇar panni-

raṇḍu kuḍiyum Brāhmaṇarkku jīvi. śēsham...riyum viṭṭu tiru-nandavānañ-
 jeyvānuñ-guṣakkuḍi iraṇḍuñ-gōyil-kaṇakk-oruvanum āga-kkuḍi aimbattiraṇḍum
 nāyanārku-ttēvai-śeygaiycku sarva-parihāram āga viṭṭēn tiru-maḍaivilāga śrī
 ...kīlai mūlai kīl śrī vāykkālukku-tteṛku Maṇṇiyēri kaḷanikku mērkum mēṛ-
 ...kkōḍikku vaḍakkun-dē.... .

38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śākarai-yāṇḍ-āyiratt-oru-nūṛṛ-eṇbattu-nāl āna Dun...ti-śammachcha-
 ratt-Āni-māda-mudal...yanār Śeyambu-nā...ku nāyan Mārāṇḍai magan Śeyambu-
 nāyakanena...kkayattil Śavirāṇattērikku-tteṛkil Kuṛukkiyilē...ku kaḍaichchan
 ...ñjai...maḍi.mandi...ttukku nāl onṛukk-iru-kunī nellum iraṇḍu śandi-vīla-
 kkuñ-jellakkaḍavud āga viṭṭēn i-kkōyilil Śiva-pPirāmaṇan Gautama-gōttirattu
 Śaivāchāriyan Viru.da-baṭṭan maga...ṇkara-dēvanum Nitta-viratti...tu...ra
 baṭṭan magan Śeyambu-baṭanum Pārattuvāši-gōtra.....mūvō.....
 .takkaḍavōm i-ttanmattaiy-iṛakkinān Geṅgai-kkaraiyiṛ-kurār-paṣuvai-kkonṛān
 śrī-Māhēśvara-rakshai

39

At Vanahalli (same hobli), on a stone behind the Gōpālasvāmi temple.

.....Śaka-va 1455 neya sanda....da Śrāvaṇa-śuddha 12 lu Achuta-Rāya-
 rige dharmavāgi Veṅkaṭanāthana sannidhiyalū Kūḷūra Rāma-Rāyanavaru
 Muḷuvāgila Channa-Kēśava-dēvarige dāreyaṇ ereḍu koṭṭa Baḷūranahalli-grāma
 śrī-Kēśava.....

40

At Hulikunda (Dāsarahalli hobli), on a virakal in Dimmāl-dinne.

svasti śrī Dilipayya pritivī-rājya geyyuttire Pokkundada tuṛuḡoḷe Koṅga-
 maṅgalada Médayya kādi sattu saggeyyada

41

On a second virakal in the same place.

svasti śrīman-Ma[hē]ndra-Noḷamba prituvī-rājyaṁ geyuttire Pokkundada tuṛu-
 ḡoḷolu .Māchirāyya tuṛuva...luchi satu saggastan āda

42

On a third virakal in the same place.

svasti śrī Nōlambâdhirâja Ayyappa-Dêva prithuvî-râjyaṁ geyuttire Poṅkunda Belmâdaṅgaṁ śrī-Kaṇchi-ṣāyi Narasiga Maṅgalada toruḡoḷoḷ sattam mûva-tibbaruṁ nal-guḷa kaḷani koṭṭar

43

On a fourth virakal in the same place.

svasti śrī Dilipayya pritivî-râjya geyutire Poṅkundada toruḡoḷe kâdi Bêlâra Madayya satta saggestan âda

44

On a fifth virakal in the same place.

svasti śrī Dilipayya pritivî-râjya geyuttire Poṅkundada Bârândaravayya Taga-ḍûra keḷeya kâlegadoḷe Basavayyana munde kâdi sattu saggeyada itake a[y]-goḷa kaḷani koḍaṅge.. (usual imprecatory phrases)

45

On a sixth virakal in the same place.

svasti samadhigata - pañcha-mahâ-ṣabda Pallavânvaya śrī-prithuvî-vallabha Nōlambâdhi-arasa sa....gaḷoḷ ire Beṇṇagûra karvvuve Bâṇasâmi-magan Purekâman nûru-mânasa oḍa pōgutire Aṇḍiyōḷ sattan

46

On a seventh virakal in the same place.

svasti śrī Nōlamba prithuvî-râjya geyu.....

47

On an eighth virakal at the same place.

svasti śrī Mârasingha-Dêva prithuvî-râjyaṁ geyyut ire Po[ṇ]kundada emme-turu-goḷo.....enamade Kuppaṇa kâdi sattu saggiyâda.....

48

On a ninth virakal at the same place.

svasti śrī Mahâvali-Bâṇarasa Gaṅg-aṇu-sâsiramumân âḷe..nagâniya Matti Gaṅgarâ Nâga-Dêvan Poṅkunda-panneraḍum â-dêvaru ett-onde ivvara toruḡa-ḷoḷ ikkisi Khîḷdêva Yamilegeyarasu mattâniyu koṭṭôdu nâl-goḷa kaḷani idan alîdon pañcha-mahâ-pâtakan akkuṁ

49

At the same village, on the Chaudēśvari-baṇḍe.

(Grantha and Tamil characters.)

Šārvari-varushattu Vaiyyādi-mādam 10 ti Iṛamai-dēvar śirimaiyilē Maduvara-
šayyan šor-pa tt-iḷamai . nitta . . . damma

50

On a varaḷu-baṇḍe at the same village.

Jaya-saṁvatsarada Mārgasira-šu 2 lu śrīmatu Nikhili-Bannāta-Nāyakara
Virapanu mādisida khambāra

51

At the same village, on a rock south of the Gôpālasvāmi temple.

râ || staḷam Timmirāyappagâri kumāra Banupali Rāya Vyaya-saṁvatsa-
ram Pushya-šu 13 Maṅgaḷavāram Nāraṇaya tiṭu-vākiliki peṭināmu

52

At the same village, on a rock in Baicha's field.

Pramādīcha-saṁvatsa[ra]-Chaitra-ba 5 lu śrīmatu Kōnama-nāyani Kṛishṇappa-
nāyaniṅgāru Âyappa-komāruḍu Chintayaku koḍaga-mānyam vivaram (rest
contains details of gift)

53

At the same village, on a rock in betel-leaf garden.

svasti śrīmat Poṅkundada nāyaka Dereyapa (stops here)

54

At the same village, on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Poṅkunṇattil Tōriśrīm-uḍaiyārku-kkurudai-śevakka sarattu
Gaṅga-pperumāl āna Uttama-Šōḷa-kKaṅga podu peri . . . ri kiḷ-kālukku vaḍa-
kkum Tēdakallukku teṇku tirutta viṭṭa kuḷi nūṟu adukku-kkiḷakku kālukku
vaḍakku Paṇikkunṇukku-kkiḷakku Aṇaikkamāvil Perivaṣeṇuvukku mēṇku śrī-
Pirān magan Vikkiramādittanena ūṇku vaḍakku en kuṭṭai-kkiḷ mudal-maḍaiyil
viṭṭa kuḷi nūṟr-aiymbadum Viḷivū . r-uḍaiyān Šaḍaiyan kuṭṭaiyum idan vaḍa-
kkil puṇje-nilamum Dēva-Šōḷa-śuvamiyena Tōriśrīm-uḍaiyārku vittôm ivaṇṇai
iṇakkuvān Geṅgai-karaiyil kurāl-pašuvai kuttinān pāvattil paḍuvān Talaiśaiya-

rāyanum Arunaḍamurivānum Nittanum Âganāyakanum Kūttāḍuvānum Kā-
ttānum Šelvanum Mādēvanum Vikkiramādichehanum Uyyavandānum Šeyyā-
num Pammanum ivv-anaiṇēmuṇ-gūḍi-ttirutti variṣai-kkōllāl viṭṭa kuḷi aiṇṇūru
ittai vilakkuvān Geṅgai-karaiyil kurāl-paṣuvai kuttinān pāvattil paḍuvān .
vaṛku viṣēsha-pūṣaiḱku viṭṭēn Perumāl āna Vikkirama-Gaṅga-vēḷānena Šāmi-
kiṛai mudal-maḍaiyil kuḷi munnūṛum viṭṭēn peri-ēriyil muda-maḍai tūmbukku
terḱku paḷaiya ni..ṇ-guḷi aiṇṇūṛum.....

55

On the baṇḍe of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulōṛbhavan Kāvēri-vallavan
Nandigiri-nādan Uttama-Šōla-kKaṅgan Vira-Gaṅgan magan Veṭṭum .ppāra-
Bānanena Kuvaḷāla-nāṭṭil Poṛkundattil uḍaiyār...švaram-uḍaiya nāyanāṛku
tiruppaḍimāṛrukkum pala-paḍi-nimandakkāṛaṛkum Šilikkinum Allikuṭṭaiyum
Kuḷaiṇjanai-kuṭṭaiyum Koṅguṇipalliyum Nāvula-kuṭṭaiyum viṭṭu maṛru-
munb-uḷa dēvaḍānaṅaḷukkum avichchuppāṭṭamum nila-varivum viṭṭu i-
kkōyilil Šiva-Brānbaṇaṛkum nimandakkāṛaṛkum vāla-paṇamum u..paṇamum
maṛṛum uḷḷa varivugaḷum on...koḷḷakkāḍavēn.....vēna i-ttanmattai iṛa-
kkuvān Geṅgai-iḍai-kKuma..viḍai kurāl-paṣuvai-kkonṛān Bramhavattiyil
paḍuvān pan-Māhēśvara-rakshai

56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti śrī mahā-pradāna Mudali-pillaiyum Ila-nāṭṭu Periya-nāṭṭavarum Naṭṭan-
ena.....kkunṛattu..yil Tōriṣchuram-uḍaiyarkku..ttēva-tiru-mēnikku
nanṛ-āga oru tiru-nandāviḷakkukku nilam..yuttāḍān-pillai-kkuḍu..vittēn

57

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakābdam 1 3.šenṛa Pātthiva-saṇvatsarattu Paṅguni-māsa-mudal
Poṛkunṛatu Nāyanār Tōriṣvaram-uḍaiyarkku Tiruvaṁdirappākkil.....manu-
mahā-pradhāni Šilaviḍa-daṇḍanāyaka širi-kāriyatuku kaḍava Tiruvai-iyāru-uḍai-
yār.....

58

On gavi-bande behind the same temple.

(Grantha and Tamil characters)

svasti śrī Ānanda-varushat . m-udaiyâr . . . m-
udaiyâr Nedungal . 1v-ûrîl śrī-Mûlastânam-u . vibhôgha-piâptiyi
. . . .

59

At Uriga (same hobli), on the basement of the Bâlasômêśvara temple in the west.

(Grantha and Tamil characters)

svasti śrī Śakarai-yând-âyiratt-iru-nûru-oruvadâvadu sârva-puvana-chchakkira-
vattigal Pôśala-viṇay-Irâmanâ-Dêvaiku yându 33 âvadu Sarvachin-samvarch-
charattu Tai-mâdam irubattu-nâlân-diyadi Pûšattu nâl Urigayattu udaiyâr
Ŝômanâ-dêvaikku 1v-ûrîl ŝangattai amudupadikku ŝantiâditta-varai
ŝellakkadavad-âga vittên

60

At the same temple, south side.

(Grantha and Tamil characters)

svasti śrī Śakarai-yân âyiratt-oru-nûrru-tonnûrru-onrâvadu nadakkînra Vibha-
va-samvasarattu Nigarîli-Ŝôla-mandalatt-Ilavañji-nâtt-Urigayattil udaiyar
Jayamkonḍa-Ŝôlichchuram-udaiyâiku Nâyan Veṅgâdai magan Kûttadun-dêvan-
ena dêvadânam âga Vattakuttai Urigayattil vada-pakkil Adalikkuttaiyai

61

At Hosakôte (same hobli),

on a stone in the enclosure wall of the Gôpâlasvâmi temple.

śubham astu Durmukhi-samvatsarada Phâlguna-bahula 10 śrîmatu Râyasada
Râmachandra-dêvaru Vijaya-Râya-mahârâyarigemaha-dharma

62

At Bowringpet (Bowringpet hobli), in front of the Basava temple

(Grantha and Tamil characters)

Âṅgi-varushatu Aippadi-mâdam. tiyadi udaiyâ Gangî.. ku Têkkal-nâttavar
Vaiyaṇṇu. . . .

63

At Yalavahallı (same hoblı), in the Honge field.

(Grantha and Tamil characters)

svasti śrī Hoyiśala-vîra-Vallâla-Dêvaiku ţellânınra ĩśva Purattâdı rva-
pakshattu Velli-kkılamaıyım Ėkâdeşıyım nâl śrīmanu-mahâ dânan
Data-Ŝinga dennâyaka . . . un-gûdı ında êrı İlavappallı
Vaiyanna manal olukki-kkattu vitta kudangai idu ţandıra-âditta-varai i-
nnâ .kallukku naduvê

64

At Kârubele (same hoblı), on a stone in the rakta-kodige mām field.

svasti samadhigata-pañcha-mahâ-ţabda Pallava-kula-tılaka śrī-prithivı-vallabha-
Mahêndrâdhırâjam Gang-aiu-sâsıraman âlutt ire Marangal-Odeya Kaṇḁa-
mmayyanâ magan Vilagandayyanu palagam torugolol ţattô i-kalla mâdıţı
bhadıśıdo Dıvâkarayyanu Nagôjanayyanum

65

At the same place

svasti śrī Nâgârjunayyanan Vijeyadeya magal Sâvin ımmadı sarvva-ţâstra-
prasıddhi śrī

66

At the same village, on a stone in the hongêmara-field.

Vıbhava-samvatsarada Âţhâdha-ba i lu Kârimangalada Timmappa-Nâyakaru
Kârubaleya Nâchappa-Gavudage kotta nettara-godage-gadde-kramav ent endare
namage saluva Maragalla-kereya kelagana ka gaddeyanu ninage ne (rest
effaced)

67

At Kilukoppa (same hoblı), on a boulder in Yaraguruva's field.

ţrīmatu Sugatûra Mummadı Tama-rayanu Pandıta-Bâlapa-Vodeyarige namma
bhaktı-priyadındallu kottanta mânya hola hattu-kolagada mânya hattu-kolaga

68 (a)

At the same village, in the kodagi-mânya field.

(Grantha and Tamil characters)

svasti śrī Ŵakarai-ându âyıratt-ıru-nûrr-orupattu-nâlu svasti śrī sârvabhauma-
ţakaravattıgal ţrī-Pôţala-vîra-İrâmanâ-Dêvarku yându . . . Khara-samvatsarattu

Mê nâyaiiu . ttu Dvâdašiyum Budan-kilamaiyum Uttuattu nâ manu-
mahâ-pa sâyitta ubaya-nânâ šī . târil var âna nambi .taka šīi
kaṭṭuvit .. kkalani mu-kka mutti . vaiku amu
.

68 (b)

At the same village

(Grantha and Tamil characters)

ta nnûrr-ettukku mēr-chellâ .. .šekk-irai
1... irai tattâr-ppâtam . m-avichchu-ppâtam šârîgai marrum eppêrpatta
varivugalum vitta kunda . ttu hanaiti va . kku šandîrâdi

69

At Benganûru (Bowringpet hobli), on a rock to the west of wastewear of the tank

Šâlivâhana-šaka-varushangalu 1399 ya Vilambi-samvatsarada ba 30 .

. ari-râya-vibhâda bhâshege tappuva râyara ganda . . šrî-Virû-
pâksha-Râya-mahârâyaru prithivi-râjyam geyutt iralu (rest effaced)

70

At Mâyigere (same hobli), on a stone below the tank.

Jaya-samvatsara-Phâlguna-šu 1 lu šrîmatu Anantappayanavaru Mâgereya kere-
ya kelage Nalapa-Gaudagu Kempa-Gaudagu koṭa kaṭu-koḍige Pavuchikala-
Nâyakanu koṭa-gade-stalake kha 1½ aksharadalu muvattu-kolaga yidake biṇa-
varu bēdigeyali sarvamânya (usual imprecatory phrases)

72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhârana-samvatsarada Jêšta-ba 1 lu šrîman-mahârâjâdhîrâja paramêšvarar
. -râya kathâri-Trinêtra pûrva-dakshina-pašchima-uttara-samudrâdhîpati šrî-
vîra-Vijaya-mahârâyara kumâra Dêva-Râyar simhâsanadalli Lakkanna-Vode-
yara Mulabâgila Têkala-nâḍa Juṇṇiruganṇagalige saluva Maragalalu ayivattâ-
ru-dêšada Sâlumûle-samasta-halaru pañchâla-sahitavâgi kûdi santeya kattisida
sambandha â-santeya pattana-svâmi Chîyîya-Bassetige mânyavâgi Yeleya-Nâya-
Setṭîya maga Chîyîya-Bassetige mânya .. saluha holanu kham ½ gadde kham
½ (back) sadu-darusana-volagâdavarum . kottu yettu tottu kudure kondadû
mârîdadû sarvamânya kabbina-kelasa mara-kelasa akkasâle asaga nâvinda
holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases, rest illegible)

74

At Yelavahalli (same hobli), on a stone to the south-east.

svastî śrî vijayâbhyudaya-Śālivāhana-śaka-varushangalu 1703 ya Plava-samvatsara Chaitra-śu 14 Peddayala Balamunê-gauniki kattu-kodage chēnu 63 maḍi kha 1³/₁₀ ichināmu anubhaviñchukoni sukhāna vundēdi

75

At Mugulabele (same hobli), on a rock near Sūlikunte.

Vijaya-samvatsarada Māgha-su. . śrīmatu Vītala-Nāyakaru Mugulabeleya mmana-Gaudagu Nāchappa-Gaudagu (rest illegible)

76

At the same village, on a stone on Busanūru-dinne

svastî śrî degeli Pīḍima-sāsira āle kân te vēri tōrupe Bānaia ırıdo tegi Māreyan pagere lōke evvāka eint ittom sarva-parihāram itak alivo pañcha-mahā-pātakan akku prithvī-ma

77

At the same village, on a stone in Bhagavantarāya's field.

śubham astu svastî śrî vijayâbhyudaya-Śālivāhana-śaka-varushangalu 1501 Pramāthi-samvatsarada Āshāda-śu 12 Sōmavāīadallu śrīman-mahārājādhi-rāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Ranga-Rāya-mahāīāyarū Pinugondeya (simhāsanā) ratna-simhāsanārūdharaḡi prithuvī-rājyam geyutt ıralu śrīmatu Kārīmaṅgalada Chikana-Nāyakara maga Krishṇama-Nāyakaru Mugulabaleya Kōnapa-Gaudarige Timmanna-Gaudarige keṛeya kattu-kodageya mānyada ślā-śāsanada kramav ent endare (here follow details of gift, rest illegible)

78

At Mādıgarahalli (same hobli), on a rock.

Konyapurā Holērahalıyal iha Tammaya-dauhitrana maga Tammaya-Gaudanu Nandana-samvatsarada Chayitra-śu 1 lu hoyıside kal-oralū 1

79

At Mādımangala (same hobli), in Nāñjappa's field.

(Grantha and Tamil characters)

svastî śrî Sakaraı-yāndu 1154 Kara-śannaśarattu Śittırai-māśam Jayangonda-Śōla-tTēkkāla-rāyan āna Šembondayāḡiyena Mādamangalam nāñjai puñjai

nâr-pâl-ellaiyum ula 1a talav-11a1 nila-variv-avichchu-ppâtamum marrum
ulla yam agappada tanma-dânam âga vittê Têkkâla-râyanena mâ-janangal
pâdikâva pettu pon idakkaduvalu idukku mêl pâgachchinnamm-âna mum anni-
yâyam . ninaichchavan Gengai-kkaraiyil kuiâi-pâšuvai konrân Piramavatti
puguvân.

80

At Sûlukunte (Sûlukunte hobli), on a rock below Anagalakere

Sâdhârana-samvatsara-Âshâda-ba 10 lu . . Tamma-Gavudage kotta kattu-
kodage gadde kha 1

81

At the same village, on a stone in Syâmarâya's grove.

. śrī jayâbhyudaya svastī Raktākshī-samvatsarāda Mârgaśīra-śudha 5 yalû
śrīmatu Sûlakunte-hôbali Yaha . panditaru Chûdê-Gaudage
kasabe-Anagalakereya kaṭu-kodige-kramav ent endare prâku padeda hola
(rest effaced)

82

At the same village, in the wet land of the patel of Madivâla

(Grantha and Tamil characters)

svastī śrī Dēvar tōlukkum vâlukkuñ-jeyam âga 3 vadu Têkkal-nâttu-pPeriya-
nâtta . m adikârī Ku nâyanu . . kku Kârâmagalattu-pperi.
yilê kandaga-kka . v-udaka-pûrnam âga. . .

83

At Kâmasamudra (Kâmasamudra hobli), on a stone south of the Âñjanêya temple
Parâbhava-samvatsarāda Âsvîja-sudda 5 lû śrīman-mahâ-maṇḍalêśvara śīi-vîra-
Vijaya-Vodeyara kumâra pâda . Dēva-Râya-Vodeyavara . Juñja-Vôbe-
ya-Nâykara kumâra Chitivoyya-Nâykaru pattana-svâmi-Nâchi-Settiya maga
Budapa-Settîge pattana-svâmitanavanu kottu âtana manege (rest contains details
of gift and usual final phrases) nâykara voppa śrī-Chenna-Kêšavaru . barahâ ||
Pâpôjanu mādīdanu ||

85

On a rock south of the same temple.

Prabava-samvatsarāda Pâlguna-su 1 lû śrīmatu Narasappa-ayyanavara nīrûpa
ettidu tone. . yidu Kakkemaduvina kôṭeyan ikisi . . . âvanân obba
yî-ûra pârapatyadavanu yî-ara-kôṭeyanu kaṭṭi kôṭeya komme ho (stops here)

86

At Bûdikôte (Bûdikôte hobli), on a stone in the wall of the western village entrance
 svasti sakala-jagat pratihârikîta-Mahâvali mat-Bânarâsai
 Ganga-aru âlutt ire Râchamalla-Penmana sadol Kañchiyâ mê-
 ge pade geyda keydode kâdu mêge eltandavu adara mêge Bânarâsai
 Têkal Nan . deyon Aggalâ-aiâsârâ besasidode besanade tu â-balam ânt
 ôdi eradu bildar bildode mechchi Okunda mâbal kalchu kotta idâm banavam
 sandan âvanânu kedî n pañcha-mahâ-pâtaka akku avanânu alivon sasirâ-
 kavileyu sâsirvva-paivvarumâ konda lôkakke salgu Bârânasiya alidon akku
 svasti Šîipurusha kalvan

87

At Mittahalli (Bûdikôte hobli), on kôti-bande near the village

Paridhâvi-samvatsarada Phâlguna-šu 1 lu šîimatu Lakkanna-Vode-
 yaru Têkala-râjya . Kîramande . pana maga Sôtappa
 kottadu gadde kham $\frac{1}{2}$ hola hannondu kolaga (rest illegible)

88

At Balamande (same hobli), on a rock near Golvâra-doddi

svasti šri vijayâbhyudaya-Šâlîvâhana-šaka-varushangalu 1486 neya sam-
 vatsarada Bhâdrapada-bahula 5 lu šrimatu Mallappa-Nâyaka
 amaranâyaka siddâya muisidam avana (rest illegible)

89

At Ukkunda (same hobli), on a rock in the east

Vrikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gaudaniki šâna-
 bhô ..Mânîpali Raktâkshi-samvatsarâ

MALUR TALUQ.

1

At Tékal (Tékal hobh), on the huli-bande west of the Varadarâjasvâmi temple.

svasti šîi vijayâbhyudaya-Šaka-varsha *1438 Piamâdicha-samvatsarâda Phâl-guna-šu 1 Gu šîimanu-mahâ-mandalêšvaia mêdinî-mîsara ganda Kathâri-Sâluva Tribhuvana-Râya ganda-gûli Sambu-Râya-stâpanâchâyya dakshina-Saratâla-vibâda iâya-pakshi-sâluva Sâluva-Tippa-Râja-Vodeyara komâra Gôpa-Râjange Dêva-Râya-mahâiâyai nirûpadim Lakana-Vodeyaiu Mâdana-Vodeyaiu â-Sâluva-Gôpa-Râjange Tékalânû kotali hinde Ballâla-Râyana pradhâna-Vallappa-dannâyakaiu Singi-dannâyakaiu yikisida kala-kôtê tala mattavu biddu laya-vâgi hôdali Varadarâja-dêvaia nirûpadim Gôpa-Râjanu puna-piatisthteyanû âgabêkendu chitayisidali â-pradhâna-Singa-Rajanu vola-kôtê hoia-kôtê yaia-danû yikisi Varadarâja-dêvara mukha-mantapada sannidhiyalu Râjagambhîtan emba kottalavanû yikisidali â-Gôpa-Râjanu â-kumâia Tippayanu huligalanû hidi taîisi bêteyan âdida avasarâda kotala mangala mahâ šîi šîi

2

At the same place.

yî-Sampigei emba ganduganu huligala bâlana hîdudu yalavahânge yalaudu yî-šâsanagalu huyida kalukuti-Triumalage Varadarâja-dêvaia nirûpadim Setta-haliyalu gade 3 holanu 3 vanû koteu yî-gadê-holavanû Varadarâja-dêvara nirûpadim sandu bahudu šubham astu

3

On a stone near the mahâdvâra of the same temple

svasti šîi vijayâbhyudaya-Šaka-varusha 1352 neya Sâdhârana-samvatsarâda Mâgha-šu 10 Gu šîiman-mahâ-mandalêšvaia mêdinî-mîsara-ganda Kathâri-Sâluva Tribhuvana-Râya gandara gûli Sambu-Râya-stâpanâchâyya dakshina-Suratârana-vibâda iâya-pakshi-sâluva Sâluva-Tippa-Râja-Vadêia kumâra Gôpa-Râja-Vadêia pradhâna Mallama-Rajana maga Singa-Râjanu Pâla-nâda Dûdana-haliya paduvana Mâragaudanakattê-mêlana Gaṇḍabhêrundan emba mâli

Varadarâja-dêvara mukha-mantapada gôpurâda kadavige taîisi Âvikalla badagi Bêvôjana maga Châja-ôjagaḷa kayyalû maia gelasavanu mâdsi kammâra Añjala-Divingôjagaḷa kayyalu kadav ikki kabunada kelasagalanu mâdîsi â-vôjugalige kudurê-sattigegalanu kottu kâni-bhûmiyâgi Bôja-Dêvôjagalige Gôpa-Râjana Pônâḍa Mâdanahaliyalû kottadu (here follow details of gift) ishtu sandu

* So in the original

bahudu i-stha Tekala-pattanake bujaya mādisi-
kondu banda hūiya-Chok-Peumālī-dāsai aliya Hara-dēvara magam
Chok-Peumālī-dāsara aliya Nāyanāi-dāsai yī-dēvarige pūje-paichārava
māduva Tigula-Biāhmaru Varadaiāja-bhattai Devarāja-bhattaru Šāmannanu
Varadarāja-bhattai parichāiaka Rāmai dēvarige bōnava māduva Âlagi-
Vakadaru dēvara-nāma-sanyaya māduva Šīvaishnavai Âyi-Pilī Bannūia-
ghattada balī tiruvañjanakke Bañjana-dāsa Pilī -dēvarige hūvina dandeya
kattuva dāsugalu Ttūmāla-dāsai (others named, and rest illegible)

4

On the south side of the same stone.

prajā-paivāra śrī-pādakke tapida
â-kālade Vijaya hārāyara â-iāyara kumāra Dēva-Rāja-mahārāyaru
chatus-samudrādhipatīyāgi simhāsana talī â-iāyanige balada-buja-
pratāpanāgi vadada Sāluva-Tippa-Rāja-Vodeyange kumāra Gōpa-Rāja-
Vodeyaru . . . yī-Tekala-pattanavan āluvalī â-Singa-Rājanu yī-
pattanada eradu-suttina kōteyan ikkisi yipana na-svāmīyāgi Nāyināi-
dēvara mūpava hīdīdu sarva-janagaligeu kānisuva hāge â-kālake

kattī Gōpa-Rājana maneya piadhāna Singa-Rājanu dēvāra ttūmānake
dēvālayak hīdana-mundana-bhāgada mantapa . . . Gōpa-Rājana
hesaralu Gōpasamudrav emba kolanu katisi â-kolana paduvana-bhāgadalū â-
Gōpa-Rājange aramaneyanū katisi dēvarige balada bhāgadalū Singa-Rājana
aiamane ātanu udaya-ttī-sandhyā-kāladalu eradu-hottina snāna-aupāsana
maneya dēhāivanū mādi Varadaiāja-dēvara sikhāra-sandaishanava nōdi
dēvarige naivēdya-tāmbūla-muntāgi â-stānakke bandu dēvarige samarpisi tolasi
ttiithavanū kondu anga-ranga-bhōgavanu piatisthe mādi dēvara mukha-
mantapada mundana Kundapa-dannāyakaru kattisida mundana-gōpurake

tattina kadake nāma udaya-kālada Sūrya-Nārāyana yēka-bhāgada tattina
kade dēvā . . nū saha . . iāyanige Lakha-
nna-Vodeyarige Mādanna-Vodeyarige Sāluva-Tippa-Rāja-Vodeya-
rige Sāluva-Gōpa-Rāja-Vodeyarigeu sakala-sāmrajyav āgabēk . Rāja-
nam Varadaiāja-dēvarige mādīsida kadaga-stānada dhāma-śāsana Chikaṭi-
mangalada agrahāradalu Vara rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters)

śubham astu svasti śiī Šakābda-varusham 1421 n mēl-chchellānra Siddhātti-
varusham Vagāśi-māsam 5 ti śrīman-mahārājādhirāja rāja-paramēśvara

Mēdini-mīsaia-ganda Kathāi-Sāluva-Narasimha-rāyan kārīyattukku kattan āna Nāiasā-nāyakkan prithivi-rājam-pannānikayil Kāśyapa-gōtia Nāga-siddhaya-vamśa mandalika-ravi-Rāhu Viśvanātha-rāhuttan kumāran Rāma-rāhuttan Tēkkal Arulāla-nādarkku Mulavāy-śāvadikku-chchellum Tēkkal-nāttil Tammattakkerai-grāmattukku-chchellum chatus-simai ulppatta nañjai nāi-pāikkelayum sarva nyam āga Tēkkal Arulāla-nādarkku amudupadī śāttuppadī tīu-vilakku tīu-ppanikku sarvamānyam āga chandrāditya-varaiyum śellakkadavad-āga dāna-śādanam Šokkapperumāl-tādarkum pramānam-panni kuduttēn inda dhammattukku lamghanam-panninavan Gangai-kkaraiyil kuiāl-paśuvai konrān pāvattai kolluvan ittanmam nadattinān pādām irandum en-talai-mēlē

6

At the same place.

(Grantha and Tamil characters)

śubham astu svastī śī Śākābda-varuśham 1430 n mēi-chellānīan Šukla-varuśham Šittīai-māsam 10 tīyadī śīman-mahārājādhirāja rāja-paiamēsvaia pūiva-dakshina-paśchima-samudrādhīpati śrī-vīra-pratāpa vīra-Narasimha-rāya-mahārāyan prithivi-rājam-pannānikayil . śvara Yādava-Nārāyana Yādava-kulāmbara-dyumaṇi sarvajña-chūdāmaṇi malarāja-rāja malaporulu khanda ganda-bērunḁa

7

At the same place.

(Grantha and Tamil characters)

.. Śagāpta-varuśham 12 llānīa Dhātu-varuśhattu Āvanī-mādam 20 tīyadī apara-pakṣhattu Tīngat-kīlamaiyum Ashtamiyum perra nāl svastī śī irājādhirāja rāja-paramēśvara Gangaikonda-Šōlan Irājē Šōlas-chakravattī Šōlappa-perumāl kumāian Šittanādar āna Šōlappa-perumālēna svastī śrī Tēkkal Arulāla-nādan kōyir tarkum Šokkapperumā . nam-panni kudutta paīśāvadū innāyanāiku amudupadī śāttuppadī tīru-vilakku tīru-ppanikkum śantrādītta-varaiyum sarvamānyam āga vitta-tTama-nāttu-pPulikkunichchi kalhlum śembilum eluttu-vettikkollakkadaivargal āga-chchammadittu pramānam-panni kuduttēn tānattāikum Šokkapperumāl-tādarkum Šōlappa-perumā . . ganam-panninavan Gengai-kkaraiyir-kurāi-paśuvai-kkonrān pāvattai kolluvaigal ippadikku . . .eluttu śchabham astu

8

At the same place.

(Grantha and Tamil characters)

svastī śrī Śagāpta-varusham 1259 mēr-chellānina Pramādi-varushattu Pura-tādi-mādam 20 tiyadī śrīmanu-mahā-pradhānan Dhāti-Śinge-dennāyakka .

I nāyakkapādīgalil Kōnaiyappemme-nāyakkanena svastī śrī Tēkkal Arulāla-nādan kōyir tātattārkum Šokkapperumāl-tādarkum pramānam-panni-kkudutta pariśāvadu 1-nnāyanārku amudupadī šāttuppadī tiru-vilakku tiru-ppanikkum Ponmanika-nāttu-pPuttu-chantrāditta-vaiaikkum sarvamānyam āga-kkallilum šembilum eluttu-vettikkollakkadavargal-āga-chchammadittu pramānam-panni kuduttēn tātattārkum Šokkapperumāl-tādarkum Kōnaiyappemme-nāyakkanena idukku ilanganam-panninār undāgīr-Kengai-kkaraiyir - kurār-paṣuvai konrān pāvattai kolluvaigal ippadikku ivai Pemme-nāyakkan eluttu śubham astu

9

At the same place.

(Grantha and Tamil characters)

Śagāptam 12 3 n mēl šellānina svastī śrī Sādhārana-varushattu Āni-mādam 2 tiyadī Tēkkal Varadarājan kōyilil stānikar śrīmanu Šokka-pperumāl-dāsar 1-kkōyilil nambimāi battai-kāriyam-šeyuvar Varandarum-pPerumāl Ālvārkum mēlpadī Dāmōdara-perumāl Arulāla-nādarkum Varandaruvār Irāmarkkum Šokkar Periya-perumālukkum Kēśava-perumālukkum Karu-nākara. 1v-āi u kottukkum šāsanam-panni kudutta pariśāvadu nambi-mārukk-āga Varandarum-Perumāl-Ālvār āgudal Dāmōdara-pperumāl Arulāla-nādan āgudal iruvaril oruvar nnu na śrī-kāriyam-pāttu nadattakadavar āgavum 1v-āru kottukkum sī-kāriya . vatipalliyil periyay-ēriyilē kudi nīngal-āga mu-kkandaga-kalanīyum nāl-vali iru-padī piasādamum chandrāditta-varai šellakkadavad-āga šā

10

At the same place.

(Grantha and Tamil characters)

svastī śrī Vibhava-vaishattu Vaigaśi-mādam 27 ti svastī śrīmat-pradhāpa-chchakkiravatti Pōšala-vīra-Vallāla-Dēvar kumārār Dāti-Śinge-daṇṇāyakka tambiyār Vallappa-dannāyakkar Šokkapperumālukkum pramānam-panni-kkudutta pariśāvadu Tēkkal Varadarukku Tēkkal-nāttil Ālambā nañjai puñjai nār-pār-ellaiyum kiṇōkkina kinarum mēnōkkina maramu(mu) uttpaṭṭa nīlam

adangalum ūrum nāyanāi Varadarkku amudupadī śāttuppadikkum tiru-mēi-pūchchu-ttiru-vilakkukkum tiru-ppanikkum dāiā-pūivam-āga i-nnāl mudal chchandrāditta-varai saivamānyam-āga-kkuduttōm ippadikku iduvē śādanam-āga-kkondu kallilum šembilum vettikkollavum i-ttanmam māiinnāi undāgil Gengai-kkaraiyil kurāi-pašuvai-kkonrān pāvatte-kkollakkadavai gal i-ttanman-dappāmal nadattinnavanudaiya pādām irandum en-talai-mêlê

11

At the same place

(Grantha and Tamil characters)

svasti śrī Vibhava-varushattu Vaigāśi-mādam 21 ti Tēkkal-nāttu-nāttavar Šokkappēumālukku priamānam-panni-kkudutta pariśāvadu Tēkkal Varadaikku i-nnāttil Ālambā nañjai puñjai nāi-pākkellaiyun-kīl-nōkkina kinaim mēnōkkinā maramum utpatta nilam adangalum ivv-ūrum i-nnāttil chChiratti-mangalattu-pperiy-ēi mudal-madaiyilē pattu-kkandaka-kkalanīyum nāyanāi Varadaikku amudupadī śāttuppadikkum tiru-mēi-pūchchu-ttiru-vilakkukkum tiru-ppanikkum dārā-pūrvam-āga i-nnāl mudal śāndirāditta-varai šellakkadavad-āgavum yāvār oruttar i-nnādu peruvavarum avai galukku ivv-ūluku vaium anniyāyam-ulladu nāngalēy-iuttu-kkāppāi-i-ttarakkadavōm ippadikku iduvē śādanam-āga kondu kallilum šembilum vettikkollavum i-ttanmattukku ilanganam-panni-undāgil Gengai-karayil kurāi-ppašuvai-kkonrān pāvattai-kkolvargal ippadikku nāttavar Vaiyanan eluttu Mārakūli eluttu Mādi-šīyan eluttu Maladēvar eluttu Šikka-chchetti eluttu Kondalan eluttu gāmundan eluttu Šokkanan eluttu ippadikku nāttu-kkanakkan Tiruvoniyūr-udaiyān eluttu

12

At the same place.

(Grantha and Tamil characters)

Vibhava-varushattu Āvani-mādam muda ti śrīmai-priatāpa-chchakavattī śrī-vīa-Vallāla-Dēvar kumārāi Dāti-Šingaya-dennāyakkaī tambiyāi Vallappa-dennāyakkar Varadarukku udaka-priamānam-panni-kkudutta pariśāvadu vaikku Kaiyvāra-nāttu-kKarpallikk-adaitta nañjey punšey nāi-pārkellaiyum kinōkkina kinaim mēnōkkina maramum utpatta nilam adangalum-gaikkondu Varadaikku amudupadī śāttuppadī tiru-mēr-pūchchu-ttiru-vilakku-ttiru-ppanikkum tiru-mālaikkum dārā-pūrvam-āga i-nnāl-mudal chandrāditta-varaikku saiva-māniyam āga kuduttōm ippadikku iduvē śādanam-āga-kkondu kallilum šembilum vettikkollavum i-ttanmattukku ilanganān-jonnār undāyil Gengai-kkaraiyil kurāi-pašuvai-kkonrān pāvattai-kkolvargal ippadikku i-ttanmam nadattinān pādām irandum en-talai-mêlê ippadī

13

At the same place

(Grantha and Tamil characters)

svasti śrī Vibha-varushattu Aipaṣi-mādam 18 ti svasti śrīmanu-pradhāpa-
chchakkaiavatti Hoyśala-vīra-Vallāla-Dēvai kumātai Dātu-Śinge-dennāyakkar
tambiyāi Vallappa-dennāyakkai Šokkapperumālukku pramānam-panni-kkudutta
pariśāvadu Tēkkal Varadaiukku Kodambuliūt-talattil Pūvaiṣalli nachchai
puñjai nāi-pārkellaiyi-kīnōkkina kinaium mēnōkkina maramum utpatta nilam
adangalum i-nnāyanāikku amudupaḍiśāttuppaḍi tiru-mēi-pūchchu-ttiru-vilakku-
ttiru-ppanikku tiru-mālaikkum dāiā-pūivam-āga i-nnāl-mudal chandiāditta-
vaiṣi ippaḍikku iduvē śādanam-aga-kkondu kallilum šembilum vetti-
kollavum i-ttanmattukku ilanganā-jonnār undāgil Gengai-karaiyir-kūai-
paṣuvai-kkonai pāvattai kollakkadavaiḡal i-ttanmam tappāmal nān
pādam nandum en-talai-mēlē ippaḍikku ippaḍiku

14

At the same place

(Grantha and Tamil characters)

svasti śrī Śagāpta-varuṣham 1256 mēi-chellānina Dhātu-varushattu Āvani-
mādam 20 tiyadī svasti śiī Tekkal Aiulāla-nādan kōyi tātattārkum Šokka-
ppeiumāl-tādaikum svasti śiī Kuvalāla-pura-paramēśvaran Nandigiri-nādan
Satya-vāchakan Uttama-Šōla-Gangan Virundai āna Kaiyata-māiāyanena pra-
mānam-panni-kkudutta pariśāvadu i-nnāyanāiku amudupaḍi śāttuppaḍi tiru-
vilakku tiru-ppanikkum Talaimalai-nāṭtu-chChāmāndārpalli śānrāditta-varai-
kkum saiva-mānyam āga-kkallilum šembilum eluttu - vettikkollakkaḍavargal-
āga-chchammadittu pramānam-panni-kkuduttēn tātattārkum Šokkapperumāl-
tādaikum Kaiyata-māiāyanena idukku ilanganam-panninai undāgir Gangai-
kkaiyir-kurāi-paṣuvai-kkonai nān pāvattai kolvaiḡal ippaḍikku ivai Kaiyata-
māiāyan Virundan eluttu śubham astu

15

At the same place.

(Grantha and Tamil characters)

svasti śrī Śagāpta-varuṣham 1256 mēi-chellānina Dhātu-varushattu Āvani-
mādam 20 ti apaia-pakshattu Tingat-kīlamaiyum Pūṣamum perra nāt svasti
śrī Kulōttunga-Šōla-tTagadādhiraśan Šembondiyaganena svasti śrī Tēkkal
Arulāla-nādan kōyir tātattārkum Šokkapperumāl-tādaikum pramānam-panni-
kkudutta pariśāvadu i-nnāyanāiku amudupaḍi śāttuppaḍi tiru-vilakku-ttiru-

ppanikkum pala-padi-nimandakâkkum Šimida-pariu Malaimundiagaram šan-
tiâditta-varaiyum sarva-mânyam-âga-kkalilum šembilum eluttu-vettikkundu
perumâl tiruvidai âttam âga-ppullum pûmiyum (y)ulladanaiyum nadappad-âga-
chchammadittu pramânam-panni-kkuduttên tânattârkum Šokkapperumâl-
dâsarkum Šembondiyâganena ında-tđhammattukku ilaganam-pannina-
van Gengai-kkaraiyir-kurâr-pašuvai kourân pâvattai kolluvargal ippadikku ıvı
Šembondiyâr âna Karkataka-râyan eluttu šubham astu

16

At the same place.

(Grantha and Tamil characters)

svastı šrî Šagâptam 1260 mēr-chellânınra Šittarabhânu-varushattu Tai-
mmâdam 5 tiyadi svastı šrîmanu-mahâ-pradânan Dâti-Šinge-dennâyakkar
tambiyâr Vallappa-dennâyakkar vâlu-kkum tōlu-kkum nanr-âga svastı šrî Tēkkal
Arulâla-nâdan kōyir stânikaril šrînatu Kaliyuga-Prahâdan samaiya-dûšakar-
gandan Šokkapperumâl-dâsarena ı-kkōyil nambimâil . m Kâñchi Vara
ja-bhattan Varandarum-perumâlukkum var tam Varandarum-perumâl
Varandaruvâ Periya-perumâl Kēšava-perumâl Karunâkara-bhattai ivargalum
ku . udaga-pramânam-panni-kkudutta parišâvadu ivargalukku samâdhana-
kshêtram-âgavum tıunâl bandârattê perakkadavar âgavum perumâl tiru-
vidaiyâttam-âna Karpalli nañjai puñjai nâr-pâl-ellaikk-utpatta nilam adangalum
kakkundu gattu . ga-ttêvaikkum pēr onrum âga-ppêi ettukku .
. gavum ivargalukku sarvamânyam-âga pramânam-panni-kkuduttôm nambi-
mârkun-tânattârkum Šokkapperumâl-tâda .. ilaṅganam-panninâr undâgil
Gengai-karai kurâr-pašuvai-kkonra pâva .

17

At the same place.

(Grantha and Tamil characters)

svastı šrî Sagâptam 1278 n mēl šellânınra Manmata-samvatsarattu oru nâl
Varada-akkan bhattâ Kômangalam-udaiyân Šūi-ya-dēvar âna Tiruvâymolı-dâ-
sarukku dhârâ-pûrvam âga Ilavañji-nâttu Mâlachchappalliyil periya êriyil
ain-gandaga-kkalaniyum Tēkkal-nâttu Šrîpatipalli periya êriyil iru-kandaga-
kkalaniyum mērpadi ūril iru-kandaga-kkollaiyum nâl-valı irandu taligai iru-
nâlı . prasâmum ivarukku kâni-âčchiy-âga chandrâditya-varai nadakkakadavad
âga-kkuduttôm sthânamum Šokkapperumâl-dâsarum Tiruvâymolı-dâsarukku

18

At the same place.

(Grantha and Tamil characters)

svastî śrî Śagâpta-vaiusham 1252 n mēl šellâninra Šukla-vaiushattu Tai-
mâdam tî Pañchamīyum Atta-nakshatramum Budan-kilamaiyum peria nâ
vattigalil Pôšala-vîra-Vallâla-Dêvai kumârai Dâti-Śingaya-dennâyakkar
tambiyâr Vallappa-dennâyakkar kumârai Tananena Têkkalil 1 Šok-
kapperumâl-tâda malaiyâtta pperu malai . šeyvônuk-
kum pīamâna šâvadu tângal-kkôyilukku Embeiumân kkum-
idattu i-nnâlvarkkum âga ndaga-kkalaiyum . kandaga-kkolai-
yum . ru-nâli pišâdamum ippadi nada . . .

19

At the same place

(Grantha and Tamil characters)

svastî śrî Śagâbdam 1265 mēr-chellâninra Šubhânu-vaiushattu Kâttigai-mâ-
dam 15 tīyadī svastî śrî Têkkal Arulâla-nâdan kôyilil tâtattaiyum šīmatu-
Kaliyuga-Prahlâdan samaya-dûchaka-gandan Šokka-pperumâl-dâsaiyum Alagi-
yân Mârašeyyappaiyum Alagi-yârukkum pramânam-panni kudutta parišâvadu
i-kkôyilukku (y)Embeiumân lây Tiruppallândum šévittu tīuv-andi-kâppum
eduttu kôyilukku rukkum-idattu mmaikku padin-
nai-kulaga-kalanai kollaiyum nam-panni kuduttôm .tâ-
ium šo . Šokkapperumâl-tâdai eluttu

20

At the same place.

(Grantha and Tamil characters)

svastî śrî Śagâpdam 1265 mēr-chellâninra Šubhânu-varushattu Âvani-mâdam
tīyadī svastî śrīmanu-mahâ-nâya bhâshaikku tappuva râyakka..
Eramañji Pemmaya-nâyakkar-kkumâra-pPeiyya-Pemmaya-nâyakkar
Têkkal Arulâla-nâdarkku dârâ-pûrvam-âga pramânam-panni kuduttên Têkkal-
nâttu Šipatipalliyum Gôvinda-nâyakkar kattina perī-êriyum nañjai puñjai
nâr-pârkellaiyu kīnôkkina kīnarum mēl nōkkina maīamum chatu-chchīrmaiyum
utpada Arulâla-nâdarkku amudupadi šāttupadi tiru-vīlakku tiru-mâlai tiru-
ppanikku pala-padi-nimandattukkum saivamânyam âga pramânam-panni-kkudu-
ttē tātattākkum Šokkapperumâl-tâdarkkum Pemmaya-nâyakkanena inda
dhammattukku ilanganam-pannīnavan Gengai-kkarai râr-pāšuvai konṛân
pāvattai kolluvân dhammattai rakshippan(pân) pādām eu-talai-mêlē śubham

astu Śīpatipalli chantiāditta-varaiyum sarvamānyam āga nadatti-kkudukka-kadavôm Tékkal-nāttu-nāttavaraiôm ippadikku ivaī Šômappan eluttu ivaī Šembī-nāyan eluttu ivaī Jayanāyan eluttu ivaī Vai. n

21

At the same place.

(Grantha and Tamil characters)

svasti śrī Śakāptam 1278 n mēl šellānīna Dummakhi-samvatsarada Âni-māsam mudal-tiyadī Embeiumān adiyārīl Šendikkā-dēvi magal Malaiyāttai Śrīanga-nāyakīyār Mānikkattukku Aiulāla-nādan kōvil mun-muraiyum Âlam-bālil pei-ēiyilē padinain-gulaga-kkalanīyum mēipadī ūrilē kandaga-kkollai-yum ival tangai Varadikku Nāchchiyāi kōyilil mun-muraiyum Âlam

22

At the same place.

(Grantha and Tamil characters)

svasti śrī Śagāptam 1278 n mēl šellānīna Dummakhi-samvatsarattu Âvanī-māsam periya Rājamānikkattukku Tékkal-nāttu Âlambālil periya ē l padinain-gulaga-kkalanīyum mēipadī ūrilē kandaga-kkollaiyum śandrāditya-varai šellakkadavad-āgavum nāl-valī nālī piāsādamum šellakkadavad-āgavum kuduttōm sthānamum Šokkapperumāl-dāsarum Varadikku

23

At the same place

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Tai-mādam. ti svasti śī . Šōla. . . .
rājan nāttu Šonnai-nāyakkan Iruga-šetti Šokkapperumāllukku
sādana kuduttapadī Kuvallāla-nāttu . kanpalli utpatta nañjai
puñjai nār-pāl-ellai kinōkkina kinaum mēnokkina maīamum utpada nilam
adangalun-gaikkondū . kadavai sarvamānīyam āga .
i-ttanmattukku Gengai-karai kurā-pašuvai pā-
vattai kolvar ivaī Šonnaiyan eluttu ivaī ganna eluttu ivaī Iruga-šetti
eluttu ivaī Vīmāndai eluttu

24

At the same place

(Grantha and Tamil characters)

svasti śrī Śakāpta-varusham 12 8 n mēl šellānīnra Dhātu-varushattu Arpaši-mādam 20 tiyadī i-kkōyil-udaiya Šokka-pperumāl-tādarena i-kkōyilil (y)Emberu-

mân-adiyâril . kku pramânam kudutta paṇṣavadu i-kkôyil (y)Emberuman-
 adiy-âl-ây . makkal talaiyâ gavum šêvikkum idattu i-kkôyir tîruch-
 chur .lê..ru malaiyum ...iru-nâli prasâdamum nam
 vanda. . rukku . .mmadittu pramânam-panni kuduttên Šokkapperumâl-
 tâdarena Šokkapperumâl-tâdar eluttu

25

At the same place.

(Grantha and Tamil characters)

svasti śrî Prajâpati-varuṣhattu-pPanguni-mâda muda tî Šokkapperumalena
 Malai rkku Âlambâlâlê Kachchi-konda

26

At the same village, on the wall of the Singapperumâl temple to the west.

(Grantha and Tamil characters)

svasti 1256 n mēi nīnīa Šīmuka-varuṣhattu Vaigāṣi-mâdam ši-
 manu-mahâ na . Tēkkalil kēṣuram-udaiya-nāyanâr tātatail Kūta-
 battarkum Pāla-battarkum tātattārkum udaka-pīramānam-panni-kkuduttapa-
 di i-nnāyanārku-chchāttuppadī tīru-mēr-pūchchu tīu-vīlakku tīrunāl tēvai-
 kku . . ttukkum nadakkumbaḍi viduvitta dēvadānam Tēkkal Malai-nāttu-
 nāyakañ-jeyvāru Vaiyananum Mārakūliyum . marrum ullitta nā-
 ttavarôm ttil onbaḍu kulāvi muttil ūi Tēkkalil . . 1a1-kkala-
 niyil vitta kandaga 4 idukku vada-pāikellai kīl-pāikellai Nandī-
 kuṭṭai Nandī-kkīl ku mēрку mēl-pāikellai Ilaukuli ārukku kīlakkum ten-
 pārkellai Attikkuttaikku vadakkum kalani kandagam nālum . . lai
 periya nā . . .

27

At the same place.

(Grantha and Tamil characters)

svasti śrî Šakābdam 1250 idan mēl-chchellānīra varuṣhattu Vaigāṣi-
 mâda mudatti udaiyâr Šingīṣvara-udaiya-nāyanâr kōyir-ttātattāi um Pāla-batt
 Nallāśārikku chchangīrai-kilē dēvadānattil ivanukku kāniy-āga kudu-
 tta kalani kandagam tta-varai nadakka idukku-kkurai ilai

28

At the same place.

(Grantha and Tamil characters)

svasti Šaka . .lānīra Šīmuka-varuṣhattu svasti sama . śraya śrī-
 prithuvi - vallabha mahārājādhirāja rāja-paramēṣvara Yādhava - kulāmbara-

dvīmanī sarva-chūlāmanī ma piachanda êkāṅga-vīra asahāya-śūra
 śattakā tunga-Rāma vayinpa-kanda Makara-rājya-nimmūla Śōla-rāya-sthā-
 panāśārī Pāndiya-iāya-piatissthāśārī nga-piatāpa-chchakīa
 śāla-vīra-Ballāla-Dōvar piṭhuvī-rājyam-pannānūka Dātī-Sōme-dannāyakkar
 makka Vallappa-dannāyakkar Tēkkalīl nāyanāi Śingīśvaram-udāya-nāyanār
 kōyil-ttānattārkum Pāla-battarkkum pramā nī-kkudutta parīśāvadu
 Vāgāśī-mādam mudal-āga ī-nnāyanāīkku amudupaḍi śāttuppaḍi tiru-mē
 ttiṇu-vīlakkum tirunāl-ttēvaikkum ttiṇu-ppanikkum kōyil paṇikāiattukkum nada-
 kkum paḍikkum Māśandī-nāttīl dēvadānam āga Vittirullāndai-pallī-kKavunda-
 karaipallī āga ī-nnāttīl ūi irandum Eruma vīdubitta Kummalūr Tēkkal
 . . . muttīl onbadu kulaga āga ūi 2 Kuvalāla-nāttīl vīdubitta kōra
 . . .

29

At the same village, on a rock at the north end of Īśvarakere bund.

Uṅgi-Settiya maga Baiyari-Setti katisida kere

30

On the same rock

Manmata-samvatsaradalli kere jīrnāvāgi hōgi yīrālāgi aramanēra adhīnavāgi
 yīdu aramanēṇu modalu kallugotiḡa dāyādi Muniyana kere katusu yendu
 aramanēru kēlalāgi avanu tanage avakāśa yillanda yīda badalāgi aramanēru
 jīrna-udhāra mādī yandu kotar āda-kāṇana kere katisidōra Tīpayana maga
 Kaduripatī arda-pālu arda-pāluvalage Dore-gauda Halēpēte asaga Chinna

31

At the same village, on a rock at the west foot of the Bhūpatiyamma hill
 in the bēchirākh village Kondarājahalli to the north.

(Grantha and Tamil characters)

śīmatu Tō śuramm-udaiyar kōyil tātattu-ppattar

32

At the same village, on the wall of the Kamathēśvara temple, north of the village.

(Tamil characters)

śubham astu svastī vijayābhayudaya-Śālivāhana-śaka-vaiṇṣha 1464 neya Śubha-
 kritu-samvatsarada Āśhādha-śu 12 lu śrīman-mahārājādhirāja rāja-paramēśvara
 pūrva-dakṣiṇa-pāścīma-samudrādhipatī śrī-vīra-pratāpa śrī . . vīra-Achuta-

Râya-mahârâyaru prithvî-râjyam gaṇutam yīralu Paṇeyadava Râma-Nâyakara maga Yerapa-Nâyakaru Tēkala Sōmaya-dēvara Rāmaya-Linga-dēvara stānīka Nayināraiya kota darma-śāsana-kramav ent endai (rest illegible)

33

At Eruvaguli (same hobh), on a rock called Jōgi-gutta

(Grantha and Tamil characters)

svasti śrī Jayangonda-Chōla Māman-ankakāia-tTēkkal-rāyanena Raktākshī-
śammachcharattu Kāttigai-mādam mudal Pāngal-vēlār magan Mādēvarkku pu-
diś-āga kādu-vetti pirppādu ittu ūr-āga kattī karu-ppudaichchu Ilavanguli eru-
pēr-ākki Ilanguli Mādēvarkku ivv-Ilavanguli nañjai puñjai nāl-ppāl-elai(lai)yum
Tēkkal-nāttu Ānaya-nâyakkar mariyādi patt-ālu .śēvagam āga kuduttētān
Tēkkal-rāyanena

34

At the same place.

(Grantha and Tamil characters)

suvatti śirettiri Radai-samma rattu Āmanan dutta Ilavakuli āngal-vēlar
kē. gan Mādēvarkku vaita pa.nāttu. yārittu pōkku-
māia nadaka kuduttē

35

At Ullērahalli (same hobh), on a stone west of the Varadarāja-svāmi temple.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu 1447 Pārthiva-nāma-
samvatsarada Bhādrapada[. . .]Vīranna-rāhutaru tamage Krishna-Rāya-
mahārāya . nâyakatanakke pāhsida Tēkala-sime-volagana Ulleyarahalli
kolada tambige sarvamānyada bhata-viṭṭiyāgi kotteu (usual imprecatory phrases)

36

At the same village, in Śāsana-hola.

(Grantha and Tamil characters)

svasti śrī Tēkkal-rāyar Šembondiyāgiyār maganār Kūttādun-tēvar āna Jayangon-
da-Šōla Māman-ankakāra Tēkkal-rāyanena Šakarai-yāndu āyirattu-irunūrru-
irandu idanmēl šellānira Vishu-samvatsarattu Mēsha-ravi Šittirai-mādam mu-
dal Vangi-ppurattu Varadarāša-ppatta rarkku nedungattu āga Kūtta-sa-
mudramum idukku . nilamum idukku adatta nañjai puñjai nāl-pāl-
(y)ellaiyum kīl nōkkina kīnarum mēnōkkina maramum eppēpattāduvum
śantirāditta-varai ulladiney-alavum šellakkaḍavad-āga darma-dānam āga dāna-

piramānam-panni-kkuduttēn Jayangonda-Šôla Māman-ankakâia Tēkkal-rāyan-
ena nila-vari avichchu-ppāttam marium ulla āyangalum agappada vittēn Tēkkal-
rāyanena . . . āśai-ppattavanum . . pilai-ninai-
chchavan Gengai-karaiyi-kuiâl-pašuvai konra pâpattil pukkāi-āga ippadikku
ivai Jayangonda-Šôla Māman-ankakâia Tēkkal-rāyar eluttu ippadikku ivai
Varada-dēva ippadikku ivai Mudaliḡal eluttu sva-dattām para-dattām
vâ yô harêta vasundharâ shashtim vaisha-sahasrēna vištâyājñāyatê krimi .

..

37

At the same village, on a rock called Šāsana-kallu-gundu

(Grantha and Tamil characters)

svasti śrī sârvabhūma-chchakkaiavattigal śrī-Poyšala-vîra-Rāmanâ-Dēvar tōlu-
kkum vâlukkuñ-jeyam āga Tēkkal-nāttu-pPeriya-nāttavarum Kēlvi-mudaliyārum
munb-ulla adikāiḡalum Viruvi-nāyanum (y)iv-anaivômum Vangi-ppurattu Va-
radarâša-battarukku makkal maiumakkalukkun-dâna-ppiramānam-panni-
kkudutta parisâvadu nedungatt-āga Kûtta-šamuttiram (v)irandu malaikku nadu
Pānanvandaikku-kkilakku Tammatti-kunra mēiku idukku naduv-ulla ku-
ttai kulangalu nañjai puñjai nâi-pâl-ellaiyum mairum eppērpatta nila-varivu-
galum ulppat dum dānam āga Tēkkal-rāyai dāna-ppiramānam-ppanni-kkudu-
ttapadiyē nāḡalum dēvar tiru-mēnikku nanr-āga (y)i-nnâl ulla varivugal kâni-
kkai Kâtṭigai-ppadi iûr-palaichcham avalambalam Âšuvika-kadamai (y)irâša-
nivandi kēlvi-nivandi marrum ulla pala-varivugalum utpada udaka-ppiramānam-
panni-kkuduttôm Vālandâlvarḡu (y)ivar vitta Pīāmanarukkum idu šandirâdi-
ta-varai šellakkadavadu i-ttanmam yidukku alivu-pilai-ninaittavan
Gengai-kkaraiyi-kuiâl-pašuvai konrân pâvan-golvar

śrī-Bhūmi-dēvir-putrasya Vâturvana-kulôtbhava |

svasti sarva-lôka-hitâtthāya Chitramēla sya šāsanam ||

38

At Chambe (same hobi), in barber Muni Venkata's garden.

(Grantha and Tamil characters)

svasti śrī šâuvabūma-chchakkaravattigal śrī-Poyšala-vîra-Rāmanâ-Dēvark-
iyāndu 30 āvadu mun-nâl Aiyyan-ankakkâra-tTēkkal-rāyar âna Nārana-dēvar
Šakarai-yāndu 1200 šenra nâl Bahudhānya-šamachcharattu Šittirai-mādam Šem-
ba-šamittiram-âna Amara-Nārāyana-šaturvêdi-mangalattukkum Tottiganpalli-
kku adaitta nañjai puñjai nâr-pâl-ellaiyum ka ṭṭugalukku . dēvar tiru-mē-
nikkum vâlukkun-dôlukkun-jeyam āga Tēkkal-nāttu-pPeriya-nāttavarum adikâri

Viruvi-nāyanum . . . mahâ-janangalukku udaka-ppiramānam-panni-kku-
duttôm . . . Âšuvam avalambalam ûi-ppalachchan-Gâtṭigai-padi

varivu kânikkai mairum eppêrpatta šil-varivugalum atta-pûrnam âga
udaka-piāmānam-panni-kkuduttôm Tēkkal-nāttu-pPeriya-nādavarum adikârigal
Vīruvi-nāyanum idu šandirāditta-varai šellakkadavadu 1-ttanmattai alivu-
pilai-nīnaichchavan Gengai-kkaiyil-kkuīl-ppašuvai-kkonrān pāvan-golvan

39

At Halepālya (same hobli), on a rock to the west

(Grantha and Tamil characters)

svasti śrī hari-rāya-vibhālu bhāshaikku-ttappuva rāyara gandan śrī-Hari-
appa-udaiyarum Muttana-udaiyarum Tēkkal-nāttu nāttaiḱku kudutta muttirai-
irāyasa-p tangal-nāttu-nāttu - nāyagañ-jeyvār Vaiyyanan Kômuppanukku
tangal nāṭṭil Mādaraišanpalli Veya-varushattu Vāigāši-mādam mudal ivanukku
kudangai mānibam āga ivv-ūrk-adaitta nanṣey punṣey nāi-pāikellaikk-utpatta
mēl nōkkina maramu nōkkina kinaum dāna-mānīyam nīkkī eppēippatta
nilam adangalum tām vēndum payir-cheydukollakkadavar āgavum ivv-ūrukku
varum putti tu-kkânikkai nal-yerudu nar-pašu kânikkai kattāyam Āśu-
vam tari-īnai ulmārāttam vetti vidāram kil-tandu mēl-tandu pūrvāyam apūrvā-
yam eppêrpatta varivum utpaḍa sarva-mānīyam āga ivanukku šandirā-
ditta-varaiyum nadattakkadavad-āga-kkallilum šembilum vetti-kkuduttôm

40

At the same place.

(Grantha and Tamil characters)

Kômūppar kudangai Mādarašanpalliyil Pāttiva-varushattu Panguni-mādam
23 ti Šani-kkīlamai Tiruvōnatt-anru Ilandēvan Šittara dēvan Šiva-lōka-paviṭṭi-
pannugaiyil Ulagarum Ādichchaim Pēr-āyiram-udaiyārum kanda Šivālayamu
nandāvānamum kinarum

41

At the same village, on a rock of Rājabhāvi to the south-east

svasti śrī vijayābhyudaya-Šālivāhana-śaka-varuṣa 1500 neya Bahudhānya-
samvatsarada Kārtika-šu 10 lu śīman-mahā-mandalēśvara Salaka-Rāja-
Chikka-Tirumala-Rājayyanavara komāia śrī-Ranga-Rājayyanavara kōnēri guṭṭa
Narasimha

42

On the same rock

Yiruganna-Vadeyaia bâvi Kîlaka-samvatsarada Âşvaja-šu 15 Bhauma[vâ]ra

43

At Mâkârahallî (same hobli), on Kurusiddanahallî-dinne to the east.

(Grantha and Tamil characters)

svasti śrî sârvabhûma-chchakkaravattî śrî-Poyšala-vîra-Râmanâ-Dêvaiku yându
 37 vadu Khaia-šammachcharattu Aipaši-mâdam Têkkal-nâttu-pPeriya-nâttava-
 varum adikârî .. villâlum . dêvar tôlekkum vâlukkum
 jayam âga Šeṭṭa-šamuttirattîl ašēsha-mahajanangalukku mun-nâl Šeṭṭa-šamu-
 ttirattîl kala pângal âna Âlappallî nañjai puñjai nâr-pâl-ellaiyun-gîl-nôkkina
 kinarum mēl-nôkkina maramum marrum eppērpattanavum šandiraditta-varai
 šellakkadavad-âga tanma-dânam âga dâna-ppiramânam-panni-kkuduttôm Tekkal-
 nâttu-pPeriya-nâdavarôm ippadikku . Vîruvi-nâyan eluttu idarku
 alivu-pilai . . kurâl-pašuvai-kkonîân pâvattê pôvan

44

At the same village, on a rock to the west.

(Grantha and Tamil characters)

Mâvan-ankakâran-pallî svasti śrî Śagâbdam 1305 idan mēr-chellâninra Rudhî-
 rôtgârî-samvatsarattu Tai 5 tî śrîmanu-Têkkal-nâttu-nâttu-nâyagañ-jeyvân
 .yândai-šiyarum kundatîl Šingaya-nâyakkan Kambananum Bhatta-bhâgava-
 tikku šâsanam-panni-kkudutta parišâvadu ivaikku . Â . palliyîl ûrukku
 kîlakkîl Mânguttai sarvamânyam âga chantrâditya-varai šellakkadavad-âga
 šâsanam-panni kuduttôm 1-ttammattai keduttinavan Geṅgai-kkarai-îl kurâl-pašu-
 vai-kkonrân pâvattîlê pôvan

45

At Bannahallî (same hobli), on a rock to the west.

(Grantha and Tamil characters)

svasti śrî sârvabhuvana-chchakkaravattî śrî-Pôšala - vîra-Râmanâ-Dêvaikk
 yându 16 âvadu Tai-mâdam 10 vadu nâl mudal Têkkal-nâttu-pPeriya-nâttava-
 varu nâttu-nâyagañ-jeyvâr vêlâr Mayilândaiyu nâttu -nâyagañ-jeyvâr
 Šembi-dêvarum . . . Mayilândai(y)-tTêkkal -nâttavarukku śrî-Mâhêšurâr-
 kum... .. kudutta parišâvadu Têdakkal-nâttîl dêvar-dânam tîruvidai-

yâttam pallichchantam batta-viṛitti ullittanavum (y)iraiy-ili vittômm-
 Irâmanâ-Dêvar tōlukkum vāluḥkum nanī-āga amudupadī śāttuppadī tiru
 pallikk-udal-āga-chchellakkadavad-āga iuvī-nāttu vārum
 uāngalum saivamāniyam-āga vittôm tāngalum amudupadī śāttu-
 ppadī tiru-ppaniyuñ-jeyvittu anubavippadu idu śandīāditta-varai śellakkada-
 vadu inda tādana-kāriyam (y)ilanganam-pannuai undāgil Gengai-kkaraiyil
 kurāl-paṣuvai-kkonīān pāvan-gollakkadavan

46

At Timmanāyakanahallī (Tēkal hobli), on a rock near the wastewear of the tank
 śubham astu vijayābhyudaya-Śāka-varusha 1430 neya Vibhava-samvatsarada
 Śiāvana-šu 5 lu śīmatu Tēkalu-sīmeja dēvaru sthānika . neyada
 Rāma Tippaya yage kotta śā śrī-dēvara . tida
 Timmasamudra kil-ēriya . gaddeyanu nimma putra-
 pautra-pārampariyavāgi anubhavisalullavai u yī-kil-ēriya . nitya-
 amṛita-padige saivamānyavāgi (on another side) śāsanada
 . Gōpa-Rāya hadinaidu - kola[ga]-gaddeyanu
 nīvu putra-pautra-pārampariyavāgi nimage dānādhi āgi ā-chandra-
 sthāiyāgi anubhavisikondū sukhadalu ihudū sthānika-Nayanārāyage . .
 yakke yōgyavāgi anubhavisuvadu Tambayyanige yikkala-gadde Gummayyanige
 yikkala-gadde dānada gaddegalige vopa śrī-Nandi-Kempanna-baraha

47

At Nūtaya (same hobli), on a rock near the fort gate.
 svastī śrī vijayābhyudaya-Śālivāhana-śāka-varushagalu 1679 Īśvara-samvatsara-
 da Kārttika-šu 10 Śukravāradallu kempina Tambi-Setra sāmpradāyadalli Vī-
 ranna ettisidantā ūru-bāgilu mangala mahā śrī śrī śrī-Jayanātha

48

At Hirimale (same hobli), on a rock in the kodige field north-west of the village.
 svastī śrī vijayābhyudaya-Śālivāhana-śāka-varushangalu 1762 neya Śārvaṇi-
 sam || Māgha-šu 7 rallu Hirimale-kôte-mānnyada vīvaravu

49

At Huladēnhallī (Huladēnhallī hobli), on the bund of the kodige tank
 (Grantha and Tamil characters.)
 nār-pāl-ellaiyun-gil nōkkina kīṇaru mēl nōkkina maramum
 vīra-Vallāḷa-Dēvar..ṇākka . l nāttu-nāyagañ . . . vār

55

At Mékalanâyakanapâlya (same hobli), on a rock to the north-west of the village
 Šâlivâhana-šaka-varushambulu 1 32 lu Pramâdi-nâma-samvatsai am Bâdrapada-
 šu llu bâlada Venkata-Vîa-Nâyaka Nârâyanaie kotâramann etire
 Channa šasana

56

On the same rock.

ši-râyalu muâcha Vîamana-komârudu Sînamana-kotâra-banda

57

At Mâsti (same hobli), on copper plates in possession of the šânabhôga.

(1b) namas tunga-etc ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šakâbdâh 1499 t | eli vartamâna-Îšvara-nâ-
 ma-samvatsaiada Phâlguna-ba 30 Šanivâra šîman-mahârâjâdhirâja râja-para-
 mēšvara šrî-vîra-pratâpa šrî-Tiimula-Dêva-Râya-mahâi âyar-ayyanavaru Chan-
 draguuyallu ratna-simbâsanârûdharâgi prithivî-sâmiâjyam gaivutt iralu chatur-
 ttha-gôtrada Yalahanka-nâda-prabhugalâda Nanjê-Gaudaravaia putrarâda
 Kempa-Nanjê-Gaudaravaia putrarâda Hirîya-Kempê-Gaudaravaru Sîvatsa-gô-
 trada Âpastamba-sûtiada Yajuš-šâkhâdbyâjgalâda Varadayyangâia putrarâda
 Timmappayyanavaia putiarâda Tiimallayyanavaiige barasikota bhû-dâna-
 dharma-šâsana-patîa-kîamav ent endare namma âlivike Beṅgalûu-sîmege sa-
 luva Voratûru-hôbahalyu i-Voratûru-grâma 1 Soruhunise-grâma 1 Hâruva-
 halli-grâma 1 an[tu] grâma 3 nnu saivamânyavâgi sûryôparâga-punya-kâladalu
 dakshina-Vâranasiy enipa Kakudgiriyalu šrî-Gangâdharîēšvara-svâmi-sannidhi-
 yalu Paramēšvarârpana-buddhiyinda sarvamânyavâgi sa-hiranyôdaka-dhârâ-
 pûivakavâgi dhâreyan eradu kotev âdakâriana i-saivamânya-agrahâra-grâma
 3 kke saluva chatu-sîmey-olagâda nidhi-nikshêpa-jala-pâshâna-akshîna-âgâmi-
 siddha-sâdhyagalemba ashta-bhôga-têjas-svâmyagalannu dânadhi-kraya-vinima-
 ya-bhôgyangalige yôgyavâgi nîvu nimma putra-pautra-pârampariyavâgi âchan-
 drârka-sthâiyiâgi i-Varutûru-Soruhunise-grâma 2 kke ashtaka 8 ke gana-sankhê-
 vritti 64 ke yajamânâm [II a] ša ardhake kshêtra 32 vulida ashtaka 4 ke kshê-
 tra 32 prakâra Hâruvahalli-grâma 1 ke nimage yêka-bhôjya-prakâra anubha-
 visikondû sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yendu
 barasikotta tâmra-dharma-šâsana-patîa || (usual final verses)

ašvamêdha-sabasrâni vâjapêya-šatâni cha |

kîtvâ yat phalam âpnôti bhûmi dânat tad ašnutê ||

ganyantê pâmsavô lôkê ganyantê varsha-bindavah |

na ganyatê Vidhâtîâpi vipra-dattâ vasundharâ ||

59

At the same village, on a stone in the fort

varisha vo 974 . Nandana-samvatsa ra-âkhya . sunda Nukkiyûia
 . Mâraya Sungilûra bânasa yandu mâna iatiya batta Râjên-
 dra . likâ lingi Kalvâlya . likappa Kalî-nivarana

60

At the béchirâkh village Vommasandra (same hobli), in a field to the east

(Grantha and Tamil characters)

svasti śrî mahâ-mandalîśuvaran Tirupuvanamalla-purâduâyan Attiyândai tan-
 gai lvâiena Mêlai-mâ gaikku vadakku Nâga
 mēikku tanma-dânam-âga vittēn idukku . van Gangai-karayil ku-
 râlpasuvai konra pâvan-golvân

61

At Trinisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters)

svasti śrîmanu-mahâ-mandalēśura arirâya-vibhâla bâshaikku-ttappuva râyara
 gandan śrî-vîra-Ariappa-udaiyavarkku Śakâbtam 1268 mēl šellâninra Veya-
 varushattu Âvani-mâśam 20 tiyadî śrîmanu-mahâ-mandalēśuran Ariya-Vallappa-
 dennâyakka svēpatta Vallappaikku pramânam-panni-kkudutta pariśavadu Mâ-
 šandi-nâttil toru pon 80 dalanpalli pon 30 m âga ûr irandukkum
 pon 110 m kaikkondu ivv-ûigalukku adaitta nañjai puñjai nâi-pâk-kkellaiyil
 dêvadânam tiruvidaiyâttam ningal âga kîl nôkkiya kinarum mēl nôna mara-
 mum ut nilattil ka kai riya kel ka nall-erudu nar-pašu
 .ttâr-pâttam ivv-ûiril ngal . kol ka ul
 ..ttamum . ve . . ya kon .kolla.

62

At Mukkadegutte (same hobli), on a rock to the north-east of the village.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1164 neya
 Śubhakrit-samvatsarada Bhâdrapada-šu 12 llu śrîman-mahârâjâdhirâja râja-
 paramēśvara . . pûrva-dakṣiṇa-paścîma-samudrâdhîśvara śrî-pratâpa-śrî-Ven-

kata-Râya-mahâîyaru prithvî-râjyam geyuttam ıralu Mâsittı-Allâlanâtha-
 dévarıge pêtheyava-Râma-Nâyakaıa maga Yaiada-Nâyakaru kotta dharmma-
 śâsana Vandınakayya-nâdinolagana Têkal-kôteya Mukkaıe-gıâmakke salu[va]-
 chatu-sîmenu kramavâgı sūıyya-grahana-punya-kâladallu Tırumala-Râya-
 Vodeyarıge dharmavâgı Allâlanâtha-dêvara naivêdya-pûje .yakke
 dhâreyan eıađu kotta dhaımma-śâsana-mânya (usual final verse)

63

At Kôlattı (same hoblı), on a stone near the Kañchugâra-tank
 to the north-west of Râjénahallı.

svastı śrı Dilıpayya pıthıvî-râjyam geyye Ayappa-Dêva Dadıga vade.

64

At Ahanya (same hoblı), at the Timmarâyasvâmi temple

(Grantha and Tamil characters)

	Veguda	.	mâda-muda		prasâyı
magan	Pamma		anaşum	rva	kku pra . padı..
na	tan	pulattıl . .	şamuttıramum	.. kku	mâniyam ...lı..
	kanda		yamâgavu	dana	ı-kandamu .
ya	tu	. dâna	ndu	ka	

65

At the same place

(Grantha and Tamil characters)

manımaı ıppadı ppam pratâpa-şrı lu vettu Pamma-
 yana tıru-mugappadı iduku tambı

66

At the same village, on a rock at Gôvu-dınne.

(Grantha and Tamil characters)

Bahudhânya-vaısbattu Mârgalı-mâdam śrımanu-mahâ-prasâyıtta Irâma-nâya-
 kkar kumâra śrımanu-Pammaya-nâyakka . ku kallu-nâttı kudutta
 parişâvadu ıvarku Şetti-gâmun . dınain-gulaga kattı mâ giyum sarva
 . . lalla ttôn . râl. kon . .kuva . . . Pammaya

67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters)

svasti śiī svatti-chchiri Sakābda 1224 idan mēl šellānura Plava-vai-
shattu Mārgali-mādam 22 ti Sōma-vāratu nāl śīmat-pratāpa-chakravatti śiī-
Pōšala-vīra-Ballāla-Dēvar nāttu-kKundāniyil tīruv-Irāmišvaram-udaiya-nā-
yanārkkku Māšandi-nāttu Nilala Kalpalliyum idan . galum
nañjai puñjai nār-pāl-ellaiyum śittāyamum pala-varivu kânikkai anaitt-āyanga-
lum udaka-pūrvam āga saiva niyam-āga kuduttōm 1-ttanmattai mārriṇa-
van Gengai-kkaiyil kurār-pašuvai koniān pāvattē pōvān śiī-Māhēšvara-īakshai

68

At the béchirākh village Bākārhalli (same hobli).

(Grantha and Tamil characters)

svasti śrīmanu-mahā-pīasāyittan iāyannena Šingaiukku
kkum dāna-pramānam pariśīvadu rshattu Śittara-māsa-mudal
nāttil Periya-nāttavarum gāmīdarum adikāri Vayana Vallāla-Dēvar
tōlukkum vālukkum jayam-āga Māšanti-nāttil Tōalpalli nañjai puñjai nār-pāl-
ellaiyum nubhavi

69

At Lakkūr (Lakkūr hobli), on a stone near the Narasimhasvāmī temple
rāja-śrī-Lachirāma-Jamēdāravarige kōte-kodige kotadu hola-kha 2 kanduga yi-
jāru putia-pautra-pārampariyāgi kotu (usual imprecatory phrases)

70

On a rock in the field of Munivenkatāya to the south-west of the same village.
.. Mādappa-Nāyakaru go . Gaudage ho gaddeya kodisidanū (usual
imprecatory phrases)

71

At the same village, on the basement of the Sōmēšvara temple.

(Grantha and Tamil characters)

śrīnat-pratāpa-chakravatti śrī-Hoyšala-vīra-Vallāla-Dēva-arašar Kundāni-rā-
jyam Virivi-nādu Murašu-nādu Māšandi-nādu Šokkanāyan-parru munnāna
ellā va-sthānangalil mada-patigalukkum sthānāpatigalukkum vinnappañ-

[illegible][illegible][illegible]

১৪২৩ ১৫৪৬ ১৬৬৯ ১৭৯২ ১৮১৫ ১৯৩৮ ২০৬১ ২১৮৪ ২৩০৭ ২৪৩০ ২৫৫৩ ২৬৭৬ ২৮০০ ২৯২৩ ৩০৪৬ ৩১৬৯ ৩২৯২ ৩৪১৫ ৩৫৩৮ ৩৬৬১ ৩৭৮৪ ৩৯০৭ ৪০৩০ ৪১৫৩ ৪২৭৬ ৪৪০০ ৪৫২৩ ৪৬৪৬ ৪৭৬৯ ৪৮৯২ ৫০১৫ ৫১৩৮ ৫২৬১ ৫৩৮৪ ৫৫০৭ ৫৬৩০ ৫৭৫৩ ৫৮৭৬ ৬০০০ ৬১২৩ ৬২৪৬ ৬৩৬৯ ৬৪৯২ ৬৬১৫ ৬৭৩৮ ৬৮৬১ ৬৯৮৪ ৭১০৭ ৭২৩০ ৭৩৫৩ ৭৪৭৬ ৭৬০০ ৭৭২৩ ৭৮৪৬ ৭৯৬৯ ৮০৯২ ৮২১৫ ৮৩৩৮ ৮৪৬১ ৮৫৮৪ ৮৭০৭ ৮৮৩০ ৮৯৫৩ ৯০৭৬ ৯২০০ ৯৩২৩ ৯৪৪৬ ৯৫৬৯ ৯৬৯২ ৯৮১৫ ৯৯৩৮ ১০১৬১ ১০৩৮৪ ১০৬০৭ ১০৮৩০ ১১০৫৩ ১১২৭৬ ১১৫০০ ১১৭২৩ ১১৯৪৬ ১২১৬৯ ১২৩৯২ ১২৬১৫ ১২৮৩৮ ১৩০৬১ ১৩২৮৪ ১৩৫০৭ ১৩৭৩০ ১৩৯৫৩ ১৪১৭৬ ১৪৪০০ ১৪৬২৩ ১৪৮৪৬ ১৫০৬৯ ১৫২৯২ ১৫৫১৫ ১৫৭৩৮ ১৫৯৬১ ১৬১৮৪ ১৬৪০৭ ১৬৬৩০ ১৬৮৫৩ ১৭০৭৬ ১৭৩০০ ১৭৫২৩ ১৭৭৪৬ ১৭৯৬৯ ১৮১৯২ ১৮৪১৫ ১৮৬৩৮ ১৮৮৬১ ১৯০৮৪ ১৯৩০৭ ১৯৫৩০ ১৯৭৫৩ ১৯৯৭৬ ২০১৯৯ ২০৪২৩ ২০৬৪৬ ২০৮৬৯ ২১০৯২ ২১৩১৫ ২১৫৩৮ ২১৭৬১ ২১৯৮৪ ২২২০৭ ২২৪৩০ ২২৬৫৩ ২২৮৭৬ ২৩১০০ ২৩৩২৩ ২৩৫৪৬ ২৩৭৬৯ ২৪০০০ ২৪২২৩ ২৪৪৪৬ ২৪৬৬৯ ২৪৮৯২ ২৫১১৫ ২৫৩৩৮ ২৫৫৬১ ২৫৭৮৪ ২৬০০৭ ২৬২৩০ ২৬৪৫৩ ২৬৬৭৬ ২৬৯০০ ২৭১২৩ ২৭৩৪৬ ২৭৫৬৯ ২৭৭৯২ ২৮০১৫ ২৮২৩৮ ২৮৪৬১ ২৮৬৮৪ ২৮৯০৭ ২৯১৩০ ২৯৩৫৩ ২৯৫৭৬ ২৯৮০০ ৩০০২৩ ৩০২৪৬ ৩০৪৬৯ ৩০৬৯২ ৩০৯১৫ ৩১১৩৮ ৩১৩৬১ ৩১৫৮৪ ৩১৮০৭ ৩২০৩০ ৩২২৫৩ ৩২৪৭৬ ৩২৬৯৯ ৩২৯২৩ ৩৩১৪৬ ৩৩৩৬৯ ৩৩৫৯২ ৩৩৮১৫ ৩৪০৩৮ ৩৪২৬১ ৩৪৪৮৪ ৩৪৭০৭ ৩৪৯৩০ ৩৫১৫৩ ৩৫৩৭৬ ৩৫৬০০ ৩৫৮২৩ ৩৬০৪৬ ৩৬২৬৯ ৩৬৪৯২ ৩৬৭১৫ ৩৬৯৩৮ ৩৭১৬১ ৩৭৩৮৪ ৩৭৬০৭ ৩৭৮৩০ ৩৮০৫৩ ৩৮২৭৬ ৩৮৪৯৯ ৩৮৭২৩ ৩৮৯৪৬ ৩৯১৬৯ ৩৯৩৯২ ৩৯৬১৫ ৩৯৮৩৮ ৪০০৬১ ৪০২৮৪ ৪০৫০৭ ৪০৭৩০ ৪০৯৫৩ ৪১১৭৬ ৪১৩৯৯ ৪১৬২৩ ৪১৮৪৬ ৪২০৬৯ ৪২২৯২ ৪২৫১৫ ৪২৭৩৮ ৪২৯৬১ ৪৩১৮৪ ৪৩৪০৭ ৪৩৬৩০ ৪৩৮৫৩ ৪৪০৭৬ ৪৪২৯৯ ৪৪৫২৩ ৪৪৭৪৬ ৪৪৯৬৯ ৪৫১৯২ ৪৫৪১৫ ৪৫৬৩৮ ৪৫৮৬১ ৪৬০৮৪ ৪৬৩০৭ ৪৬৫৩০ ৪৬৭৫৩ ৪৬৯৭৬ ৪৭১৯৯ ৪৭৪২৩ ৪৭৬৪৬ ৪৭৮৬৯ ৪৮০৯২ ৪৮৩১৫ ৪৮৫৩৮ ৪৮৭৬১ ৪৮৯৮৪ ৪৯২০৭ ৪৯৪৩০ ৪৯৬৫৩ ৪৯৮৭৬ ৫০১০০ ৫০৩২৩ ৫০৫৪৬ ৫০৭৬৯ ৫০৯৯২ ৫১২১৫ ৫১৪৩৮ ৫১৬৬১ ৫১৮৮৪ ৫২১০৭ ৫২৩৩০ ৫২৫৫৩ ৫২৭৭৬ ৫৩০০০ ৫৩২২৩ ৫৩৪৪৬ ৫৩৬৬৯ ৫৩৮৯২ ৫৪১১৫ ৫৪৩৩৮ ৫৪৫৬১ ৫৪৭৮৪ ৫৫০০৭ ৫৫২৩০ ৫৫৪৫৩ ৫৫৬৭৬ ৫৫৯০০ ৫৬১২৩ ৫৬৩৪৬ ৫৬৫৬৯ ৫৬৭৯২ ৫৭০১৫ ৫৭২৩৮ ৫৭৪৬১ ৫৭৬৮৪ ৫৭৯০৭ ৫৮১৩০ ৫৮৩৫৩ ৫৮৫৭৬ ৫৮৭৯৯ ৫৯০২৩ ৫৯২৪৬ ৫৯৪৬৯ ৫৯৬৯২ ৬০১১৫ ৬০৩৩৮ ৬০৫৬১ ৬০৭৮৪ ৬১০০৭ ৬১২৩০ ৬১৪৫৩ ৬১৬৭৬ ৬১৯০০ ৬২১২৩ ৬২৩৪৬ ৬২৫৬৯ ৬২৭৯২ ৬৩০১৫ ৬৩২৩৮ ৬৩৪৬১ ৬৩৬৮৪ ৬৩৯০৭ ৬৪১৩০ ৬৪৩৫৩ ৬৪৫৭৬ ৬৪৭৯৯ ৬৫০২৩ ৬৫২৪৬ ৬৫৪৬৯ ৬৫৬৯২ ৬৫৯১৫ ৬৬১৩৮ ৬৬৩৬১ ৬৬৫৮৪ ৬৬৮০৭ ৬৭০৩০ ৬৭২৫৩ ৬৭৪৭৬ ৬৭৬৯৯ ৬৭৯২৩ ৬৮১৪৬ ৬৮৩৬৯ ৬৮৫৯২ ৬৮৮১৫ ৬৯০৩৮ ৬৯২৬১ ৬৯৪৮৪ ৬৯৭০৭ ৭০০৩০ ৭০২৫৩ ৭০৪৭৬ ৭০৬৯৯ ৭০৯২৩ ৭১১৪৬ ৭১৩৬৯ ৭১৫৯২ ৭১৮১৫ ৭২০৩৮ ৭২২৬১ ৭২৪৮৪ ৭২৭০৭ ৭২৯৩০ ৭৩১৫৩ ৭৩৩৭৬ ৭৩৫৯৯ ৭৩৮২৩ ৭৪০৪৬ ৭৪২৬৯ ৭৪৪৯২ ৭৪৭১৫ ৭৪৯৩৮ ৭৫১৬১ ৭৫৩৮৪ ৭৫৬০৭ ৭৫৮৩০ ৭৬০৫৩ ৭৬২৭৬ ৭৬৪৯৯ ৭৬৭২৩ ৭৬৯৪৬ ৭৭১৬৯ ৭৭৩৯২ ৭৭৬১৫ ৭৭৮৩৮ ৭৮০৬১ ৭৮২৮৪ ৭৮৫০৭ ৭৮৭৩০ ৭৮৯৫৩ ৭৯১৭৬ ৭৯৩৯৯ ৭৯৬২৩ ৭৯৮৪৬ ৮০০৬৯ ৮০২৯

[illegible][illegible]

jeyya-ppera nôkki . .yûr Tirukkandîšvaram-udaiya-nâyanâr dēvadānam mada-ppuram āna kollai kalanî ulladukku dārâ-pûrvam-âga udakam-panni sarva-mānyam-âga-kkuduttôm Plava-varushattu Mârgilî-mâdam 22 ntî Tingal-kilamai nâl mudal-âga svastî śrî Parichchhēdi-kandî-īšvaram namakkum nammudaiya rājayattukkum nanr-âga pūjaiyum amudum pōgangalum tiru-ppaniyum kuraiv-vaia nadattî namakku arpudaiyam-âga vālttiy-nuppadu

72

At Nonamangala (same hobli), on *copper-plates of the Jaina-bastî in ruins.

(1b) svastî jitam bhagavatâ gata-ghana-gaganâbhēna Padmanâbhēna śīmaj-Jānhavēya-kulāmala-vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janî-ta-sujana-janapadasya dârunârî-gana-vidârana-ianôpalabdha-vrana-vibhûshana-bhûshitasya Kānvâyanasa-gôtiasya śīmat-Konganivaimma-dhaimma-mahâdhirâjasya putrasya pitur anvâgata-guna-yuktasya vidyâ-vinaya-vihita-vrittasya samyak-pīajâ-pālana-mâtrâdhigata-īājya-prayôjanasya vidvat-kavi-kāñchana-nikashô[IIa] pala-bhûtasya viśēshatô'py anavaśēshasya nîti-śâstrasya vaktri-prayôktri-kuśalasya suvibhakta-bhakta-bhūitya-janasya Dattaka-sûtra-vritti-pranê-tuh śrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putiasya pitri-paitâ-maha-guna-yuktasya anêka-châturddanta-yuddhâvâpta-chatu-udadhi-salilâ-svâdita-yaśasah samada-dvirada-turagârôhanâtiśayôtpanna-karmmanah dhanu-abhiyôga-sampad-viśēshasya śrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmana-pūjakasya Nârâyana-chaiānānudhyâtasya śrîmad-Vishnu-gôpa-mahâdhirâjasya putrasaya pitui anvâ[IIb]gata-guna-yuktasya Tryambaka-charanâmbhōruha-rajapavitrikritôttamāngasya vyâyâmôdvritta-pîna-kathîna-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-krita-râjasya chura-pranashta-dêva-bhōga-Brahmadêya-naika-sahasra-visaigâgrayana-kârinah kshut-kshâmô-shta-pistâśana-pritîkara-niśita-dhârâsêh Kalî-yuga-balâvamagna-dhaimmô-ddharana-nitya-sannaddhasya śrîmatô Mâdhavavaimma-dharmma-mahâdhirâjasya putrēna janani-dēvatānka-paryyanka-tala-samadhigata-īājya-vibhava-vilâsēna nija-prabhâvâmśu-chakravâlâkhandita-śatru-nripati-mandalēnâkhanda-[IIIa]la-vidambi-śauryya-vîryya-dhairyya-yaśô-dhâma-bhûtēna gaja-dhurîhaya-prishthê kâimmukê châdvitiyēna lalanâ-nayana-bhramarâvalî-nitya-kritānuyātiēna prajā-paripālana-krita-parikara-bandhēna kim bahunâ idan-Kalî-Yudhishtirūēna śrîmatâ Kongunivarmma-dharmma-mahâdhirâjēna âtmanah śrēyasê pravarddhamāna-vipulaīšvaryyê prathamê samvatsarê Phâlguna-mâšê śukla-pakshê tithau pañchamyām sôpâdhyâsyasya param-Ârhatasya Vijaya-kîrttêh sakala-din-mandalavyâpi-kîrttêr upadēsatâh Chandranandy-âchâryya-pramukhēna Mûla-sanghēnānushthitâya Uranûr-Ârhatâyata [IIIb]nâya Kôrikunda-vishayê Vennelkarani-gîāmah Perûr-Ēvâni-Adigal-Arhadâyatanâya

śulka-baḥiṣkarshâpanêshu pâdaś cha dēva-bhōga-kramênâdbhir ddattah yo'sya
lōbhād pramādād vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati api-
châtra Manu-gîtâh ślôkâh

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashti-varsha-sahasrâni ghôrê tamasi varttatê ||
bhûmi-dânât param dânam na bhûtam na bhavishyati |
tasyaiva[IV a]haianât pâpam na bhûtam na bhavishyati ||

(two usual verses) mahââja-mukhâjñaptiyâ Mârishêna tvattakârêna likhitēyam
tāmra-pattikâ

73

On copper plates of the same place

[I b] svasti namas Sarvajñâya || jitam bhâgavatâ gata-ghana-gaganâbhêna Pad-
manâbhêna śrîmaj-Jânbhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-
javaja-jaya-janita-sujana-janapadasya dârunâri-gana-vidârana-anôpalabdha-
vrana-vibhûshana-bhûshitasya Kânvâyanasa-gôtrasya śrîmat-Konganivarmma-
dharmma-mahâdhîrâjasya putrasya pitur anvâgata guna-yuktasya vidyâ-vinaya-
vihita-vrittasya [II a] samyak-prajâ-pâlana-mâtrâdhigata-râjya prayôjanasya vi-
dvat-kavi-kânchana-nikashôpala-bhûtasya viśêshatô'py anavaśêshasya niti-śâstra-
sya vaktri-prayôkri-kuśalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sûtra-
vritti-praṇêtuh śrîman-Mâdhavavarmma-dharmma-mahâdhîrâjasya putrasya
pitri-patîmaha-guna-yuktasya anêka-chaturddanta-yuddhâvâpta-chatur-
udadhî-salilâsvâdita-yaśasaḥ samada-dvirada-turagârôhanâtîśayôtpanna-
karmmaṇaḥ śrîmadd-Harivarmma-mahâdhîrâjasya putrasya guru-gô-Brâhmana-
pûjakasya Nârâyana-charanânudhyâ [II b] tasya śrîmad-Vishnugôpa-mahâdhi-
râjasya putrêna pitur anvâgata-guṇa-yuktêna Tiyambaka-charanâmbhôruha-
rajah-pavitrikritôttamângêna vyâyâmôdvritta-pîna-kathina-bhuja-dvayêna
sva-bhuja-bala-parâkrâma-kraha-krita-râjyêna kshut-kshâmôshtha-pisîtâśana-
prîtukara-nisita-dhârâsinâ śrîmatâ Mâdhavavarmma-mahâdhîrâjêna âtmanah
śrêyasê pravarddhmâna-vipulaisvâryyê trayôdaśê samvatsarê Phâlgunê mâsê
śukla-pakshê tithau pañchamyâm śrîmad-Vîra-dêva-śâsanâmbârâvabhâsana-
sahasrakarasya âchâryya-Vîra-dêvasya [III a] nija-kritânta-para-râddhânta-
pravîṇasya upadêśanât Mudukottûra-vishayê Pebbolal-grâmê Arhadâyatanâya
Mûla-sanghânushtitâya mahâ-taṭâkasya adhistât dvâdaśa-khandukâvâpa-
mâtra-kshêtram cha Totṭa-kshêtram cha Paṭu-kshêtram cha Kumârapura-
grâmaś cha êtat sarvva sa-sarvva-parihâra-kramênâdbhir ddattah yô'sya lōbhât
pramādād vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati apichâtra
Manu-gîtâ[h] ślôkâ[h]

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashti-varsha-sahasrâni ghôrê tamasi varttatê ||

(other usual final verses)

74

At the same village

. Kongani prithivi-râjyam geyuttue

kottôr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village

vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1488 neya salluva Akshaya-sam-
vatsarada [.]ba-dašamiyallu šri-mahâiâjâdhirâja iâja-paramêšvara šri-
Dêva-Râya-mahârâyarurâjyam Pua .

76

On a stone at Tambuhalli (same hobli)

šri-Vênkatêšvarasya . svasti šii vijayâbhyudaya-Šâlivâ-
hana-šaka-varushangalu 1685 neyallu Chitrabhânu-nâma-samvatsara-uttarâ-
yana-Chaitra-ba 5 Sthiravâra-Jêsthâ-nakshatra . . . sa-
kulâbdhi-chandraiâda Gôpâla-Singaravara pavutiaîâda Râmachandraravara
putrarâda Hridaya-Râmaravara šri-svâmi âkhyâtavâgi sadâ barat
Bhairâgigalu Biâhmarugalige ni . nitya avai vechchakke âgi paragana
Hosakôte sammatu Havêli taraph Lakkûrige salluva mavuje Tambuhalli-
grâma 1 kke Šârvari .1583 rallu varushakke salluva yalle chatu-sîme

78

At the boundary of Channarâyapura and the jôdi village Gônûr (same hobli).

(Grantha and Tamil characters)

svasti šri mahâ-mandalêšvara Tribhuvanamalla-puravâdarâyar âna Kâmatâlû-
vâr ttu-u-mênukku nanr-âga Šubhakrit-samvarsara-mudal-âga Mâšandi-nâttu-
k . ngala Ândânukkum amu. Irâgavanukkum Allâla-pperu-
mâlukkum Ko valar-kûttanukkum Širiya Allâla-pperumâlukkum Vangi. .
ttu-tTiruva .pperumâlukku mâkuttagai Alagiyanukkum âga-pPirâmanar
eļuvarkum tâm âga ain-gandaga-kkollai te ngal padikku-tten-kilakku-ppega
ttâ. vittên Kam magan Nallândaiy-âna Kômuttanena 1-ttanmattai mâr-
ra ninakkum avan Gengai(gai)-karaiyl kurâl-pašuvai vadittân pâvattu viļuvân

79

At Kôdihalli (same hobli).

(Grantha and Tamil characters)

Šakâptam 8 Kaliyuga-varusham 4468 idan mēr-chellânınra Plavan-
ga-varushattu Šitrâ-mâsam 15 tiyadī svastī śiīman-mahâ-mandalēśvara aruāya-
vībhāta bhāshege tappuva rāyara ganda śrī-vīra-Bukkanna-udaiyar Mulavāy-
padaivittal pri virājyam-paṇṇānikka ya-dhannāyakkaium Dukkannana-
varum Erumaṇai-nāttal nāttavarum

80

On a stone in the boundary of Varadanduhalli to the north of the
western sluice of Mālūr Doddakere.

śrī-Ganādhīpatayē namah

namas tuṅga — etc ||

svastī vijayābhyudaya-Šālivāhana-śaka-vaishambulu 1685 neya Chitrabhānu-
samvatsarada uttarāyanē Vasanta-ritau Chaitra-māsa-krishna-pakshē 2 Sthira-
vārē śrīmatu mahā-punya-kāladalu Bhāradvāja-gōtrada .
pautrarāda Rāmachandraravara putrarāda Hriḍaya-Rāma-Jamādāniavaiu
barasi kotta dharma-śāsana-kramav ent endade paragana Hosakôtē havēlige
saluva taraphu Mālūru-hōbaḷige salluva Varadanduhalli-grāma Mālūru śrī-
Šankara-Nārāyana-svāmi-sēvārthav āgi . dipikā-yantra-śishya-parichāraka
.. . . . kottu yidē-Mālūra-grāmakke yalle chatus-ssīme . . .
.. . . .

81

At the same village, a sannad in possession of Jôdīdār

śrī-Rāma śrī-Vēṅkatēśvāita-svāmi svastī śrī vijayābhyudaya-Šālivāhana śaka-var-
shaṅgaḷu 1683 Vikrama-nāma-sam- | rada Kārtika-śūda 15 sōmōparāga-mahā-pun-
ya-kāladallu Bhāradvāja-gōtīarāda Chayisa-kulābdhi-chandrarāda Gōpāla-Singa-
navara pautrarāda Rāmachandra-putrarāda Hriḍaya-Rāma-Jamā[tā]dārara-
varu || Kaundinya-sa-gōtīarāda Âpastamba-sûtrarāda Yajuś-śākhādhyāyigalāda
Rāmachandra-bhātara pautrarāda Gōvinda-bhātara putrarāda Vēṅkatāchārya-
ravarige barasi kotta bhū-dāna-dharma-śāsana-dāna-patra-krama hēg andare
tarapa Mālūru-sammatu Havēlī-paragane Hosakōṭēge saluva Varadanduhalli-
grāmadalli su-kshētravāgi yiruvantā rāgi-hola ba 30 kasabē-kerē-keḷage yī-
grāmada paṭē-gadeyalli gade kha ¼ yī-hattu-kolaga-bhūmi-svāsthyavannu sa-
hiranyōdaka-dāna-dhārā-pūrvakavāgi divya-śrī-pādāravinidagalige prītiyāgi
nimage dāna-rūpakavāgi koṭṭu yidhēve yī-svāsthyake saluvantā nidhi-nikshēpa-

jala-taru-pâshâna-akshîna-âgâmi-siddha-sâdhyagal emba ashta-bhôga-têjas-svâ-
myagalunnu grihârâma-kshêtra-sahitavâgi dânnâdhi-kraya-bhôgya-yôgyavâgi ni-
mma putra-pautia-pâi ampaivavâgi anubhavisikondur nammana âširvâdâ mâdi-
kondur sukhadalli yiruvadu yendu tii-kaiana-tii-vâchakadayinda barakottâ
dâna-patîa || (usual final verses)

82

At Channarâyapura (same hobli), on a stone lying to the north-west
of Gavi-gutta of the Channarâya temple.

(Grantha and Tamil characters)

svastî śrî Kaliyuga-varuṣam 4442 idil śellâninra Śakâbta 1263 mēl śellâninra
Viṣṇu-varuṣattu Śittirai-mâdam mudal svastî samasta-bhuvanâśīyam prati-
vi-vallabam mahârâjadêva râja-paramêśvara parâma ttâ ka ganda Yâ-
dava-kulâmbara-dyumanî sa . ga-chû mânikka malairâja-iâja Malaiporulu
ganda ganda-bêrunda Šôla-iâya-stâpanâchârîya Pândiya-iâya-pratishthâchârîya
Šêtu-mûla-jayastamba nigalânka-piâtâpa-chchakkaravattî śrî-Poyšala-vîra-Va-
llâla-Dêvar sa râjyam-panni arulâninra nâlil śrîmanu-mâ-pradhâna Dâti-Šin-
gaya-dennâyakar tambiyâr Vallappa-dennâyakar vâšalil pradânigalil Taluva-
chchitta Vittappanavarî svastî śrî Pullayûr-nâttil yagañ-jeyvâr Turavar-
nâyanukku-ttanda vittadukku kudangukkû-chchâdana-pramânam-panni-
kkudutta pariśâvadu i-nnâttil Tattilikk-adaitta nañjey punšey nâr-pâr-k-ellaikk-
utpatta nilam adangalum sarvamânyam-âga šandirâ (dirâ)ditta-varai śellakka-
davad-âga-chchâdana-pramânam-panni-kkudutôm inda lîlum šembilum
..duttôm Vittapparum Nadapparum ..

83

At Dodda Kadatûr (same hobli), in Basanna's field

(Grantha and Tamil characters)

svastî śrî Pôšala-vîra-Vallâla-Dêvar prithivi-râjyam-panni arulâninra kâlattu
Plavamga-varuṣattu Rishabha-nâyarru pûrva-pakshattu Trayôdaśīyum Brihas-
pati-vâramum Avittamum Šubha-yôgamum Bâlava-karanamum peira iriai-nâl
Nigarilî-Šôla-mattalattu Mâsanti-nâttil Mēlamukkil Tirumalai-parril i-nnât-
tûkkû kadavar âna manu-ma. Piamâṇananum varî Allappâira nganna-
num Machchannanum Kumârannanum Vîra-Vallâla-Dêvar-nâttil nâyam-šai-
vâr Villa-gâmuttar Veppûr Tamma-chchiyar Šâma-šâmuttar Vēngaimellimalai-
dêvar Vêdikuppaiyil Šaimbayar Gangai-kôn Mâli-šettî-dêvar i-nnât-takku kil
adikârî âna Kôvânddai ivv-anaivarôm . . .

84

At Jahagir-Bâvanahallı (same hobli),

on a stone near the garuda-kambha of the Gôpâlasvâmi temple.

Šubhakııt-samvatsarada Mâga-baula Šanivâradalu šıîmatu kôlagâra Bayıcha-
ya-Nâyakara maga Bayınelliya Malleya-Nâyakara nılısıda dıpa-mâlê-kamba
ûrındâcha vû tôrav ha

86

At Bairanahallı (same hobli), on a stone north of the village entrance.

Jeya-samvachala . . . 8 lu Achyuta . . . yaru pruthıvı . . .
yuttıralu .

87

At Kôranahallı (same hobli), on a stone behind the Bhimêšvara temple.

svastı jayâbhyudaya-Šaka-varushangalu nâlku-sâvırada-nânûra-nâlvatta-nâlka-
neyalu nada varttamâna-vyavahâıka-Vyaya-samvatsarada Kâıttıka-šu 1 âıa-
bhyavâgi šrîman-mahârâjâdhırâja râja-paramêšvara šıî-vıra-pıatâpa-Bukka-
Râyaıa kumâra pıatâpa-Harhaıa-Râyaıa nıûpadım pradhâna Yalarasa-Ode-
yaıu Hullıyûra-nâda Hattıyûra Vırappange kotta šâsanada kramav ent endare
nımma Hullûra-nâdalû nınna bâgeyalu Toravasamudrada-grâma 1 nû nınna
dayırya-kodagıyâgi sarbba-(back) mânyavâgi â-chandrârkkâ-stâyıyâgi šılâ-ıkıtav
âgi kotteu â-marıyâdeyalı sukadım bôgisôdu (usual imprecatory phrases)

88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-samvatsarada Pushya-šu 10 lu Subba-Râya Hâvadıge kotta
hallı kere-katte gadde 1 hola kha 3 mûru-khandaga sahi

89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.

Raktâkshi-samvatsara-Jyêshtha-šu 2 lu Šâlivâhana-šaka-varushangalu 1666
rallu râjyam ır Mammad Alı basa Chıkkâ abalâ . . .
navarâ. Kempannage barası kotta rakta-šâsana . . .
. . .

90

At Channakallu (same hobli), on a rock to the west

Šârvarı-samvatsarada Šrâvana-šuda 1 llı šıî-Mâlûrâ šrî-Tımmâji-Râja Hampa-
Râyaravarı . kâvala vıra-kallu-gavı

91

At the same village, on a stone west of the Varadarāja temple.

Ānanda-samvatsarāda Chaitra-šu 3 lu Channa-Dāsīya Dēkabe satra-mathakke
bitta svāstī yidakke tappidare para-lōka-maitya-lōkakke hoiagu yī-prakāradali
sūrya-chandrādīgal ulla paṇyantravu nadiyal ullavaiu

92

At Mailāndahalli (same hobli), on a stone to the west.

Hulimangalada elleyolagana bhūmiyanu krayakke kotta sammanda

93

At the same village, on a stone in the natta-hola to the west

śrī Viśvāvasu-samvatsarada Kārtika-šu 1 . Rāya . yara
ganda hannondū-mandalikara gaṇḍa mpāla Pāndya- Rāya jaya-
ratnākara Rāya-sampad-āchāryya . rāhutara ganda śrī-
vīrya-Nāgayya-Nāyakara maga mādida kamba yī-kamba .

(usual imprecation)

94

At Sīvāra (same hobli), on a virakal on the jarugu-dinne to the west of the tank.

svastī śrī Kannara-Javam Volanam mēl eddu kādī kondu Chikkāūrada kōteya
kondu mēlpadiyoda katakav ildandu Śivavūrada gāvunda Pulnal-
ūram Nijarāvayyana maga Mudayya katakadandu banda tāla padaha
kebanala pokk ırdara satta svaya vūrakke pūrvva Chinda-Gāvundara maga
Nāda-Gāvundi gāvunda geyvandu kalī-Vitta . endu vesa-geyde lāvanyada
Rāma-Saralāchāriya maga Kovaliya. .

95

On a second virakal at the same place

svasti Huli-Gāvundana mayduna Kūragolla Budda-Gāvunda Virapūrada
modalu . . turu-gonda tāma gulī . mahā hīya-Gāvundage
.mādida maga . .

96

On a third virakal at the same place

svasti śrīmatu Prithuvī-Kongonī-Muttarasar Śrīpuiusha-mahārājarkka Nelli-
vara Kālakanna Kalikangarān iṇḍ ōḍi Gaṇḍi-nāḍa Kkalidore-galum Gombu-
kki-arasarum padedudu Vuseyaṇṭura idān alivōn pañcha-mahā-pātakan
akkum kanduga kalanī idān vare ponna kotta kela mē pa Kēne-ttachchan-
magan eleyon Māda-ttachchann avanpesarajjan idān aliyal

98

At Madivāla (same hobli),

on the basement of the Gangādhareśvara temple to the south.

(Grantha and Tamil characters)

svasti śrī Pōṣav-Irāmanā-Dēvaikku yāndu 3 Sarvadbāi-varu ttu Kāttigai-
māsa-mudal svasti śrī Madurānta-Śōla-Viruvī-nād-ālvāi Pālāndai-nāyanena
Gangēśvara-udaiyārkkū tiru-nundāvikkum kāla-chchandi amudupadikkum āga-
pperi mudal-maḍaiylē kandaga-kkalanīyum kandaga-kkollaiyum vitt-amaitta
Pālāndai-nāyan tanmam

99

At the same place.

(Grantha and Tamil characters)

sārvabhuvana-chakravattigal śrī-Poyśala-vīra-Rāmanā-Dēvarukku yāndu 38
Nandana-śammarcharattu Tai-mādam Mālīūr Madaivilāgattil udaiyār Gangīsu-
ram-udaiya-nāyanārkkū Tāmarai-kilār Ambalavar magan Āl-udaiyārena nān
manal oḷukkī kaṭṭina Ponnambala-pputtēriyil nān vitta tūuvudaiyāttamum
batta-virutiyum mada-ppuramum Pillaiyār nilamum nīkki iv-ērikkū adaitta
nilam oru kolukkutti nilam . nayāḍi kuravantānā . vargal ponarkala
. . . chchan poru. śrīyavaśīman

100

At the same temple, in the north-east.

(Grantha and Tamil characters)

svasti śrīmar-pratāpa-chakravatti Poyśala-Villāla-Dēvan Hēsar-Kundāni-
rāyam Viruvī-nāḍu Māṣandi-nāḍu Muraśa-nāḍu Śokkanāyan-parru-pPennai-
yāṇḍār-mada-nāḍu Aimbulugūr-nāḍu Elavūr-nāḍu Kuvalāla-nāḍu Kaivāra-nāḍu
Ilaiyākka-nāḍu munāna ellā-nādugalum ulla dēvastānangalil mada-patigalu-
kkum stānikarkkkum vinnapañ-jeyya-ppera Śakābdam 1224 idan mel śellānīna
Kaliga-varusham 44.3 āna Plava-varushattu Mārgali-māsam 1 ti Tūgat-kīla-
mai nāl mudal iṇḍa rājyatu dēvadānan-dīruvidaiyātta mada-ppuram pallich-

chantam âna dânanġalil irukkum siddhâyam kâṇikkai taiy-irai taṭṭâr-pâttaṁ
 šârigaiy-utpatta pala-varivugalu maium eppêrpatta iraiġalum tavittu indanda
 vibhavaṅġal indanda dēvaiġalukku pūjaiġkku amudukku bhôgamġalukku
 tiru-ppaniġkku dhâiâ-pûṇam-âġa udakam-panni kuduttôm tâṅalum indanda
 dēvaiġalukku pūjaiyum amudu bhôgamġalun-ḍiru-ppaniyun-gurai-aia nadatti
 namakkum nam irâġyattukku arbudhaiyam âġa vâlṭṭi sukhamêy-iruppadu

101

At the same temple, on the wall to the left of the doorway.

(Giantha and Tamil characters)

svasti šîi Pugaḷ-mâdu vilanga Jaya-mâdu virumba Nila-maġal nilava Malar-
 maġal punara urimaiyir-chuṇḍa maṇi-muḍi-šûḍi Minavai nilai-keda Villavar
 kulaitara ênai-mannavar niyâl-ir-ilitara-tṭikk-anaittun-dan šakkara-nadâtṭi
 vijaiyabhishêkam-panni vîa-šimhâsanattu Avani-mulud-udaiyâlôḍum vîrri-und-
 aruliya Kôv-Irâġakêšaripanmar âna šakkiravattigal šri-Kulôttunga-Šôla-Dēvai-
 kku yâṇdu 43 âvadu Vikkama-Šôla-mandalattu-kKuukundâdachchi-nâṭṭu
 Mâliyûr Gangaigondišvaiam-udaiya Mahâdēvaiġkku Arikêšai-vala-nâṭṭu Jaya-
 vai-anallû âna Kulalûr-udaiyân âna Râġarâġan Pirân âna Râġentra-Šôla
 Atimûrġka-chChengiaiena inda Mâliyûr Gangaigondišvaram-udaiya Mahâdē-
 varġkku ivv-ûr-ppai-êi-kil inta Mahâdēvarku-ttiruchchennaḍaiġkku dēvadānam
 âġa vitta nilam oṇu vêli nilamum i-tēvarkku Râġarâġan Kulôttunga-Šôlan
 Kulôttunga-Šôla Atimûrġka-chChengiaiena Mâliyûr Gangaigondišvaram-
 udaiya Mahâdēvaiġkku i Vilâṁanga va yir-churi-murruṁ naṅjai puṇjai
 êikkâda širu-šu kan-tiruvamudâm i m Vēḍai kummaṇi Parai-
 yar tari-pudavai marrum eppêrpatta pala-vidarâyaṅalum utpada dēvadānam
 âġavê vittēn iṭṭadî šeluttâdē i-ttanmattai alippân Gengai-ida-kKumari-ida
 kurâr-pašuvai-kkonrân pāvam paduvân aram aravêrġkku tan
 chchâna šâġaraṇ-jûl-vaiyyagattir kanamachchân kauma ârâymin pan
 šeydân šeydân aran-gâttân pâdam tirumbâmai-chchenni-mel vaittu idu
 šîi-Mahayêšvara-rakshai



SIDLAGHATTA TALUQ.

1

At Gollahalli (Jangamakôte hobli), on a stone in Šânabhôg's field
to the south-east of the Balla tank.

svasti śrī gata-Kalī-yuga-varusha 4524 neya Sôbhakritu-samvatsarada Vai-
śākha-šu śrīman-mahârâjâdhirâja râja-paramêśvara pûvva-dakshina-pašchi-
môttara-samudrâdhipati śrī-vīa-pratâpa-Vijaya-Râya-mahâiâya . śrī-
vīra. śiva-Dêva-Râyara danda-bâshe Râya .. chalavam
châta-Nâyakkarâ

2

At Kurubarahalli (same hobli), on a stone near Venkatappa's garden.

nīja-Bhâdrapada-šu 15 rada grahana-kâladalu śrīman-mahâ-
mandalêśvara mēdinī-mīsara ganda Kathâni-Sâlva Karnâta-Telugâna-Diâvida-
tri-râjya-rakshâmani ripu-râya-saiva-sambhâra Arata-Râya-mâna-maidana
dushta-nīgraha-śiṣṭa-paripâlakar-âda śrī-Sadâśiva-mahârâyaru prithvī-râjyam
gevutta yīralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-
sthaladolagana mahâ Annapanahalliya (rest gone)

3

At the same village, on a stone in Kangundi Tânapa's garden.

Krôdhi-nâma-sam-Mâga-ba 12 lu Hajarat-Mīra Jâtundi-Sâ || Mâli-Nâyakage
kotta netra-kodigê hola 3 Jangamakôteyalī kottevu putra-pârapare anu-
bhavisôdu Hindû Musalamânu yâru tapidare avaia dêvara mēle talâka nâma

4

At the same village, in Venkataramanappa's garden near Timmegauda's well.

(Grantha and Tamil characters)

.. . Karkirai tan kilê nīḍumuyar mâpa . śrī .
vaḍa-pâla târ-ârum nandavanān-gand-adanu . tapan-gandu tana-miga
Âttiraiyarkulam . nga-chchir-ârūñ-Jivan Šômichcharan kôyilai
šen-Damil-âlaiyan pugalan šēnilattu

5

At Busanahalli (same hobli), on a rock near the pond, south of the village.

śrī śubham astu svastī śrī vijayābhyudaya-Śālivāhana-śaka-vaiśa 1532 Saumya-samvatsara-Chaitra-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara sri-vīra-Venkatapati-mahāīāyaru pūthvī-rājyaṃ geyvutt iralu Sugatūia Yimmadi-Tammayya-Gavudara putraiāda Mummadi-Tammaya-Gavudanavaiu Sōsaliya-guru-mathada Dēvanāīādhyaivavāṅge yī-Busanahalliyu saivamānyavāṅgi Śivāi-pitavāṅgi kottaddu

6

At Nāgamangala (same hobli), on a stone in Talavāra's field,
south-west of the village.

Svabhānu-sa || Āshādha-ba 30 lu Mammataki-Sāhēbaru Maluyage hākikota mānya yī-hola ūtā mādikōndu tōta kāpādikōndu sukhadalu yīhadu sūiya-chandrādīgalu yīha-paryantia anubhavisikōndu yuvadu

7

At the same village, on a stone near the fort-gate.

Tārana-nāma-sam | Āśvīja 12 lu Nāgamangalada hōbli stalada śānabhāga Dodappage Nāgamangalada keiē-kattu-kodagi-mānyada hola kha $\frac{3}{4}$ gade kha 2 putra-pavutra-pāamparyadalu anubhavisikōndu sukhadalli yuvadu ||

8

At Sugatur (same hobli)

(Grantha and Tamil characters)

a) . vippira-śikāmani . -ppangaya-kula mudaliyā n
perum-pugal Śāmayan pa nda mey-mmoli-Vēdiyan kōd-il

b) . ippattirandu Pū-magal Jaya-maga Nā-magal punara
Vēdi . ramēśvaraian tribhuvana-chchakkaravattī śrī-Rājarājan śrī-Vikkīrama-
Śōla-Dēvar . ngodai-kKaivāia-nāttul Adhichchattira-pundavarttanam āna
Tenki . ttol-padiy-āna Arumoli-dēva-chchaturvēdi-ma lattu-
pPodiya . . ra-Vyēdiyar dhamma-niyāyar madura-vāśakar māmā . . lar
tiruv-arul pu . kattalai kalai-tēi nīpunan . tumanē pōlvarut-pana
murai . .

c) . yyutalam pōrri Vādīmuttaya . . , ku yāndu nān ra
Nigarili . niya poli . . pilai n pōlum Vēdiyar
nīlavu . . . yuñ-jitta sa . Manu-neri tappā

- d) rkan-unmayir .
 e) ênaiya tanmayilyiâ .
 f) . . m pugala vâya vinaiya. . .

9

At the same village, in Bairanna's field to the north

(Grantha and Tamil characters)

svastî śrî Śaka-varsham âyirattu-nârpattirandu Pû-magal punara-ppugal adu
 vaḷara-ppuviyôr pôrra ven-Gaḷi-kadindu ſengôḷ-ôchchi-pPûli-vêndan Kôliyar
 kula-patî śrî- Râjayar âna śrî-Vikkirama-Śôla-Dêvarkk-iyând-ṇand-adanil nârâ
 Nigarilî - Śôla-mandalattu - kkârâ-vayal ſûl Kaivâia - nâttul mâda-maligai
 mandapam ôṅgiya kûda korra-vâyadal Pâgattûi m pâvaiyar nadam-
 payil Śûguttûril ton-nîla-nigala-ttarumolî-nalgun-danama lan Arumolî-dêva-
 chchatuppêdi-mangalattu-ppallôr pugalum Nallûr-mudalvan mâttiraiy-adanil
 mâ-nedi-nalgumm Âttiraiyar kôn tâd-ulâ-śâlai pâ namâttum Pâppana-pperu-
 mâl Śâmundayanran perun-dêvi pû-chcheri-kulalâl Viçchamai payanda tan-
 Damil-âlaiyan târanî êttum endiśai nigalum m-irappâlan kondal-anna Kuva-
 laiya-tantiran ânav-ôṅgu-pugalân Udayamâttânda - Biahma-mârâyan tēn-
 kamal-târôn ſelu-marai-Vânan tan-ṇiru-ttamaiyan-ran peyarâlê pon-purî-śadai-
 yana-ppunniyan vinnavar nâmîchchara nîd-êttiya Śomîchcharan tîu-
 kkôyil eduppit ſirandu lânam isaippa tîu-pratiṣṭhai nigala-ppanni-
 ttiruvadi-nilaiyuñ-jem-bonâl amaitt-uruvadu valarav-Umâ-sahitan tirumēniy-
 iru-nîlam pôrrav-elundaruluvittu-kkêtagai malligai kiñjuka-mañjarî pâdai
 punnai pârai-yâra-magilâ ſidalai mauval ſerundi ſenbaga mâdavi enr-ṇai valam
 perav-amaittu-chchengan-Vidayôn ſenni mannun - Gangai-nîru-mannun-
 gunarndu gurukkal kulîra-kkôyil mēl-pârrîru-kkuḷam âga-ttîrttan-gandu
 ſelu-nîlam êtta-kkottun-dattuñ-gulavi nîlaviyav-iruppu m-adiyâr mēvi
 mun ſirakka-ttiruppadimârrukku-ttêvar dânam âga-pPei-êriyil nîlam ôrây-
 iramuñ-Jîrrêriyil nîlam ôrâyî amuñ-jîrâ ſen-Damîlôr kaḷippârav-îrâyiran-gulî
 nîrṇagala-kkunapatîyây enguṇrang-amayun-Ganavatiyârkum âkk-irunûru-kuliyu
 Mârâyan âna pirâ . na Śûriyadêvarkk-irunûru-kuliyum aṇ-jollâ .
 tatava .. ſeyvânriukkalattu mēl-pâr-pâlai nan-nîlam oru-vêliyu nar-
 pannaiyum lina pennai mēl-pâr-Paṣuvûr nâr-pâl-elaiy-utpada nanſey punſai
 nan-nîla nigala nân-maraiyavar-pâr-ponn-ara vittu mann-ara-kkondû târanî
 nigala-ttan-kilai valarâ ſândrâdityar tâm ullalavum ūlî ūliyu ravu perav-
 amaittanen vâḷi vâli vaiyyagatt-inidê a .inda dhanmam iyâvaiâyinum
 ndu yâvarilum vilakkuvâr . ſen-Damîl pâſiya śrî-Vânarâſiyil kanrôdu kavilai
 irandaiyum alitta pañja-mâ-pâtakar enappaduvôrê ndîchcharar-ôlai
 ſâgarañ-jûl vaiyyagattâr kan. chchândichcharan mmârâya ndêy-arañ-jey-
 dâñ .ydân arañ-gâttâ... n pâdan-dîrambâmar-chenni-mêl vaittu

bahubhīr vasudhâ dattâ rājabhīs-Sagarādībhiḥ | yasya yasya yathâ bhūmī tasya
tasya tathâ phalam || sva-dattām paia-dattām vā yô haiēta vasumdhārām
shashtīr-varsha-sahasrānī viśthayām jāyatē kīimih |

10

At the same village, on a stone in Śāntappa's field

svastī śrī vijayābhyudaya-Śālivāhana-śaka-varsha 1443 neya Chitrabhānu-
samvatsarāda Bhādrapada-śu 13 radalu śrīman-mahāīājādhiāja rāja-pa-
mēśvaia śrī-vīra-pratāpa-Kṛishna-Dēva-mahāīāyaru śrī varanāgi prithvī-
rājyam gaivutīralu Hosabana rāda Kṛishnama-Nāyakaru namage
Kṛishna-Rāya-mahāīāyaru Nallūia-sīmey-olagana Mundabēliya-sthalakke
saluva Vodahalli-gīāmada ma ya Chenna varige ava
dīga dipārādhane anga-ranga-va cha tiru tīunālige āga nu sarva-
mānyavāgi kottevu Hosabana-Nāyakage yaiāda Kṛishnama-Nāya sōma-
grahana-punya-kāladalī putīa-pautīa-pāampaieyavāgi chandrāika-stāyiyāgi
(5 lines gone)-(usual final verses and phrases)

11

At Hosapēte (same hobli), on a stone near the eastern wastewer of Bhadrakere.

ya Duggamāiaīā padeyul Karggottūrarum avar-mmaganum Rana-
mēriyum mangalatt ērida mārggam

12

At the same place, on a pillar of the ruined Kallēśvara temple.

nī bhri tyā Māniga Basunni pēsuve chala-bhūshānan eltu
parākramana pudida kallu Kottalī Suddam-vadeyaram mangalam

13

At the same village, on a stone in Talavāra's ināmatī-field to the east of the village.

Kālayukti-samvacharada Pushya-śu 9 śrīmatu Nandi-Nāyakana maga Mārappanu
Varada-Gaundana maga Chokkannanige kotta (back) kraya kotta gadde ko 10
koṭṭadu sukadim bālvadu

14

At the same village, on a stone in śānabhōg's ināmatī field.

Śubhakītu-samvatsaradalu Sugatūra Imma Tammaya-Gaudayyanavarū ava-
saradalī sāyisava mādi Gōpa Hiriya-Chennaiyanu sāyalāgi ātana makalige
ko vara-gaudage ma ... yañjalu tīndavarū

15

At Hosapête (same hobli),

on a stone in Tammanna's field near the Channarâyasvâmi temple.

śubham astu svastī śrī jayâbhyudaya-Śâlīvâhana-saka-varushangalu 1450 neya
Sarvadhâri-samvatsarada Bhâdrapada-śu 13 yalû śīman-mahârâjâdhnîâja
râja-paramêśvara śī-vîra-pratâpa śrī-Achuta-Râya-mahâîâyaiu prithivî-râ-
jya geyutiralu Râmâ-bhattaia Ar ayagarige Achuta-Râya-mahârâyaru
nâyakatanakke pâlsida Bêlûra châvadiḡe saluva Kôlâla-sîme-valagana Arama-
lada-stalake saluva śīî-Kâmanahalli emba giâmavanû Akimangalada
Tammappa-Gaundaiḡe gauvundikeya dandiḡe-umbali saiva-mânyavâḡi kotevu
yî-grâmavanû nimma putia-pautra-pâiampariyâḡi â-chandrârka-sthâyigaiâḡi
sukhadali anubhavisuvudu (usual imprecatory phrases)

16

At the same village, in the field of the patel of Tammagâlagadde to the south

(Grantha and Tamil characters)

svastī śrī Nîgarîli-Śôla-mandalattu-kKaiyvâra-nâttu Šuguttûr âna Arumoli-
dêva-chchatuppêdi-mangalattu-ttattân Vilâmalavan Pâlan Pamban âna
Šavaiyašârikku-kkudangaiy-âḡa Perî-êri-kil kulî nu-nûrum Karkiraiyil kulî
munnûrum âḡa-kkulî aiññûrum êka-bôḡa anubavikka śabhaiyâr karuna
yañ-jedâr idukk-alivu-šeydâr śrī-Vanaiâšiyil kanrôdu kavilai irandaiyum alitta
pañja-mahâ-pâtakar enappaduvôrey

17

At Sundrahalli (same hobli), on a stone in front of the village.

Ânanda-nâma-sam-Âšvîja-ba 5 lu Ha || Mahammada-Mendikhâna-Sâ || Sun-
darahalli Bîra komâra Channayage suragu-mânyavâḡi kotta hola kha
-a lu putra-pautia-pârampariyavâḡi.

18

At Dodda-Chokkondahalli (same hobli), on a stone in
front of the Basavanna temple.

. daya śrīman-mahâîâjâdhi . . . paramêśvara śrī-vîra-
pra śrī-vîra-Achuta-Dêva-Râya-mahârâyaru prithivî-râjyam geyavut iralu
Kâšyapa-gôtiada Sûrya-vamšôdbhûtarâda śrī-Tivuda-Bêhâra-mahâpâtie śīî-
Sômašîla-dêvu Râhutta-râya-mahâpâtreyaru Vadigihalliya Sômêśvaia-dêvarige

amritapadige kotta bhû-dâna-dharma-śâsanada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbaliyâgi pâlisida Nallûra-simey-olagana Mundibele-stalada Chokkanahalli-emba grâmavanû Kârtti.

19

At the same village, on a pillar of the village gate

śrîmatu Yannangûru Chokandahalli Yale-Banê-Gaudaru Chitrabhânu-samvatsarada Kârtika-šu 5 divasadalli prâimbhamâdi kattisiddu Chokandahalli

20

At Ennangûru (same hobli),

on a stone in the kodagi field near the road north of the village.

Târana-sam- || Chaitra-ba 10 lû Nâgamangalada-hôbali-stalada śânabhâga Dodapage Yannangûru-kerê-kattu-kodagi hola kha $\frac{1}{2}$ gadde kha $1\frac{1}{4}$ saha putra-pautra-pâramparya

21

At Bairasandra (same hobli), on a stone of Bendiganahalli-Râmanna's field.

Parâbhava-samvatsara-Âshâdha-śuddha 12 llu . Timmayyage kotta nettara-kodigê hola $2\frac{1}{2}$

22

At Basavâpatna (same hobli), on a stone in the bush, east of the village.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushangalu sâ 1453 nê Khaia-samvatsarada Âśvîja-śudda 13 lu śrîman-mahârâjâdhirâja râja-paramêśvara utara-dakshina-pûrva-paśchima-chatus-samudrâdhîśvara śrî-vîra-pratâpa śrî-Achyuta-Râya-mahârâyaru śrî-Ti hâia śrî-Sômaśilâ-dêvu Râvutta-râya-mahâ-ayyanavara kâryakke kartarâda (garbha) (back) Gaibhasaru-mahâpâtrê-ayyanavaru Vêlûia Banapa-gavudana maga Timmapage santigiya-umbali-mâni kotta sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreyarige umbaliyâgi Nallûra-simege saluva Mundibelê-stalakke saluva Basavâpatna-nada-grâmavanu nâvu nimage umbaliyâgi â-chandrârka-stâyiyâgi putra-pautra-pâramparyavâgi nâvu nimage umbaliyâgi kottevu (usual final phrases)

24

At the same village, on a stone in the mânia of the Chandraśekhara temple.
Pramôda-nâma-sam- . tē 14 lu Ghatamâranahallî-bhûmiyalli Dodda-Vunga-
iâluga Chikka-Vungarâluvarige kotta mânia hola

25

At Arikere (same hobli), on a stone lying in Venkamma's field in the north-east.

(Grantha and Tamil characters)

lê udaiyâr švaram-udaiya-nâyanârukku-ttêvadâna-
kkalanî nilam 2 .-ittanmam mârriân Gengai-kkaiyil kuîâr-pašuvai-kku-
lai-šeydân pâvattilê viluvân

26

On a stone set up at the boundary of Attiganahalli and Arikere (same hobli).

(Grantha and Tamil characters)

svasti šri Šakâbdam 1263 n mēr-chellâninia Vishu-samvarsarattu Mârgali-
(mâda)mâdam mudar-tiyadi Ambadakki-nâttu nâyagañ-jeyvâr Pâppi-šiyar
Šotti-šiyar Mâchchi-šiyar vâši yar ullitta nâttavarum svasti šrîmanu-mahâ-
sâmantâdîpatî Mañje-nâyakkar kumârar Šîpatî-nâyakkar Šîpatî-nâyakkar
kumârar Anke-nâyakkar nammudaiya tambî Vettappanukku tanda Amba-
dakki-nâttu Attiga . . Vettappan-Attigapalli enru pêrun-guduttu ivv-
ûiku . . nañjai puñjai nâr-pâl-ellaiyum Têvapperumâl-tâdai-kum Pe
mmadarkum dhârâ-pûrvam pannî-kkuduttôm idu šantrâditya-varai šellakkada-
vadu inda dharmmattukku lamnghanam-pannina van Gamgai-kkaraiyir-pašu-
vai-kkonra pâpattê pôvân

27

At the kâyamgutta village Nadapanâyakanahalli (same hobli),
on a round pillar in Nandigudi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters)

svasti šri Duttar-âdittan Annan-ankakâran Râja-Nârâyana-Biamhâdirâyan
Šêlvândai Ponneya-nâyakkan magan Šingândai Kilaka-šammašarattu Aypaši-
mâšattil natta medam

28

At Amarâvatî (same hobli), on a virakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakai-ându âyirat-oiu-nûiru 25 šenra Rudirôikâri-varushattu Mârgali-
mâda . kudirai-kutti mîndu vîra-soggam-perrâr

29

At Šidlaghatta, on the tōranada-kambha near the kemmannu-bāgilu
 Šubhakritu-samvatsarada Bhâdrapada-šu 12 Sanivâ svasti śrī Kandamangalada
 Bayirê-Jiyara maga Venkatapana kâladalī Konkôjana maga yya Enkôjanu
 nilsida tōrana śrī

30

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters)

svasti śīī Kōv-Irâjakêšari-varmai âna chakkiravatigal śīī-Kulôtunga-Šôla-
 Dêvaru yâdu nârpattanbadâvadu Kaivâia-nâttu nânâna
 Kurapûr nanšiy-vetti kûttuvittân perum-pu

31

At Bûdihâlu (Šidlaghatta hobli), on a stone to the south of Chintâmani road.
 svasti śrī jaya-Šâlivâhana-šaka-varushangalu 1563 neya samvatsarada
 Chaitra-suda 1 dalu śrīmatu mandalêšvara râjâdhirâja paramêšvara śrī-vîra-
 piatâpa śrī-Venkatapati-Dêvaru prithivî-râjyam geyyutiralu avara varga-
 pâlakar-âda Âvati-nâda piabhu Bhanî-gaudara putraru Yimmadi-Bairê-
 gaudaru kotta puia-vargada šâsanada kiamav ent endade tanna Vadigehalliya-
 sthalakke salluva Bûdihâla-grâma vondannu śrīmatu sajana-guru-Šibâchâia-
 sampanna śrī-Linga-chakī. . Śrīšaila-Kailâsa yallaha ..

32

At Bhaktarahalli (same hobli), on a stone in Telagars' field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânaya śīī-prithivî-ballava Nola-
 m-bâdhirâjan prithivî-râjyan-ge[ye] Kakkai Madalûr-eridu toru-gondode
 Tingani-Mâra śīī-Mêli Tinganiyûrullagi palaran echchu vil muridode surigge
 .lchi palaran eridu sagam êridan avage elpatta-nâlbaru koldadu ay-golam
 kalaniyum ay-golam palu idan alivo pañcha-mahâ-pâtakan akkum śrī-
 Ânandûra Mûdachchârī mādīdan

33

At the same village, on a virakal in Tammanna's field south of the village.

svasti samadhigata-pañcha-mahâ-šabda śrī-Pallava-Nolambâdhirâjan prithivî-
 râjyam ge[ye] kalīdu ru go .de poliyanade palan eridu.....

34

At Hittalahalli, on a stone in Mārāya's field.

svasti śrī Kandamma-bhattai Âneûr-âle Âneûr-alivinol mandeyan page
tammutt-irbbarum eridu sattâr

35

On the back of the same stone.

svasti śrī vijayâbhyudaya-Šâlīvâhana-šaka-varushangalu 1470 Kilaka-sam-
vatsarada Šiâvana-šu 14 Â śrīman-mahârâjâdhirâja rāja-paramêšvara śrī-vīra-
piatâpa śrī-vīra-Sadâšiva-mahârâyar prithvî-râjyam geyutt-iralû Aliya-Linga-
râjaya-Nâyakarige Ketsalûra . Hittalahalīyanu . du Mâchapa-gavu-
dana kumâra Maleyapa-gavuda gonda-sammandha kotta nettaru-godigê-hola
kha 1¼ hadinentu honnu hârada šâsana (usual final phrases)

36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters)

svasti śrī Nigarilî-Šôla-maṇḍalattu Kaiyâra-nâttu śrī-vīra-Vallâla-Poyšala-k
mâṇikka-Brahmâdirâyar tīuv-irâjyam-panniy-arula Paridâvi-šammaisa-
rattu Ânaiyûrîl Maniyândân âna Vainâivana-chchettî mēl Amaraiyanukkâga
Uttama-Šôla-kKangarum Šannai-nâd-âlīvan Kûttai um eduttu vandu porukadattu
Brahmâdirâyar palaiyân Šânayan Vainâivani-chchettittiyâlai Kaliyašinaivan
tamaian Vainârvana-chchettî-munbêy-eydi pattân ivinukku nettal-pattu
mu-kkandaga-kalanî šandirâditta-varai šelvad-âga ittaiy-alichchân Gengai-
kkaraiyil kuiâ-pašuvai konrân Brammôttiya pōvân Šânayanukku kalnâdu
šeyvittân tambî Kaliyašinaivan kalanî iruvarkum podu

37

At the same village on a stone in Nāṇjaya's field.

Sâdhârana-samvatsarada Âshâdha-ba 30 śrīmat-mahâ-maṇḍalêšvara Kaibâada
šrī-Râja-Dêva-mahâ-arasugalu Tingani-Chavudeya-gavudage kotta koreya
kodage-mânyada hola ba kolaga (usual final phrases)

39

At Settihalli (same hobli), on a virakal in Patêl Gulê-Gauda's field

svasti śrī Mayinda. mmarâsi-Râ . pīṭuvî-râjyam geye Vinumangalada Emma
toru koleva told aṭṭi kadeyam palaran ânt iridu sattu saggayadar

40

At Vankamaradahalli (same hobli), on a stone in Chikkiranna's field

Sivarâja-vodeyarige Sarvadhâri-samvatsarada Chayitra-šudda 15 lu šrîmatu
Mummadi- Nâyakara maga Timma-Râya Vodeya Râma-
Gavuda . (usual final phrases)

41

At Vârahusênahalli (same hobli), on a stone in Nañjundayya's field

šrîmatu Maddi-Nâyakana komâra Nallapa-Nâyakana nettara-kodagi

42

At Namanahalli (same hobli), on a stone in Âñjanêya's inâmatî field.

šrîmatu Ânanda-samvatsarada Šrâvana-šudha-pa-Bu 9 yalu Šivanê-Gaud-
aïyanavara Appayanige kota kodagi-mânya (usual final phrases)

43

At Taladummanahalli (same hobli), on a stone in Venkôba-Râv's inâm field.

Sobhânu-samcharadallu Sitayakôtê Râmannage kotta gauda-mânya

44

At the same village, on a stone below the huvvarasî tree.

Šôbhakritu-samvatsarada Chayitra-ba 30 Su.. Yimmadi-Šivâya-Gaudaru Tale-
dûganahalliya Chokkaya-Gavudana maga Baireyage kotta nettara-godagi-
mânya hola kha $\frac{1}{2}$ hattu-kolaga yi-holavanu nimma putia-pautra-pârampariyav-
âgi anubhavisuvadu

47

At the same village, on a stone in Andaralli Marappa's field

Šubhakritu-samvatsarada Chayitra-šudha 5 lû šrîmatu Enkôja-Râjara âluvikêli
Rahadurgada havâludâra râja-šrî-Bâranâju-Râjaru Simangalada Chikka-Dêva-
maga Timmapanige kotta nettara-kodi. . sana Kûtiganaliya varigû Valigûra
Chikka . grâ mavannu kotta . . .

48

At Hujagûr (same hobli), on the base of the garuda-kamba.

neya samvatsarada. . Husagûrali Hadilôjana maga Bûmôja nilisida
kamba mâdîdava

49

At the same village, on a stone in the śānabhōga's field

Īśvara-sam- | Kārtika-ba 12llu ma | iā | Śrīmantaravaru Dēśakulakāiani
 Śāmaṇṇa kotta mānya Husugūra bhūmiyalu hola 44 anubavisikondū sukhadallu
 iruvadu yandu kottuyidhēve yidakke yāru tapī (stops here)

51

At Malūru (same hobli), on a stone in Venkataramana's field.

śrīmatē Rāmānujāya namah | śubham astu | svastī jayābhyudaya-Śālivāhana-
 śakha-varshambulu ? 1507 aguneti Pārthiva-samvatsara-Dhanu-sankrānti-punya-
 kālamandu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Śrī-Ranga-
 Rāya-ayyavāru pṛthivī-sāmiājyam seyuchundagānu Sugatūri Tammappa-
 Gauni-ayyavāru dharma-rājyam seyuchundagānu Malūri Śīte-Gaudu Hanu-
 manta-iāyaniki chēnu putēḍu maḍi putedunu Hanumanta-rāyanikiga vēsina
 dhaimma-śāsanam (usual final phrases and verse)

52

At the same village, on a stone in Angārada Chinnappa's field.

śrīmatē Rāmānujāya namah śubham astu svastī śī vijayābhyudaya-Śālivāhana
 śaka-varshambulu 1464 agu naduva Śubhakṛitu-samvatsara-Pushya-bahula-
 ēkādaśilu śrīmad-rājādhirāja iāja-paramēśvara śrī-vīra-pratāpa śrī-Venkata-
 pati-Rāya-mahārāja pṛthivī-rājyam seyuchundagānu Sugutūra Timmapa-
 Gauni komāiadu Yimmadi-Sanna-Gauni Chandam-Gau Mallūra
 dēśāniku Paranda Bīru-Gauda

53

At the same village, on a stone near the village gate.

śubham astu śrī-Gōpāla |

Harēr līlā-varāhasya damshtrā-daṇḍas sa pātu vah |

Hēmādī-kalaśā yatra dhātri chhatra-śrīyam dadhau ||

svastī śrī vijayābhyudaya-Śālivāhana-śakha-varushangalu 1619 nē varushakke
 saluva Yīśvara-nāma-samvatsarada Māga-śu 15 Sthiravāra mahā-parva-kāla-
 dalu śrī-Madana-Gōpāla-svāmī-dēva-śrī-pāda-padmangalige nimma mukhya-
 dāsarāda chaturttha-gōtrada śrīman-mahā-Āvati-nāda prabhugalāda Mudu-
 Bayira-Gaudara pautrarāda Yimmadi-Sona-Bayira-Gaudara dharma-patni Sam-
 pammana putrarāda Gōpāla-Gaudaravaru śrī-Gōpāla-svāmige paditara-dipā-
 rāadhanegē nityōtsava-pakshōtsava-māsōtsava-iathōtsava-sakala-vinīyōgakū
 mahājanaru Dēvanāpurada-rājyada Vodiḡēnahallī-hōbalige saluva Madlūru-
 Mēlūru ubhaya-grāma 2 nu

56

At Mēlūr (same hobli), on a stone near the village gate
śubham astu śrī-Gôpāla |

Harēr līlā-varāhasya damshtā-dandas sa pātu vah |

Hēmādri-kalaśā yatra dhātrī chhatra-śrīyam dadhau ||

svastī śrīvijayābhyudaya-Sālivāhana-śaka-varushangalu 1619nē varushake
saluva Yīśvara-nāma-samvatsarada Māga-śu 15 Sthiravāra-mahā-parva-
kāladalū śrī-Madana-Gôpāla-svāmi-padītara-dipārādhane-nityôtsava-pakshô-
tsava-mâsôtsava-rathôtsava-viniyôga sahitavâgi kottadu Dēvanā-
purada-rājya Vadigēhalli-hôbalige saluva Mēlūru Madlūru ubhaya-grāma-
2 pālaki-chatīa-chāmara-dīvatigeyavarige rahalli-sahitavāda kshētra-
svāstīyu sakala-vinayangalau svāmi-sēve mādabēku yendu idake tapidare
badalu hākabēku Brāhmana-Kshatriya-Vaiśya-Śūdraru yāru tappidarū avara-
vara matakke dūrasthai u

dēva-dravyam guru-dravyam vipīa-dravyam tathaiva cha |

apēkshya narakam yānti bhakshanam cha kula-kshayam ||

śrī-Madana-Gôpāla-svāmi-pāda-padmangalige nimma mukhya-dāsarāda cha-
turtha-gôtrada śrīman-mahā-Āvati-nāda prabhugalāda Yimmadi-Bayira-Gaudara
pautrarāda Yimmadi-Soṇa-Byira-Gaudara putrarāda Gôpāla-Gaudaru samarpi-
sīda dharma-śāsanam

57

At the same place.

Corresponds with No 56 above, adding a few more villages

58

At Malliśettipura (same hobli), on a virakal in the grove east of the village.
svastī śrī Pusugūr-mMaramānāta -mudada Viyanna turugalol turuvānn
ikkisī kādī svarggam āldam

59

At the same place, on a second virakal.

svastī śrī Nolamba arasugeyyuvandu Brahmaśīva-baṭaiaru Pusugūra āle
Sâyilāi Kôjayya Kolarara aliya Sīrimêre turuvānn ikkīsī kādī satta

64

At Bellotti (same hobli), on a stone in front of the village-chāvadī.

śrī-Ganādhīpatayē namah | śubham astu svastī śrī vijayābhyudaya . ran-
galu 1468 neya Parābhava-samvatsara-Vayīśākha-śu 15 lu śrīman-mahārājādhi-
rāja rāja-paramēśvara śrī-vīra-pratāpa srī-vīra-Sadāśīva-Rāya-mahārāya pri-
thivī-rājyam geyuttam ire (rest illegible)

66

At Gudihalli (same hobli), at the south-east corner of the Sômesvara temple.

(Grantha and Tamil characters)

svasti śrī Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chinta manimudi-śūdi Minavar kulaitara Villavar nilai-keda Vikkalan Śinganan mēl-kadal-pā tikk-anaittu tan śakkara-nadāttiya vijayabhishēkam-panni vīra-śingāśanattu Puna-mulud-udaiyālōdu vīruunt-arulina Kōv-Iiājakēśari-panmar āna udayâr śrī-Kulōttunga-Śōla-Dēvarkku yāndu 11 āvadu Nigarili-Śōla-mandalattu Kalavāra-nāttu Arpalam Śangaiyanum Baṣavaiyanum Arpalam Tigūrpāla Kāmananukku ai-mann-iraiyum pūmiyum nīr-vārttu tarma-kkāniy-āga kudutōm Pālan Māchchan Nāganārena nā Rājamānikka-vēlān Tālivāśai arai-kūrai kollum idattil pattān ivan magan Irugan rājamānikka-vēlān ševitta kal talai maikku Māchchann-āna Vīra-šettiyar magan Vetta-gāmundan magan Irugann-āna Arpalam-udaiyān magan Mudikona m Rājamānikka-vēllānum Pālanum Kēmuttar magan Śilanum Rājarāja-vēlān ševitta kal

67

On the basement of the same temple.

(Grantha and Tamil characters)

svasti śrī Kali-yuga-samvatsaram 4447 kku šellānīra Śakābdam 1268 āna Vyaya-va .Aipaśi 15 ndi apara-pakshattu Traiyōdaśiyum Velli-kkilamaiyum Attamum perra nāl Śengaiyil Irājēnta-Śōla-Tekkīśvaram-udaiya-nāyanār pūjaikkum tiruppadimārrukkum Kadali-dēvar kaiyyil dārā-pūrvam āga kallu-veṭṭi-kkuduttapadi 1-nnāttu Ānūrk-adaittadu svasti śrī Ambadakki-nāttu nāttavar Pāppi-šiyar Šottī-šiyar Kannuva-šiyar Māchchi-dēvai Kētti-šiyar Malaiyanan Śānāndai mī-šiyān ullitta nāttavaiyum svasti śrīmanu-mā-śāmantādi-pati Mañjaya-nāyakkar kumāiar Ankaya-nāyakkarum 1-nnāttu Ānūrukk-adaitta nañjai puñjai nār-pāl-ellaiyum sarvamāniyam āgavum tariy irai tatṭārppāttam Āśuvam avalambalam ul-mārāttu-ppura-mārāttu tappu-ttagudi nīr nēn eppērppattaduvum utpada kallil vetṭi-kkuduttōm ippadikku nātt-oppam Šeṭṭiśvara-dēvar nāttu-kanakku Nilappan eluttu ippadikku nāyakkar .am śrī-Allālanādar Ānaiyappan Ādimūlam eluttu ippadikku ivaī Allai-šiyar Mādava-batṭar Šāmi-nāyakkar maga Kilavan Ulagu-tola-nīnrār Tirunāṅgulavan Tiruvēṅgadam-udaiyān eluttu 1-dharmmattukku iyāvan oruvan ilanganam šonnavargal Gaṅgai-kkaraiyil kurāl-pašuvai-kkonrān

68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters)

svastī śrī Śingayanum avan magan Vaśavayanum avan magan Pā . . . m
iva . . . Tekka śrī-Mahadēvaikkū dēvadānam āga
palattilum ttalum ttalum nila. ngi ivarku ṇa-
nade pari . nnaikkū . . iu-chchanadaikkū Tekka . . gāmunda
dayar Mahadē vallai na . . gāmunda .

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters)

. Vijayarājētra-mandalattu-kKalavāia Rājarāja-vêlār
pattār

70

At Namanahallī (same hobli), on a stone in the bēchirākh village site.

(Grantha and Tamil characters)

. varshattu . . . pattāu-diyadi . . . kānyā . . .

71

At Chikka-Dāsēnahallī (same hobli), on a stone lying to the north.

(Grantha and Tamil characters)

svastī śrī Kali-yuga-varuṣam 4447 idunul nīngiya Śakābdam 1268 āna Vyaya-
varuṣam Tai-māśam 23 tiyadī pūiva-pakshattu Chatutthiyum Brahmaspati-
vāramum perra nā Ambadakki-nāttu nāttavar Pāppi. r Māchchī-dēvar
Kētti-śī nnuva-śīyār ullitta nā m svastī śrīmanu-mā-śāma Mañjaya-
nāyakkar kumārār Ankaya-nāyakkaium 1-nnāttil Dāśaiyanpalliya Vayiri-
śīyar magan Kētti-śīyarukku kudangaiy-āga ivv-ūruk-adaitta munb-ulla dāna-
māniya-nīkkī allāda nilam nañjai puñjai nār-pāl-ellaiyu sarvamāniyam-āga-
kkudangaiy-āga-kkallu-vetti nātti-kkuduttōm ippadikku nātt-oppam Śēttīśvara-
dēvar ippakku nāyakkar oppam śrī-Allālanāta ippadikku Āneyappan Ādimūlam
eluttu nāttu-kkanakkan Nilappan eluttu

72

At Gañjigunte (Gañjigunte hobli),

on a stone built into the roof of the verandah of the Chandramauliśvara temple.

śriyam vitanvatām nityam Śambhōh pādābja-rēṇavah |
aṅkurārpana-bījāni viśva-sriṣṭṭau bhavanti yē ||

svasti Śrinātha-nābhi-kamalaja-bhavanasyāyui-arddē parē'sminn
 ādau Vâiāha-kalpē parinama.. Manôr antarē saptamasya |
 ashtāvimšē yugēsmin Kamalaja-kalitē punya-pañchānga-lagnē
 kaīmēdam kurvatām nō vidadhatu satatam mangalam Bhāskarādyāh ||
 bāna-gô-rasa-śitāmśu-Śakē Vijaya-vatsarē |
 Kārttikē dhavalē pakshē daśamyām Induvāsarē ||
 Śatatārākhyā-nakshatrē Kita-lagnē śubha-pradē |
 vṛddhi-yôgē garābhikhyē karanē śubha-kāranē ||
 ēvam sad-guna-sampannē muhūrtē sukha-dâyakē |
 Āśvalāyana-sūtrasya Bhāradvājasya gōtrinah ||
 nirnīta-nigamārthasya nikhilāgama-vēdinah |
 purōhitasya paurāna-Gaṇjagunta-nivāsinah ||
 Kṛishna-vidvat-kēsarinō naptārah tripta-samvidah ||
 pautrās Subbākhyā-sankhyāvad-agranī-Brahma-vēdinah ||
 śrīmad-Vēnkatakrishnākhyā-śāstrinas tu mahātmanah |
 dharma-patnī chāru-śilā pati-bhakti-parāyanā ||
 Akkāmbētī samākhyātā yathā Lakshmīr Muradvishah |
 tasyā garbha-sudhā-sindhu-śukti-muktā ivābabhuh ||
 chatvāras satya-dharmajñāh nitya-yajña-parāyanāh |
 Subbarāya-budhah pūrvam paśchād Vēnkata-panditah ||
 Nārāyana-manīshī syād anujanmā tatah param |
 tēshām pāda-sarōjāta-Śivā-bhakti-parāyanah ||
 Ambāyāś charanāmbhōja-bambharāyita-mānasah |
 gambhīra-vāchā-samrambha-sambhavad-rasa-gumbhanah ||
 su-dhārāla-sudhā-syandi-kavitvaika-dhurandharah |
 guru-daivata-viprānghri-bhajanānanda-kandalah ||
 śrī-Rāmakrishna-śāstrīti vikhyātō vimalāśayah |
 tēna śrī-Chandramaulīśa-dēvatā (side of the stone) sthāna-mantapam ||
 bhōga-mōkshārtha-sārtha kṛitam ā-chandra-tārakam |
 tatra Durgā-Ganādhyaksha-Chandikēśvara-Bhairavāh ||
 Virabhadra-mahōkshābhayām sangataś Chandraśēkharah |
 pratishṭhitah prakāmam syād Rāmachandra-manīshinā ||
 yē santah Chandramaulir vidadhatu nitarām sādhu-chārān
 tēshām vamsābhi-vṛddhir niravadhika-sukham mandirē śrīs sthīrā syāt |
 antē Śambhōh padābjē nivasatur anīsam sambhavēd ēva satyam
 vēdāh svasthā yadī syuś śāśi-divasakarau satyasandhau bhavētām ||
 Rāmakrishṇa-śāstrī Ārukatimbina Chandramaulīśvara-dēvasthānakke śubham
 astu

Rāmakrishṇa-śāstrī Ārukatimbina Chandramaulīśvara-dēvasthānakke śubham
 astu

73

At Nandanahosahalli (same hobli), on a stone
built into the roof of garbaha-gudi of the Viśvēśvara temple

Śaka-vaisha 975 Vijaya-samvatsarada Śīahayol svasti sa
mahâ svasti mahâ-mandalêśvarâdhipatî Okkattu-ganda-Nârâya śrīmad-
dandanâyaka Mâchīmayyanappa Râjarâja-Brahma-mâiâya . yeipa-
sâsīramam Vallûra bīdinale sukha-sankathâ-vinôdadin Mahârâjavâdī
ru-sâsīrada balim Koyyakoru-nâdu-munnûia koi-gâvunda Bumbagalla
Nattura . . Tâlāyā-gâvundana magam Maleyama-gâvunda Male-
yana magam Tâlāyā Râya-gâvundange aīasa . baragi Vallûra
bīddan âdīra mechchī kotta san ī-nâda deyahallīya kâruchī kâlum
nadeyuttam ire yīdakke viśēsha chīyan eragottan ī- jaya chandrādītyar
uldannega (usual final phrases and verse) idam baredam Kalī-Dēmayya

75

At Kundalagurike (Gaṇḍikunte hobli), on a rock west of the village.

śrī-Gaṇâdhipatayê namah | Raudri-samvatsarada Chayitra-śūda 11lū śrīmatu
Kundalagurige-pīatināmavâda Râmasamudrav embasāvamânyada agrahârada
aśēsha-vidvan-mahâjanangalu Bagturahallī Tamma-gaudarige kota kodige-
hola kha 1-6 gadde Hīriyakereya kelage kha 1 gadde yī-hola-gadde nīmma
putra-pautra-pârapaiyamâgi â-chandrâika-stâyī śāśvata-sukhadalu anu-
bhavisuvudu endu kotta śāsana yīdakke Vīrûpāksha-linga sâkshi

76

On a second rock at the same place

Sarvajitu-samvatsarada Kârtika-ba 11lū śrīmatu Bayīcharasanavaru
. . rige Golahallī-Dâsēnahallī-hola-gadde saluvantâdu Bayīcharuge bâgau
archaka-Bayīcharasarige vondu-bâga yīda adola prâkku Chikka-Bayīcharasage
bitta gadde âī vadedā bālī Bayīcharasara maga Tippayyanu arda-
bhâga bâgâ hallīya Bayīrīdēva-Gavunda Bayīcheḡa-Gavunda (rest
illegible)

79

At the same village, on a rock behind the Basava temple.

Chitrabhānu-samvatsarada Puśya-ba 3lu śrīman-mahârâjâdhīrâja râja-para-
mêśvara Krishna-Dēva-Râya-mahârâyara nīrûpavidīda Krishnama-Nâyakaravaru
hâkista dharma-śāsana Nallûia-nâdige saluva Malalûra-sthalada Kundalaguri-
keya grâmagalige âr-obbaīu maduveya mādīdaru sunkav illa endu nâda
gavunḡapagala mundittu hâkista dharma-śāsana (usual imprecatory phrases)

80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) śrî-Piabhava-samvatsarada Jyêshtha-šu 15 Sô mavâradalu Kiri-jîyyana maga Heyanana samâdhi (south face) Hirîyanana maga Ma ramyappana samâdhiya kelasavanu Divând. maga Jîyôjanu mâdîda kelasakke mangala mahâ

82

At Chîlakalanêrpu (Chîlakalanêrpu hobli),
on a virakal near Errakunte in Kambam dmne.

(Grantha and Tamil characters)

svastî śrî tiru-kkala nîrppa eruma na pudava . mettî Kannara-šettî magan Mârama-šettî Mârama-šettî magan Jâgi-šettî Jâgi-šettî magan Šôla-šettî Šôla-šettî magan Kêtta-šettî Kêtta-šettî magan Pâlaiyan âna Gangaigonda-Šôla-kkâmundan Gangaigonda-Šôla-kkâmundan makkal Šâmundayanun-Gangaigonda-Šôla-kkâmundanum Kêttayan âna Kulôttuṅga-Šôla-kkâmundanum engal tambî Vimaiya-gâmundan vêttaî-pôy panri-kutti idanâl êr-undu pattamaiyil engal tamappanâr eduppitta Gaṅgaigonda-Šôla-išvaram-udaiya Mâdêvar kôyil tuvâ-
iakku purambê nâttinôm ippaî-šeyda Ochchikondân Kâvaiyâšâiṅku nîr-
vârttu Tîrttakiniyil kudaṅgaiy-âga nûru kuli kuduttôm Šâmundayan âna
Gaṅgaigonda - Šôla - gâmundanena nam-pinnu vayam ulalavum nîruttinan
nanṅ-âga svastî śrî

83

At the same place.

(Grantha and Tamil characters)

.. viṅga Jaya-mâdu vi .. Malar-magal punara uri . . mudî-šûdî
Mînavar. . r kulaitara ênai-man . tara tikk-anaittu ta ... vijaiya-
apishêkam pa . ṅgâsanattu Avani-mulu. ..dum vîr-irund-aruliya Kô
nmar âna šakkiravartti śrî-Ku Šôla-Dêvarkku yându mu . .
dâvadu Iraṭṭapâdî ko . mandalattu Mēlai-Mâiâya yyakurai-nâttu
tiru-kKanga maiyan pašuvan mettî sî kkâran tandu kan . l
amaichchi ṇdan Gan . nda-Šôla-išvaram udaiya-dêvar kôyil mun maṇḍapat
terku 1. r talai-mandapam Kêttiyan Pâlaiyan âna Gangaigonda-Šôla-gâmundan
makkaḷ Šâmundayan âna Gangaigonda-Šôla-kkâmundanum Kêttiyan âna
Kulôttuṅga-Šôla-gâmundanum engal makkal Periya-Pâlaiyanum Šîriya-Pâlai-
yanum Gangaigonda-Šôla-išvaram-udaiya Mâdêvarkku dēvarkku dēvadānam
âga tiru-nandâvîlakkukku sekk-onrum tiruvamirdukku śrî-kôyil kîlakkîl êri
onrum êri-kîl naṅjai puṇjaiyukku mēl-pârkellai śrî-kôyilukku-kkîlakkum
.

85

At Burudagunte (same hobli), on a stone in the Mādiga's field.

śubham astu śrī-Ganādhīpatayê namah Manmata-samvatsaram Vayīśāka-śu
llu śrīman-mahā-mandalēśvara Peda-Tirumala-Dēva-mahārājala kārya-
kartalayina Bukai apayyavāni Annayam samukha dēviya (rest illegible)

86

At the same village, on a stone at the
entrance of the Āñjanēya temple at the fort gate

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-vaiśambulu 1529 agunēti
Plavanga-samvatsara-Chaitra-ba lu śīmatu Burudakuntalōni kōta-vākila
mundara Hanumanta-rāyaki dīpārādhana (rest illegible)

88

At the same village, on a stone to the right of the Rāmēśvara temple.

namas tunga-etc ||

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1492 agunēti Pramōda-
samvatsara-Vaiśāka 5 Sōma-punya-kālamundu śīmad-rājādhīrāja rāja-paramē-
śvara śrī-vīra-pratāpa śrī-vīra-Sadāśiva-Rāya-Dēva-mahārāyalu Gājape . 500
sa-hiranyōdaka-dāna-dhārā - pūi vakangā (rest illegible)

91

At Nandanavana (same hobli), on the basement of the Chennikēśvara temple

(Grantha and Tamil characters)

svasti śrī Pugal-mādu vilanga Jaya-mādu virumba Nila-magal nilava Malar-
magal punara urimaiyir-chiuranta ma-mudi-śūdi Minavar nilai-keda Villavar
kulaitara enai-mannavai iriyal-uri-ulitara-tukku-anaittun-tan śakkaia-nadātti
vijayabhishēkam-panni vīra-simhāsanattu Avani[-mu]lud-udaiyālōdum vīr-
irund-aruliya Kō-Rājakēśari-varmar āna chakravattigal śrī-Kulōttunga-Chōla-
Dēvaiku yāndu muppattu-mūnrāvadu Irattapādi-konda Śōla-mandalattu Mēlai-
Mārāyapādi-kKoyyakkurai-nāttu Vēma . ngal āna Rājendra-Śōla-ppēttaiyil
Iradumārāya iukkun-tiru-mēr-kōyil āga Jayangonda-Śōla-mandalattu Ūru-
kkāttu-kkottattu Velimānallūr-nāttu Peruvañjiyūr-chchavukkam Virakkulān
Kamban TirichChirrambalam-udaiyan āna Vayirāgarājan eluntaiuluvitta śrī-
Kulōttunga-Śōla-nānādēśi-ttū u-Vinnagar-ālvān kōyilum madaivilāgamuñ-jūlnta
śālaigalum utpada ivv-ūrir-cheṭṭi Irayadan-duttar-gandan āna Vīrarājendra-
maṇḍalāditta-ṣeṭṭikku vilai-kuduttu mērpadiyār iraiy-ilichchi-kkonda nilattu-

kku ndappadı kil-pāl-ellai-kkīlai-kkōpūa-vāśal āśarudiy-āḡavum ten-pāl-
 ellai terkır tiru-madilukku-tterku irubadın-śān-kōlāl irubadın-kōl-nīlamum
 mēr-pāl-ellai mēlai-tiru-madilukku mērku-ppadinam-gōl-nīlamum vada-pāl-ellai
 vadakku-ttiru-madilukku vadakku aın-gōl-nīlamum i-nnār-pāl-ellaikkum utpatta
 nīlam ittanaiyum Kamban TirichChiriambalam-udaiyān āna Vayirāḡarāḡar
 pakkal emmīl iśaintu ponn-ara-kkondū vilaiy-ara vırru i-nnīlam ivarkku iraiy-
 ilichchī-kkuduttēn Iraiyadan-duttai-gandan āna Vīraiāḡēndra-mandalāditta-
 śettiyeṇa varkku vırru-kkudutta nīlattil irukkum tiruvārādanai-pannun-Gura
 vaśari-tTiruvaiangamānanaiyum ivan vamsāttāraiḡum pala-padi-nimanta-
 kkārariḡum dēvar-adiyāaiḡum para-dēśigalāy-irukkum Brāhmanaiḡum
 mīdāiarālāiyum mairum eppērppattāraiḡum kollādēn-āḡavum
 e-chchōrrupadi kottanamum naliya-pperādēn-āḡavum nānum en vaikattārum
 ippadı śeluttuvōn-Tiruv-ānai Avani-mulud-udaiyār-ānai i-ttanmam ippadiy-
 alladu mair-ēdēnum adarku śeyya ninaippōm āḡi-Kangaiy-ıdai-kKumariy-
 ıdai na vu-śeydār śeyda pāpamum vanam-adittu-kkodu-pōm Vēdar śeyda pā-
 pamum anubavippōm marrum i-kkōyil nokka-chcheydār-cheyda dhanmangalu-
 kku vīrōdham-pannuvār mur-chollappatta pāpam anubavippār ivv-ūrīr-Kada-
 kkattu Malla-śeṭṭi-kuttaiḡum ıdī dukku ellai āvadu vadakku āru āśaru-
 diy-āḡavum mēl-pāl-ellai Śāmun kollaiyāḡavum kil-pāl-ellai peıu-valiy-
 āśarudiy-āḡavum naduv-utpatta nīlamun-tiru-nandavanmum

92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters)

... duttad-iyādu taduttu tan-kudai-nilar-kil inb-ura
 ni... yum puliyun-diśaitoru na. tti-ppugal-taru-tarumamum vīramun-
 diyāḡamun-garunaiḡum uımaiy-añ-jurramum āḡa-ppiriyāttalai nīgala-chchaya-
 mun-dānum vīrr-irundu kula-manı-makuta muraimaiyır-chūdī-ttan kalal tarādi-
 var śūda-chchengōl Nāvalam-puvıtoru nadāttiya Kōv-Irāḡakēśari-panmar āna
 udaiyār śrī-Rāḡēndra-Śōla-Dēvarku yāndu mūnrāvadu Iraṭṭapādi-konda Śōla-
 maṇḡalattu Mēlai-Mārāyapādi Vēmapangal āna Attānınnalūr Tiru-mūlasthānam-
 udaiyār Mahādēvar śrī-kōyılın munb-irundu adikāıḡal Rājamānıkkā-mūvēnda-
 vēlār kōyır-karumam-āıāyāv-irundu i-nnātti vattira
 nāṭṭu-kkāmundu vamsāttu laiyan Malaiyanan Mudıkonda-Śōla-
 ḡāmundan ivan magan Tālayan āna Rāḡarāḡa-ḡāmundan ivan magan Malaiyanan
 āna Vijaiyāḡēndra-kKoyyaıkkurāi-nād-ālvān

93

At Vangimāllu (same hobli), on a stone in the bed of Horakunte to the south.

(Grantha and Tamil characters)

svasti śrī Irattapādi-konda Šōla-mandalattu Mēl-Mārāyapādi Dēvāndi rājjam-
ālun-gālattu Turaiyaraišan Tālivangimadu-kutta ūr-alivil pattār Šūnaiya-kōnar
magan Vayira-kkōnar ndamayin Šōla-kōnar magan Kašava-kkōnar ūr
aliyāmār-kāttu pattāi ivaiku. ppēr vāniyar Kānamānedi-mangalam Vayira-
kkōnai magan Kašavāndān šeyarvittān

94

At Sādali (Sādali hobli), on copper plates in possession of Ghadiyāra Venkannāchār.

(Nāgarī characters)

śrī - Ganādhīpatayē namah | śrī - Saiasvatyai namah | śrī - Rāmachandrāya
namah | a-vighnam astu |

namas tunga-etc ||

ētaḍ rājāḍhirājasya trātur ambhōdhi-mēkhalām |

sangrāmē Tāirākārātēr Dēva-Rājasya śāsanam ||

avyāt tvām ānanē hasti dīṣṭyā yasya dayā-duhā |

nadīmātrikatām yānti narāṇām kārya-bhūmayah ||

kalyānāni kaiē karōtu vasudhām vārākarād uddhaian

damshtrā-kānti-tatir yatō dīṣi-dīṣi vyātanvatī chandīkām |

viśva-grāma-vidhāna-sādara-dhīyā krōḍikritē Vēdhasā

sūtē vyōmanī sūtra-pāta-sushumām sō'yam Kiri-grāmanih ||

asti chūdā-manīṣ Śambhōr ambhōrāsēs tantūbhavah |

Mahēndra-nagarī-nārī-māngalya-sthāpanaushadham ||

tatō Yadōi abhūd vamśō bhajan parvabhir unnatim |

yaśō-dhauta-diśām rāja-ratnānām yatra sambhavah ||

tatrābhūd Bukka-bhūpālō Vritiārī-sama-vikramah |

kridāputri-kritārātih kīrti-vallī-mahī uhah ||

pālayan yah prajās sarvāh pakshapāta-parāṇmukbah |

chakāra śīthilōtkanthām chakravartishu mēdinim ||

agranih punya-śīlānām āsīd asyātmasambhavah |

hāra-gaura-yaśah-pūra-hārī Hariharēśvarah ||

arthānubandhini Tungabhadra yad-dāna-dhārayā |

parjanyōpajña-saubhāgyāh pratyādiśati nimnagāh ||

udvahan yō vasumatim urō bhīndan virōdhinah |

ākrāman vikramēnāśā hanti Brahmāparādhinah ||

kōdanda-sachivah kurvann urvīm uddhṛita-kantakām |

prathām apratimallasya prathayāmāsa yah Prithōh ||

vichchhinna-vêda-santâna-sandhânôdghôsha-janmanâ |
 pratishthâm piâpitô yêna (II a) chaturbhiś charanair viśshah ||
 bhadrà yad-râjadhânî manî-nivaha-mahô-mañjaiñbhîr Vasantam
 kârâgâñri-śramsan-mukha-pavana-tarangôśhmabhîh Grishmam êti |
 kastûrî-kâlikâbhîh jaladhara-suhrîdam kâlam ullâsi-padmam
 kântâ-vaktrêndu-kântiyâ kalita-hîma-bharam ghânasâraiñ parâgaiñ ||
 asyâsîd âtmajaś śrîmân Dêva-Râja-narâdhîpah |
 â Sêtôr â cha Kailâsât avyâhata-paiâkramah ||
 âkarnya yasya sannâham arâtînâm pradhâvatâm |
 âranyânâm cha satvânâm âvâsê'bhûd viparyayah ||
 âjñâvajñâta-Sugrîvê yasmin râjyam praśâsatî |
 bhaktam chôra-śrutîh prâptâ bhâshâyâm dakshinâ-pathê ||
 jatâ nibadhnan chchhiraśî vanê vâsam piarôchayan |
 bhaikshê parichayam kuivan viraktim viśhayê diśan ||
 valkalê vâsasi tanvann anâsthâm âvahams tanau |
 âchâryakam arâtînâm akarôd yasya vikramah ||
 tasya Dêmâmbikâ-jânêh putrô Vijaya-bhûpatîh |
 pûrvêśhâm punya-îâśînâm vipâkasyêva vîgrahah ||
 yasya bâhau vasumatî 1asanâyâm Sarasvatî |
 pratyakshê paramam jyôtiñ parôkshê para-yôshitah ||
 ardhânga-Lakshmîr asyâsîd sarvânga-śubha-lakshanâ |
 nâmnâ Nârana-Dêvitî 1âmâ-nirmâna-mâtrikâ ||
 atha Vijaya-bhûmîpâlâd alabhata sâ Dêva-Râya-naranâtham |
 tanayam vinaya-nidhânam vijayam nîtur iva vikramôllâsât ||
 Karṇâta-râjya-lakshmî-kalyânôllâsa-kâiané yasmin |
 vasudhâ vâridhî-tanayair viraham vijahâtî vitaranâchâryyaiñ ||
 saptânâm śaila-mallânâm ashtânâm âdi-dantînâm |
 bhârô dharâ yasya bhujê kastûrî-makarâyâtê ||
 sâmmukhyam chîra-samśêvâ svastîty uchchâranê śrutîh |
 dêbhîti darśana-vyâkhyâ yasya nîśîma-dânînah ||
 mahârâjâdhîrâjêśô râjanya-paramêśvarah |
 Dêva-Râya-mahârâyah para-râya-bhayankarah ||
 adhiruhya bhadra(II b)pîthîm avanîm avinîta-mada-harô rakshan |
 adhivasatî Vijayanagarîm adhivâsita-sapta-sâgarâm yaśasâ ||
 arthî-chîntâmanîs sô'yam âśrîtananda-chandramâh |
 avyâja-bandhur bhûtânâm apâra-karunâ-nidhîh ||

atah param purôhita-svâmyavatâm dhârâ-grihitasya Brâhmanasya gôtra-
 sûtra-nâmânî cha likhyantê | svasti śrî vijayâbhîyudaya-Śâlivâhana-śaka-vai-
 shambulu * 1254 agunêti Ângîrasa-samvatsara-Vaiśâkha-bahula 30 lû śrîmad-

* So in the original

iâjâdhirâja iâja-paramêśvara śrî-vîra-pratâpa śrî-vîra-śrî-Dêva-Râya-mahârâyala-
ayyavâru Vijayanagaramandu yêka-chchhatra-prithvî-sâmrajyam châyuchunḍa-
gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyô mahadbhyah vividhâbhîdhâ.

kuśalêbhyah kulâchârê sûtrêbhyah shatsu karmasu |

adhyâtma-vidyâ-nîsthêbhyah varên्यêbhyô vipaśchitâm ||

atah Śrîvatsa-gôtram Âpastamba-sûtiam Yajuś-śâkhâdhyâyilaina Chakriavartti-
bhatta-pautrulaina Śrîranga-bhatta-putrulaina Chokana-bhatta-jôsyuluku
Âtrêya-gôtiâm Âpastamba-sûtram Yajuś-śâkhânumatulaina Nalla-Timma-Râju-
gâri pautrulaina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru śrî-Vîrû-
pâksha - sannidhina sûryôparâga - punya - tithiyandu Râyalayyavâri - mundugâ
yichchina tâmra-patrikâ-dharma-sâsana-kramam Sâdalî-pîthikâyâm Mukkunda-
vênthya-Burudakunta-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktam simâ-chatushkêna bhôgânâm ashtakêpi cha |

atratê ashta-bhôgâ nidhi-nîkshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhyâ-
bhû-svâ ya-svâmyêna Kâmârasamudra-giâmam Varasamudra-grâmam
Lakasamudra-giâmam êvam grâma-trayam bhû sâdhyâ-svâmyêna Îśânyâdi-
chaturdaśa-sthala-grâma-purôhita-svâmyam agrahâra - kshêtiânâm svâmyêna
cha (IIIα) chatvâri agrahârânâm trayastriṁsat-purânâm purôhita-svâmyêna
Chokkana-bhattasya śrî-Vîrûpâksha-sânnidhyêna sûryôparâga-samayê sa-hira-
nyôdaka-dâna-dhârâ - pûrvakam tâmra-datta-diyamâna-grâmâ likhyantê dēśa-
bhâshayâ | (usual final verses)

Śaurêr iva mahâ-Lakshmîh Śankara-priya-Pârvatî |

purusha anagha-pûti-va-janma-tapah-phalam ||

vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatih |

dayâ-nidhir abhût tasya dēvî Nârâyanâmbikâ ||

vidyâ-nidhi-bhûmiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ
(usual final verses) yî-Buruda-sthalântastha 14 sthalâlaku chuṭtu-valaya-vivaram
(here follow details of boundaries of gift and usual final verse) mangala mahâ śrî śrî jayatu ||

śrî-Vîrûpâksha (in Kannada characters)

95

At the same village, on a rock in the nâgarakallu-katte.

śrî svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgalu 1714 nê varushakke
sallatakka Paridhâvi-nâma-samvatsarada Chaitra-śu 15 Sthiravâradallu śrîman-
mahâ-Âvatî-nâda prabhugalâdanthâ Dodda-Bauê-Gavudaiavara putrarâda
Channanappayyanavara putrarâda Râmasvâmiyaru Vaśishta-gôtrâda Âpa-
stamba-sûtrarâda Râmâ-śâstrigala putrarâda Chenna-śâstrigala putrarâda
Râmâ-śâstrigalige yî-punya-divasadallu śrî-Nandiśvara-svâmi-charaṇâravinda-
galige prîtîyâgi Hari-Harâdigalu sâkshiyâgi Sâdalî-grâmada baḷiya Nâgara-

katte-hola solige 3 kke kha 3 saha sa-hiranyôdaka-dhâre yeiadanthâ hola-
gaddeyannu anubhavisî yiruvadu yendu barasî kotta dâna-patrike dâna-mânya
śrî-Nandiśa

96

At the same village, on a stone in the Kôtê-gaddê-hola.

śubham astu svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1468 ânatî
Paiâbhava-samvatsarada Mâga 15 lu śrîman-mahârâjâdhîrâja râja-
paramêśvara śrî-vîra-piâtâpa Sadâśiva (rest gone)

98

At Iragappanahallî (Sâdalî hobli), on a stone near Basavanna's well.

(Nâgarî characters)

śrîmân Muppa-mahîpatir guna-nidhîh śrî-Malla-bhûpâtmaiah
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |
Râmâmbâ-tanayah Sadêśvara-Śivâchâryas tadiyah priyah
chakrê Śambhu-mahâbhîshêka-vidhayê pûrnâm imâm vâpikâm ||
śubham astu śrî śrî

99

At the same village, on a stone north of Basavanna's field.

(Nâgarî characters)

śrîmân Muppa-mahîpatir guna-nidhîh śrî-Malla-bhûpâtmaiah
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |
Râmâmbâ-tanayah Sadêśvara-Śivâchâryas tadiya-priyaś
chakrê pâpa-layam Śivâlayam amum sârdham mahâ-Nandinâ ||
varshê Vikârini cha Kârtika-mâsî krîshnê
pakshê Viśâkha-tîthî-samyuta-Saumyavâtî |
tênaiva Muppa-narapâla-varêna samyak
śrî-Mallikârkjuna-Śivasya kritâ pratishthâ ||
(usual final verse) śrîh śrîh

100

At Uppaguntahallî (Sâdalî hobli), on a rock north of the village.

śubham astu Vishu-samvatsara-Mâga-śu 13 lu śrî-Ganga-Râya-Dêva-mahârâyâl-
ayyavâru bommalâta-Paruvati-Purânam-Vîrapa-komârudu Krîshnapaku
Sâdalî-chêtô Upakuntipale sarvamânyangâ manîchîna darma-śilâ-śâsanam

Kadarañchanilô bomma
lâtivârîki vikrîñchina-vâdu

(left side) bomma-

101

At Timmanâyakanahalli (Basettîhalli hobli),

on a stone built into the roof of mukha-mantapa of the Râmadêva temple.

svastî srî Mahâîâjarâ nâda mēge Mayindanâ sama valamum eltare śrî-
Ēreyammara iâ mane-makkal Allaggiyarâ Paramēndi Kaligge-pervvayila
to yenendade Vommâñchûrul niltu ntadî eīdu palaran kondu sa . Para-
mēndiyam Sâdēvanum tammunt-irrvai Paramēndi Mâdēvam akkaman
nīrisi dōlu-kallan

102

At Ânēmadagu (same hobli), on a stone in the north wall of the Īśvara temple.

svastî śiî Mahârâ masta-talamu magan ndi mâñchûrul nī
palaran kondu sa mme-arasar da ygula kalanî ve dāyam kottodu

103

On a stone in the east wall of the same temple.

tta ndun eīdu . ttue Mâñchû . kalanî mâpâtakan akku

104

At the same village, on the wall of the Channigēśvara temple.

śubham astu svastî śrî jayâbhyudaya-Šâlīvâhana-śaka-varuśambulu 1454 Nan-
dana-samvachara-Jēshta-ba 7 Âdivâram-nâdu Achuta-Râya-mahârâyalu
pruthvî-sâmiâjyam yêluchundagânu vâri kindâ Gumma-Nâyani-Chinamma-
Nâyani-kumâia Nâraśimha-Nâyani-Narasappa-Nâyanigâru Burudagunte-
sîmalônu sâmrâjyam yêluchundagânu vâri kâiya-kaitulaiyanavâri bantu
Bandi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri
kindâ Burudakunte-sima-pârupatyam chēsî undi Ânēmadugu aneṭi grâmâna
tama sâmalu Nârasimha-Nâyani-Narasapa-Nâyanigârikî pu gânu
ravum pēti Chenna-Kēśavaiâyani ântarâlikam śrî-mantapa m anēti
silâ-mantapâlu gudlache Chenna-Kēśavarâyanîki samarpimstîmi ||

109

At the same place.

(Grantha and Tamil characters)

manâ-dēvar-purattukku Šomanâdan pangu 2 Lâkanâdan pangu 1
ngan pangu 1.. lagan pangu 2 .nayan pangu 1 Vaśavadēvan pangu 1 Vîra-

malaiyan pangu 1 Šōmanādan pangu 1 Kālaiyan pangu 1 Attaigan pangu 1
Kuttaiyan pangu 2 Tēvāran pangu 1 Pambaiyan pangu 1 Mādaiyan pangu 1
Vīraiyan pangu 1 Vīrabattara-dēvar pangu 1 pūšāri Mallaiṁ pangu 1

110

On the rock of the Rāmalinga hill to the north-east of the same temple

(Grantha and Tamil characters)

svasti śrī Tīuvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mēl-ānār
maruva Kaly-āyira-nāl-kond-āraimbatt-āndin mēl ēlubatt-ōr-āṇdu šenra
Bhagudānya-varusham nāyanār Irāmīšvaram-udaiya-nāyanāi ši-pādattaiy-
ētti . . šindai tapōdanar tān vanangun-dondu-tolir-Kūttādun-dēvan
vandaliṛāl vāsan . r nīrāl malarināl mandirattāl pūšanai-šeydu puram-alit
ton-neriyum valaṅgā-moliyum vīri-tīrai-vēlai-ttalan. .valun-danadēy-āga tēša
nigala ai. . talaivan Brahma-Kshatriya-Ganga-ppēumāl-dēvar magan
Māman-ankakāra-tTuttarāditta I. . ja-Nārāyana-Brahmādirājan Kariya-Gōpālan
ganda-ppandāra-ka . . rāyan llakanda Kūttādun-dēvanena Irāmīšvara-
Šiva-purattuk. tta nanšey punšey nār-pāl-elaiyum Šiva-puīam āga vittēn
idu . . rinār Gengai-karaiyir-kurāl-pašuvai-kkomiār pukka naiakam-
pugakadavar

111

On the same hill, on a stone lying
by the side of the outer prākāra of the temple.

(Grantha and Tamil characters)

. . . yum nāmam vilaṅgā-moliyum vīri-tīrai vēlai-ttalan-gāvalun-
danadēy-āga-chchilangālakāra gī šindai-šed-uyar Gānga-kkumāra li
mandala. dēva bhuja Vīra-Nārāyanan Toy nāttu-mandalikar šak
vatti Vīra-Rāgava-dēvanena Ko . nšey punšey nār-pāl-elaiyum
tiruv-Irāmīšaram-udaiya-nārukku šandirādita-vaiyaiyl . vittēn (y)i-
ttanma-māṛṇavan Gēngai-karaiyl kurār-pašuvai koniān pāvattē pugakkadavan

112

At the same village, on a stone south of the Rāmēśvara temple

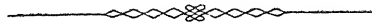
svasti śrī jayābhūdaya-Šaka-varuṣaṅgalu 1300 Kālayukti-samvatsarada
Šrāvana-ba 12 Śu śrīman-mahā-mandalēśvara mūru-rāyara ganda śrī-vīra-
Bukkanna-Vodeyara kumāra Hariyappa-Vodeyaru pruthuvī-rājyavan āluva-
kālādali Khatikāra-Rāyara ganda Nāranna-Vodeyara kumāra Dēpanna-Vode-
yaru pruthuvī-rājyavan āluttalu Sādaiya-nāda Rāmēśvarada-grāmadalu yikki-

sida santhe (back) svastī samasta-bhuvana-jana-nīja-nā[ma-]mâlikâ-prasasti-sahita-
vâda Sâdaliya-nâda gaudu Kanna-Gauda Râmêśvarada Râyappan-olagâda
samasta-gaudugalu Sereya ayvaru-settigalu mindagudda â-Baivi-Setti-volagâda
Sâlumûleya samasta-halaiugalu basanige yikki mâdīdanthâ santheya ho-
kantha bhandakki varusha-paiyantaia sarbbamânya alindam mêle yattuvanthâ
âyagalu Sâdaliya maiyyâdeyalu rājāja 1 nâthâya 1 ayvaiu-setti u-âya 1
mindaguddarige 1 yî-âyagalanam yetti Dêpanna-Vodeyaru â-chandiârka-
kâla-stâyiyâgi sukhadim bâlvaui ūrī ūrī

113

At Yalagalahalli (same hobli), on a stone in Krishna-Reddi's field

Sarvadhâri-samvachara-Chaitra-sudha lu | ūrīmatu Nâgi-nâyadu Malla-
pagâru yinka sarava-pašulaku Vîrayaku kâlachi-mânyam yî-mânyaku tapina.
(imprecatory phrases) vâni sommu vâni bîdaku



CHIK-BALLAPUR TALUQ

1

At Chik-Ballâpur (kasaba hobli), on the north-east basement of the wall
of the Chitrâvatî well.

adô Bande Bañchâlâpa kallîna mâlige kattisidu Chikannage anêkavâgi yinâmu-
galu kotu santôsha-mâdîdaru avaru avara makalu ayiśvâryavantaiâgi yiruvadu

2

On a rock to the west of the same

Mañchenabalê Dêvângada Dodda-Mudanna kallîna bâvî kattisidu Chik-
kannage bahalavâgi udagare mâdî santôsha-mâdîdaru avaia avara makkalu
ashtaiśvâryar âgi tannagey iruvadu

3

On a stone on the bund of Gôpâlakrishnanakere (same hobli).

svastî Śaka-varsha entunûra eppatta nê Pramâdî yarasaia iâjyanam
doreyelu Âladâvuna hendatî Âlvabbe kattisida kereyan sîda arasina
kodandeyu keṛege salvu âi âldoda (usual final phrases)

4

At Mañchanabale (same hobli), on a stone to the east of the third gate
of the village.

a-vighnam astu śubham astu ||

hêmâśvam hêma-garbham kanaka-karî-ratham pañcha-lângaly atânîṭ |

sô'yaṁ śrî-Krishṇa-Râya-kṣhitîpatir adharikṛitya nityâ Nṛigâdîn |

. . . sana-sthah |

â pûrvâdrêr athâsta-kṣhitîdhara-katakâd â cha Hêmâchalântât |

â Sêtôr arthi-śârîtha-śriyam iha bahulikṛitya kîrtyâ babhâsê |

Śâlivâhana-nînitê śakâbdê sa-chatushtayê |

dvâtîmśatâ cha samyuktê sankhyâtê daśabhiś śataih |

Pramôda-samjîntê varshê Kârtikâhvaya-samjîntê |

śukla-pakshê cha . . . na-dvâdasî-tithau |

Tuṅgabhadrâpagâ-tîrê Virûpâksha[sya] sannidhau |

puṇyâya yaśasê châpi . . . |

. . . sômam samânêna Śântânâya sakulinâ . |

sârathi-Timmâbhîdhânêna bhôja . . -śâlinâ |

. . . mâda . . janê .yam karaṁ Gôpa-kulôdbha . |

â-chandra-tâarakam dhârâ-pûrvakam . |
 yôpi râjyê cha Gutî-râjyê cha viśrutê |
 râjyê[] Kanda-nâdâkhyê Ghantikôta-sthalê'pi cha |
 Siddhâvatâkhyayâ Siddhâpura-sîma viśrutê |
 Chintêsaryâkhyâ-râjyasya Nâgamaṅgala-sîmakam |
 Mulavâyâ(khya)-mahâ-râjyê Jayadugi-mahat |

|

vivâha-samayê nijê |

vadhû-vaia-janani sarvau kam |

â-chandra-tâarakam dhârâ-pûrvakam |

Nandinâyanikôtaku

Timmarasayyana Âdipa-

Nâyadunu Râya .

saivamânyam china dharma-śâsana

risa-dêva-mahârâya-bhûmipasya śâsanâ |

7

At Sabbénahalli (same hobli), on a stone near the âle-mane.

śrî-Ganâdhîpatayê namah mahâdêvî satyadêvî durôdya -madârna-mantra
 anâdya-mantra dêvâ-dêvî ôm namô madô nivîpa parupi kôrisida jônima . mâdâ
 mantrâja vadanaga mantrô bayisike kolasike gudikoga parapparemadiya
 yantiadinda mantra edagahirâgacha saguna-vâga-dêvî dē harīhahāva kaputa
 rīvakachakatuve âkāśava katuve munnûru-dēvakela katu nava kôti-sidaia
 kattuve baha rakshisiya katuve Garuda-gândarvar katuve kanne-dēva Kinnara-
 Kimpurushara kaṭu ôm namô Mahankâliyara katuve Bayiruvana katu
 Durgiya katuve patadarasiya katu ôm namô bhagavatê ôm namaś Śivâya

8

At the same village, on a stone in the Mallikâryjuna Chikkaviranna's field

svastî śrî Śaka-varsha ? 1235 neya Pramâ samvatsarada Pushya-śu 10 Guu-
 vâradandu śrîmatu pratâpa-chakravartti śrî-Hoyisana-bhuja-bala śrî-vîra-
 Ballâla-Dêvara (rest illegible)

9

At Kavuruhalli (same hobli), on a stone in Bajjâ-Krishnappa's field.

Sâdhârana-samvatsarada Mârgaśira-ba 10lu śrîmatu Mîra Lahya Tarulemma-
 dahalliyavaiige barasi kota sannadu adâgi || Hârûbandehali . Kavurahali-
 baliya nimma kaiyinda hana mutisi kate katisisidarinda hukumnâme appaṇe
 stala-kârya-kartarige kere-keḷage sâgina bhûmiyalli châtur-bhâga-gadeyannu
 dasavandavannu putra-pautra-pârapareyâgi anubhavisikondû yiruvadu yandu
 barasi koṭṭa dâna-śâsana (usual final phrases)

10

At Muttûru (same hobli), on a stone in the Masâlti Muniyappa's field.

Râchaisaru mâdida dhaimma śrī Kiôdana-samvatsarada Mârggasira-šu 1 Va
śrīmatu Khantikâra-Râyara ganda Nâganna-Vodeyaia kumâra Dêpanna-Vode-
yau Kandâvarada Varadarâja-dêvaia amîta-padi-anga-ranga-bhôgakke Muttû-
iana sarvamânyavâgi kotteu (usual final phrases) mangala mahâ śiî

11

At Anakanûru (same hobli), on a stone in front of the Rangasvâmi temple.

svasti śrī vijayâbhyudayê Śâ | da *1609 Jaya-samvatsara-Â-šu 5 saura-Karkata-
kâlê śrīmad-râjâdhîty-âdi Venkatêśah prithvîm śâsatî Anakanûia-Ranga-
nâthasya sannidhau nitya-Râmânujakûtâitham Harita-gôtra Âpastambêty-âdi
śrī-Parâśara-bhatara ardhâmśakarta-Tirupati-bhaṭaiu (others named) yî 5 guru
vârikî Anakanûru munugu-bhûmi-kâna yâvattu hîranyôdaka-dâna-dhârâ-pûrva-
kangâ strî-putrêty-âdi tri-karanêty-âdi kulam rêgadalû vinâ konni maddikam
rêgadalû vinâ samai-pûnchinâmu â-chandrêty-âdi-pûrvakam. dêśântaialaku
anna-dânam chêsukoni vundagalavâramu

sva-dattêty-âdi

13

At Marasanahalli (same hobli), on a stone in the western wasteweer of Mâvakere.

svasti śrī Śaka-varîsha 949 samvatsaram pravarttise Gaṅgeyum Pûrva-dêsamum
konda odevum śrī-Râjêndira-Chôla pritivî-râjyam geyye Mâgundaya Mâgâveyara
Palage-Settiyara magam Tû . kerege nallâta . . mechche
ganda Sakayya tûmban ikkîsîda Sîrivuîada nîleham kattîsîdam

14

At Nandi (Nandi hobli), on a stone to the north of the Kamathêśvara temple

svasti śrī Nandêśvarana Kailâsapura-vâsinî Nripatunga-kula-tîlaka Nandigiri-
nâtha Byembi-Dêva tasya putra . Śaka-samvatsarada 1223 Puşya-mâsada
. . Yeraba-kôte yambattu-sîmeya âde sunka nâdige (rest effaced)

16

At the same place

(Grantha and Tamil characters)

svasti śrī Śakarai-yâṇdu 1212 senra Virôdhi-samvachchaiattu mâsam
1 tî svasti śrî. garîli-Śôla-mandalattu Kalavâra-

* So in the original, but the number of the year does not correspond with Jaya

nâttu Dakshina-Kailâsam âna Tirunantišvaram-udaiya-nâyanâr sthânattârôm
 nâdu lê .ittânattil maha , kkum viyâ-
 pâri.

17

At the same place.

(Grantha and Tamil characters)

svasti šīmanu-mahâ-mandalikêšvara Talaikkâdu-konda bhuja-bala-Vīra-
 Ganga Poyiśalan âna Vittī-araiśanena Kong-eintu jaya-stambham-nâtti-tTalai-
 kkâttil Koppattil iruntu Tirunandišvaram-udaiya Mahâdēvar dēvādānam âna
 Vikkīama-Šōla-mandalattu-chChannai-nâttu vada-kūrru-kKuyil pōgattu Nedu-
 manūium idu-palligalumm ulpada irangi . nta irangi sâ ngandu sâ
 ppadi dēvar vaiusham â . . ttiru kada-
 vadu chchantirâditta-va vadāga ttu kuduttēn Vīra-Ganga ..
 n âna Vit śanena idai kkuvān Gan karaiy kurâr-paśu . ttān
 Brahmava ppaduvān aram-aravark-aram alladu tunaiy-illai tamē tunai .
 dakōn Karikāma kann âna Rājaiāja n âna Virudarāja-payankara Vā
 varājanena sāsanan-gandu sāsauam Pōśala-Dēvar âna Vittī-araiśaiku-kkâttil
 mangalam-ittēn Viudaiāja-pa .nkara Vājavārājanena

18

At the same place.

(Grantha and Tamil characters)

svasti šī Śarai-āndu 1 5 šenra Šrīmu-śamachechaitu Appaši-mādam Niga-
 rili-Šōla-mandalattu Kalavāra-nâttu tiru. Šāmu yyan nānena svasti šī
 mahâ-mandalêšvaran Tribhuvana-malla Nandigiri-nāta nga-kula-tīla . . .
 . Dushtarâditta ganda Annan-ankakāra Kumāra-Šikka-dēvar dēva-
 dānam paligal ulpada nâr-pāl-ālai. m ula śārigai vīda nānum vitēn šunkada
 Šavandayannena

19

At the same place

(Grantha and Tamil characters)

svasti šī Ko-pParakêśaiyanmar âna udaiyāi šī-Rājēnta-Šōla-Dēvarkku
 yāndu 22 āvadu Irājēnta-Šōla-Brahma-mārāyar ennai-vānyaridai-ppo kondu
 viyāpāri Viralaiyan tarikka Kongan enru vandu Šamaiya-šēnāpati-chchettī-
 yār Kanda-purattil vattaiyum Âlūr vatayu madī vatayu śēlagai ida-śālagai-
 kkudarru-ppēy kudutamaiyā śēlagai viarkku sōru kūrāi v-vattamaiyālun-
 Galavara-nâttu-pPeriya-Nantiyut-kūdina Irājēnta-Šōla-pPerunirivi-šamaiya

ttôm pPeiyya-Nantiyut-talai-vâśal mēr-padamadai ittu Aiyyapolil âkkı vachchu
 kudutta savva-pariyâram â du duva dâgavumiuva pperuvâr-âgavum
 šangu še .yum pe vadâgavum ivv-ûi va ñiya varivu saiva-paiñhâiam
 âgavum samayattai ugantu natta šetti kum Ârûian Aiaŋga
 pediya eluntarula šetara Vidanga-dêvar i . vum ivv-ûr-ppašu .
 Valañjiya ndam i . ia Vidanga dêvarê peruvadâga i-pparišu šilâ-lêkai-
 panni-kkuduttôm

20

At the same place.

(Grantha and Tamil characters)

svasti śiī śrīmat-piātâpa-chakravatti śrī-Hoyśala-vîra-Vallâla-Dêvar Hesar-
 Kundâni-iâjyam Vûivi-nâdu Muraśa-nâdu Mâśanti-nâdu Veppûi Eiumarai-
 nâdu Ilaippâkka-nâdu Kalavâra-nâdu Ambadakki Nondanguli Kaivâra-nâdu
 Kuvalâla-nâdu Têkkal-nâdu Aimbuluga-nâdu Elavûr-nâdu Eyil-nâdu Tagadai-
 nâdu Puramalai-nâdu âna Adigai-mâ-nâdu Paiyyûr-pparru-pPennaiyândâi-
 madam Pulliyûr-nâdu munnâna elâ nâdugalil ulla dēvastânangalil ulla mada-pati-
 galukum sthânâpatigalukkum vinnappañ-jeyya - ppeia - kKaliyuga - varusham
 4479 mēl šellâninra Šakâbdam 1224 âvadu Pla-varushattu Mârgali 22 ti Tingat-
 kilamai nâl inda râjyattu dēvadânan-diruvaiyâttam maḍa-ppuram palli-
 chchandam âna dâna-mânyaŋgalil siddhâyan-gânikkai tariy-irai tattâr-ppâttam
 nall-erudu nar-pašu šârigaiy-utpatta pala varivugalum marrum eppêrpatta
 iṛaigalum tavirtu indanda vibhavangal indanda dēvaigalukku-ppûśaikkum
 amudukkum bhôgamkkum tiruppanikkum dhârâ-pûnnam-âga udakam-panni-
 kkuduttôm ippadikku Dakshiṇa-Kayilâyam âna Tirunandîśvaram-udaiyâr
 kôyilir mada-patigalum stânâpatigalum Tirunandîśvaram-udaiya-nâyanâr dēva-
 dâna nañjey punšey nar-pâl-ellaiyu mēl nôkkina maramun-ginôkkina kinarum
 inda nâyanâr dēvadâna ûrgalum sarvamâniyam âgav-anubavittu inda nâya-
 nârku pûjaiyum amud-upabhôgamun-diru-ppaniyun-guravi-ara nadatti namak-
 kum na-râjyattukkum arpudaiyam-âga vâltti sukhamêy-iruppadu ippadikku
 inda dhammam irâjar rakshai nâttavar rakshai ippadikku śrī-Mâhêśvarar
 rakshai śivam astu inda dhammam vilakkivanan Gengai-kaiyil kurâl-pašu-
 kkonra papan-golvân ippadikku idu Tirukkan

21

At the same place.

(Grantha and Tamil characters)

svasti śrī tingal êr-peṛa valara ven-gadir-kkadavuṭ-tol-kulam vilaga-ttôuri
 malgiya vaḍa-tiśai-kKangaiyun-denriśai Ilangaiyun-guda-tiśai Mahôdaiyun-
 guna-tiśai-kKadâramun-dandâr-konda tâdai tan mandala-muluvadum ven-kudai-

nilar-kîl-ttan-kudai-nilarri-ttišaitoruñ-jen-gôl-ôchchi-ttišai-kelu Tennavanai
 Mânâbaianan pon-mudiy-ânâ-pparu-manî-ppašuntalai pôkalatt-arintu Vênâtt-
 araišai-chchênatt-odukki-kKa ngatt-aiarišaišengan-dulaiittu vêlai-kelu Kândalûr
 chchâlai kalam-auppittu-ttudi-kelu Jayañgonḍa-Šôlan uyarnda perum-pugal
 madî-kelu Kôv-Irâjakêšarivanmar âna udaiyâr šîi-Râjâdhirâja-Dêvarkku
 yându muppattûandâvadu Nigarîli-Šôla-mandalattu-kKalavâia-nâttu Nanti-
 malai mêl Mahâ-Nantîšvamm-udaiya Mahâdêvarkku adikârîgal Mâttûr-udai-
 yâr Šattu lânâr âna. Viravichchâdîra-mûvênta-vêlâr šandûâditta-vara
 i-ttêvar šârtti aru-ttiuv-âbaranam âga itta pattam nâ onbadu mâi kudišai-
 kkal nîrai pon iru-kalañjaraiyê mañjâ

22

At the same place.

(Grantha and Tamil characters)

ndan Ponnaiyan Pâlaiyan Râjâdhirâja-vêlânûm Â gâmundanum
 ullitta ûrîi polišaiyâl tingal ne munnâli šantirâditta-vara attakkadavargal
 âga ivanidai-kkonda kâšu iranḍum Širîya-Nanti-maniyan Vašavayan âna Râ-
 jâdhirâja-chChôla-gâmunda Illtta ûrîi tingal ney nânâli urî šantirâditta-vara
 attakkadavargal âga ivalidai-kkon vettinân Periya-Nanti-ttachchan
 Malaiyan Šâmundan âna Pandita-âšâi i-pparišu išanitu kallil elutt-ittu-
 kkudukkav-enr-iand-ûrîaruñ-jolla elutt-ittên Šôla-mandalattu Râjêntiašinga-
 vala-nâttu-ttiuv-kKalumala-nâttu-tTengangudi-kKalumalam-udaiyân Kêšavan
 Kolakkâvanena ivai en eluttu idu alippâr Gangaiy-idaî Kumâriy-idaî ullâr
 šeyda pâvan

23

At the same place.

(Grantha and Tamil characters)

.. kkâtarkkum Nulambapâdîy-âgiya Nigarîli-Šôlapadîy-âgiya
 Kalavâra-nâttu . . dēvadānam Peru-Nanti Mâchchaya-gâmundanum Ira-
 yamanum Ponnayanum ullitta ûrôm o lividakaittiṭtu ittu-kkudutta parišâ-
 vadu ivv-ûr ûrkkal aiñjum Vanṇârppârayum iv-ur Mâ-Nanti-išvaram-udaiyar-
 kku tiru-no. . . . otti ittu-kkuduttôm Mâyanum Iraiyanum Ponna-
 yanum.. . . litta urôm i-pparišu išanid-ittamaikku.. . vâ kkattittu itta-
 mai arivâr i-nnâttu Irâjarâja-gâmundan magan Šâmundanum mērpadi-nâttu
 Šîru-Nandi Vâna-gâmundanum Kottanur Mayamanum Velakîrai Kannayanum
 dakalam Mâšanti-nâttu-kkâmundan... . Brahma-mârâyan ma-
 gan .Mânîk kattittu iduvittên i-nnâdu . nâyagañ-jeygiṛa
 araišâ.....nena ivai enn-eluttu ivv-ûr..garâšâri veṭṭina eluttu

24

At the same place.

(Grantha and Tamil characters)

svasti śrī Pugal-mādu vilanga Jaya-mādu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-śūdi Villavar kulaitara Mīnavar nilai-keda Vikkala Śinganan mēl-kadal-pāya-ttik-anaittun-tan śakkara-nadātti vīra-simbhāsanattu Puvani-mulud-udaiyālōdum vīri-irunt-aruliya Kōv-Irāja-kēsarivanmar āna śakkaravattigal śrī-Kulōttunga-Śōla-Dēvaikku yāndu 23 āvadu Nigarilī-Śōla-mandalattu-kKalavāra-nāttu Tirunantiśvaram-udaiya Mahādēvarkku Jayangonda-Śōla-mandalattu kkāttu-kkottattu Tamadūr-nāttu Šembiyan Tiṅgādupākkattu Tiṅgādu kkilān Tirumāri-Madurāntakan āna sēnāpati Gāngēyarājan śāttiy-aiula itta pattam onrināl Madurāntakan mādaikku a māruru nalladu kudiñai-kkal nīrai . en-kalañje-kunri idu śrī-Mahēśvara-rakshai

25

At the same place.

(Grantha and Tamil characters)

svasti śrī vīramē tuṇaiy-āgavun-diyāgamē aniy-āgavuñ-jengōl-ōchchi-kkarun-Gali-kaḍindu Pugal-mādu vilanga Jaya-mādu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-śūdi Villava kulaitara Mīnavar nilai-keda ēna-mannavar iliyal-urr-ilitara tikk-anaittun-tan śakkara-nadātti vijaiyabhishēkam-panni vīra-simbhāsanattu Avani-mulud-udaiyālōdum vīrr-irunt-aruliya Kōv-Irājakēsarivanmar āna chakavattigal śrī-Kulōttunga-Śōla-Dēvarku yāndu 44 āvadu Nigarilī-Śōla-mandalattu-kKalavāra-nāttu Tirunantiśvaram-udaiya Mahādēvar śrī-kōyilīl pati-pāla-mūla-ppatt-udai-ppaṇchā-śāriya-dēvakannigalum Vīra .māvātya. kōn Rājāśēkaran āna Viudarāja-bhayaṅkara Mālavarājanum Periya-Nanti Jayangonda-vēlān ullittār sammadikka it-dēvar dēvar-adiyā dēvan Ši ndi-malaiyān Kandanena it-dēvar maniyārattil Madurāntakan mādaippari pon kalañje-aiakkālum odukki-periya-Nanti ēri-kil nī-nilam konda parisāvadu tirtta-kkulattukkum tāmaraikku pāy peruvai-ambukku mērkum tūu-nantavānattukku-pperiya rrukku vadakkum vadakku nōkki pōna tanni-kkālukkum vadakku nōkki pōna varambukku-kkālakkum kīlakku nōkki-p tta nilam padinen-šan-kōlāl

26

At Nandi, on a stone in the enclosure of the Bhōga-Nandiśvara temple.

svasti samadhighata-paṇcha-mahā-śabda Pallavānvaya śrī-prithivī-vallabha Pallava-kula-tīlaka śrīmat-Noḷambādhirāja prithivī-rājyam geyyuttam ire

śrīmad-Dharmaśakti-panditarâ Kīramaya-gāmunda (others named) mukhyar appa
ldu Ainûrvâchâniya maga Paliyanna Nandi-bhavarana hīg gana gōpa
kattī padeda stitī bbu lli mare Pillaya ma idan

27

At the same village, on a stone to the north of Golla Timmaya's well

śubham astu svasti śīi jayâbhyudaya-Śālivâhana-śaka-varusha sâ 1497 Yuva-
samvatsara-Âshâdha-ba 1 lu śrīmad-rājādhirāja paramēśvara rāja-śrī-vīra-pra-
tâpa Śrī-Ranga-Dēva-mahârâyaiavaru prithivī-sâmbrâjyam geyyuttâ yīralu śrī-
matu-mahâ-Âvati-nâda-prabhu Moleya Bayiraya-Gavudara kumâraru Bayiraya-
Gavudara tammandiru Mâiaya-Gavudaru lōkadallu Śrīkanthēśvara-
dēvarige dharmavâgi kotta Saka . . . tamma tande
Mole-Bayira-Gavudarigu tamma tâyi Hīiya-Bâyaku tamma pitrigaligû punyav
âgi sa-hiranyōdaka-dâna-dhârâ-pûrvakavâgi saiva-parichchēdavâgi hâkista
dharma-śâsanakke (usual final phrases and verses)

28

At the same village, on a stone in the Khâji-Said Husen Sâbi's field.

śubham astu svasti śīi vijayâbhyudaya-Śālivâhana-śaka-varushaṅgalu 1497 neya
Yuva-samvatsarada Âśvīya-śuda 5 lu śrīmad-rājādhirāja rāja-paramēśvara rāja-
śrī-vīra-pratâpa-Śīi-Ranga-Dēva-mahârâyaru prithivī-sâmbrâjyam geyyuttâ yīralu
śrīmanu-mahâ-Âvati-nâda-prabhu Moleya Bayiraya-Gavuda komâraru Bayiraya-
Gavudara tammandiru Mâiaya-Gavudaru | (rest illegible)

29

At the same village, on a rock near the Gopâlasvâmi temple on the Gōpinâtha hill.

svasti śrīmat jītam bhagavatâ Jina-vara-vrīshabhēna Vrīshabhēna purâ Kali-
avasarpinpyân Dvâvarē yugē lōka-sthiti-rakshârttham kâṅkshita-manushya-
janmanâ purushōttamēna Sūrya-vamśa-vyōma-sūryēna mahârathēna Dâśarathinâ
Râma-svâminâ pratishthâpitâya bhagavatô'rhatâ Paramēsthinah sarvvajña-
sya chaitya-bha(ga)vanâya paśchât Pândava-jananyâ Konti-Dēvyâ punarnna-
vikrita-samskârâya Bhūmi-dēvyâs tilakâyamânâya svargâpavargga-padayōs-
sōpâna-padavībhūtâya dharâ-dhâra-Dharanēndrasya phanâ-manī-līlânukârīṇē
dharâdhara-varâya Jinēndra-chaitya-sânnidhyât pāvanâya parama-tīrtthâya
tapaś-charaṇa-parâyana-maharshi-ganâdhyâsita-kandarâya Śrīkundâkhyâya
(stops here)

30

On Nandi hill, on a stone to the south of the Yôga-Nandiśvara temple.

svastî śrî jayâbhyudaya-Šâlîvâhana-šaka-varshangalu 1459 neya Duimukhi-samvatsarada Bhâdrapada-ba 14 Gu lû śrîmatu Pâdrikuppada Pratâpa-Anan-tangala kumârarû Yammarasarû śrî-Nandigiriśvarana śrî-pâda-sêveyanu mâdi â-chandrârka-sthâyiyâgi dêvara sannidhiyalli sadâ sêveya mādikondû yidâru mangala mahâ śrî

31

On the doorframe of the southern gate of the same temple.

Simmôji Baichu maga Bayiru mādida kada

32

On a stone to the west of the same temple.

(Nâgarî characters)

śrî-Nandiśvarâya namah |

dêšê Karnâtakê pûrvê parvatô Nandi-nâmakah |
aty-unnatô abhêdyaś cha mâigênaikêna samyutah |
champakâśvattha-nârînga-tamâlaih parîtaś śritah |
atyuchchhrâyô mahâ-vaprô dêvâlâya-vibhûshitah |
râjye Ballâpurasyaiva durgam kritvâ mahâ-girim ||
mênê śatru-bhayât trâtum svayam asti viniśchitam |
grihîtum durgam agrâhyam Mlêñchhō bahu-balânvitah ||
agama tatô jâtah tâditô'tyanta-vimbhvalah |

Šakâbda-sâbasram dvi-tri-šata-dvê-vaishê Raudrau Šrâvana-šuddha-shashthyâm ||

Budhê cha vâre Šiva-chhatrapatêh kumârô Šambhōji-râd atra mudânuśâsti |
durgâdhikâri-Jagadêva-sudurgakânî Bâlâji-Krîšnô hy anuśâsti yatra ||
âjñânuśâri Raghunâtha-supanditasya jagrâha durgōttama-yâjamânyam
iti ||

33

On the Nandi hill, on a rock to the west of the Vishnu temple.

yî-giriya mēle Šanyavâra pûja nadisuvadu

34

On a rock to the south of the same temple.

śrîman-mahâ-maṇḍalêśvavâru Narasimha-mudrânkita-Chôla-vamša-kulôd-bhavaru ..Buradapampeya Nala-Tirumalarasara kumâra Tirumalarasa-Dêva Chôla-mahâ-arsara biridu Gajasimha maṅgala mahâ śrî

35

On the same hill, on a stone to the north of the Kâyi-Basava temple.

ôm namaš Šivâya Šriparvata-vâši Mahâ-parašu-mahâ-danduligal illi bratam
[ge]ydu goheyul ildar Kalattigal embôr Kâhlamatti-guruvâra šishyar

36

On a rock near the same temple.

namaš Šivâya šiya Kârtti bahula 4 paksha . nâma bata
Mahantiya . Konga-râja .. tasya kirtih sri-Vasva baraha
raksha

37

On the same hill, on a stone in the way to Nandi village.

Sidiyûta Tammayya tanna tamma ubayânumatiya bâvi mâdisida šâsana
šubham astu šrî

38

On the same hill, on a stone on the door in the Virabhadra temple.

svasti šrî Kali-yuga-samvatsara 4497 rolagana Saka-varusha 1319 neya Dātu-
samvatsarada Jyēshta-šu 14 Sô mavâradalu svasti šrîmatu Kannanappa- yara
maga Dêvayyanavaru Virabhadra-dêvaia vâstukavanu chandrârka-târam-baran
ullannega mangala

39

On the same hill, on a rock near nâlku-kâlu mantapa on the way to the hill
from Kuduvatti

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri .

40

At Kuduvatti (same hobli), on a copper šâsana.

šrîmad-ananta-kalyâna-guna-sampûrna sakala-charâchâra-Kûshmânda-Skanda-
Brahma-Vishnu-Indrâdibhih sadâ sêvyamâna prasanna Pârvatî-samêta dakshina-
Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandišvara-svâmige âgamârcha-
nârtha saluva Nandi-mandala-pañcha-krôša-parimita nanige karuṇisi sakala-
šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dēvaru
Karagadammana pati tân âda kârana nammage dēvatântarav illa nâvu yî-

iāya-paripālāne mādikōndu tammage sakala-pūjā-mahōtsava-viata-dānādīgalu
mādikōndu uttēve tappalilla yendu gurukkalige kotta grāma-svāsthyada
śāsana Śālīvāhana-śakakke saluva 1350* sāvīrada munnūra-aivattu Dhātu-sam-
vatsara-Māgha-bahula 14 yallu |

Kailāṣē Śiva-mandirē sthīratara-śrī-Pāivatī-sannidhau

Skandō nāma guruś cha Śaiva-nipunah śrī-Pañcha-Nandī-sthalē |

ānītas suia-pungavēna cha tadā nīnīta-pūjārthatah

sapta-sthō rishī-pungavādhika-mahā-Āgastya-vamśōdbhavah ||

nirantāra āgamāichana-kātakai āda Gaura-gurukkala naptīarāda Skanda-
gurukkala pautrarāda Nandīśa-gurukkala putrarāda Nandīśvara-gurukkalige
śrī-mahā-Mari-Bairē-Gaudara naptīarāda Mārē-Gaudara pautrarāda śrī-mahā-
Āvatī-nādu-prabhu Dodda-Bairē-Gaudara putrarāda Āhavatī-vamśa-payah-pārā-
vāra-paripūrṇa-sudhākāra śrīmad-Dēvī-vara-prasādaka Kārēpurada Bairā-bhū-
pālaru Nandī-paivatakke dakṣiṇadallīhanthā Kārēpurakke saluva Kuduvati-
grāma Śivarātī-pūjānantara āchārya-pūjeyam mādi Nandīśvarārpitavāgī tīrthā-
kṣhatē-suvarṇagalinda dattavam mādi yī-grāmada dhānyādi-sakala-suvarṇa
sārva-kāla nīvu anubhavisikōndu nāvu kotta sakala-padāitha svāmige kāla-
kāla samarpaṇē mādikōndu sukhadallī yīri yandu putra-pautra-pārapareyū
tappadahāge barasikotta tāmīa-śāsana

Śaiva-svam Śaiva-dēśa-svam Śankarāya vinīrmitam |

yō dadyād anyā-dēvāya narakam yāti tat-pitā ||

vīṣam na vīṣam ity uktam Śiva-svam vīṣa-sankulam |

ēkākīnam vīṣam hanti Śaiva-svam vamśa-nāśanam ||

āchārya-Śivayōr bhēdam ubhayōr antaram na hi |

yah paśyēd ubhayōr bhēdam narakam tasya kīrtitām ||

Śiva-dvījasya yad dānam Śiva-dānam tad uchyatē |

Śivēna sthāpitaś Śaivah Śaivēna sthāpitaś Śivah |

Śaiva-dānādi vīdhīnā putra-pautrābhivardhanam ||

Āvatī-nādu-prabhu Dēvī-vara-prasādaka Kārēpurada Bairē-Gaudara vappita
Amṛitapuram Angāchāri chakkīna dāna-patramu

41

At the same village on a rock near Sunnada Pāpanna's garden to the west

(Grantha and Tamil characters)

Pramādauta-varushattu Arpiśi-mādam svasti śrī mahā-mandalī Tribhuvana-
malla Nandigīri-nāta Anṇan-aṅkakāra Vembidēnena Tonḍai-mandalattu Pu.
valūril Śambū-baṭṭar Kaśyapar Allāla-dēvarku Kuduvatti-pulattil ivar tamm-
attam-iṭṭu kattina ēri ivarku pullum pūmīyum kallum Kāvēriyum ulladanaiyu
mārṇāmaikku dānam āga kuduttēn ivv-ēri vanśāvali śeluttuvad-āga kudutta

*So in the original. 1350 = Kīlaka, Dhātu = 1378.

śāsanam idakk-oruttar ıraikkunittâr undâgil Gangai-kkaraiyir-kurâr-pašuvai-
kkonravargal âvar ivv-êrikk-ellai kılaku pâaiyum puliyum mērku kâlum
puliyum âlum teiku nâ mum paraiyum ippadikku tappâmal nî-vâ tu kuḍu-
ttên Vēmbayyanena

42

At Kandavara (same hobli), on a Garuda-kambha in the Kukkulu Gôvindayya's garden
to the east of the Jvaraharēśvara temple.

svasti śrīmatu Śaka-varusha 1281* neya Pingala-samvatsarada Chayitra-šu 1 Śa
śrīmatu Teppada Nāganna-Vodeyara kumâra Dēvannana sakala-sâmbrajyādhi-
pati .taradalli . .dēgulada uttaravâgi Vaiśya-kula Nagarada Dīvi-
settiya ma darmada kâryam emba chatur-vida jaya-stamba Bânasanda-
purada Varadarāja-dēvara munde dīpa-māleya kambha yattisidanu mangala
mahâ śrī śrī śrī

43

In the same garden.

śubham astu svasti śrī Śaka-vaisha 1302 neya Raudri-samvatsarada.
. . yalu Nāganna-Vodeyaru rājyābhyudayam geyuttihali dēvara
.. Rācharasa ... Dēvappagala darmadalu su... ..maga Chinnamalu
nīlisida dīpa-māle-kambhakke mangala mahâ śrī śrī

44

At the same village, on a virakal to the north.

svasti śrī nūr-enbarâ lu.. .kulli torugolul sattam

45

At the same village, on a stone in the field to the north.

svasti Saka-nripa-kālâtita-samvatsarangel entu-nûra tombhatt-ombhattaneya
Īśvara-samvatsaram priavarttise tad-varashābhyantarada Chaitra-śudda-paṇ-
chamī-Sôma-vâradandu svasti samadhigata-paṇcha-mahâ Pallavānvaya-śrī-
prithivī-vallabha Pallava-kula-tīlaka śrīmad . . .Nolambādirājar
kotta kereg i-batta gadyanada..

46

At Yalavahalli (same hobli), on a stone to the east of Bangalore road.

Yalavahalli Dodda-Maralli yī-madhyê Ballārige Channapattanakke hôguva
rastêli Ânanda-samvatsarada Âshâda-māsada 8 Pôkanâti Jôgi-Basappa kaṭṭista

*So in the original Pingala=1300, 1281=Vilambi

mantapa śédô-bâvî gundu-tôpu sâlu-maradallî 6 gôvugalu nîru-kudiyatakka totti 1 niluvu-kallu 3 kelasa Nandiśvara-svâmi-sannidhiyalli mâdisi-yidêve yidakke Haṇi-Haragalu sâkshi

48

At Kottanûru (same hobli), on a stone near the Âñjanêya temple.

Vijaya-saṁvatsara-Mâgha-bahula 10 yallu śrîmat-Komâra-Modalappayagârû .

śrî-Ajalîśvaiundu Kottanûri-grâma Anumantarâya-gudi Akkagârî-gudi yî-rendu-gullu kattî amruta . mânnamunu kham $\frac{1}{4}$ chênu madî kham $\frac{1}{4}$ sukhâna anubhaviñchêdî. . yistimî (usual final phrases)

50

At Dîbbûru (Pârnaśâgara hobli), on a stone near the aśvattha-katte.

śubham astu svastî śrî vijayâbhyudaya-Śalivâhana-śaka-varushambalu 1468 neya Parâbhava-sam Kârttika-śu 4 lu śrîmad-râjâdhîrâja râja-paramêśvara śrî-Sadâ-śiva-Râyalu prithvî-râjyam sêyagânu gavara . Nilayarî Timmaya

a . . . śrî-jaya punya-kâlamandu (rest illegible)

51

At the same village, on a stone near the Kêśava temple.

śrî jayâbhyudaya-Śalivâhana-śaka-varushangalu 1381* neya Vikârî-samvatsarada Mâga-śu 11 śrîmanu-mahâ-pradhâna-Mangapa-dannâyakara kumâra Sîdaya Chadanaka-Vodeyaru stira-râjyam âluvalî śrîmanu-mahâ-mandalêśvara Yâjarasa-dêva-Vodeya Porarsara makkalu Vîrarasarige Dîbbûra Buvaya-Nâyaka .vâgî kotta iha ga

53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

.. .. Śaka 1438 neya . Havalî Baire Sonmaya . . .
... .. dêśakala katu achakatu chatu .

54

At Gollu (same hobli), on a stone.

Vyaya-nâma-saṁvatsarada Kârttika-śu 2 śrî Mahâpaṭanake Gaudana maga
... .. ge dakshinada baḷiya Balâpurada doregaḷu kotta baḷi pârapatya
.. angake . . nṇa nure 1 ru surugu-mânyangala kha $\frac{1}{2}$ gârananam
aravinda-ko .-dânam

* So in the original Vikârî=1401; 1381=Pramâthî

63

At Elagalahalli (same hobli), on a stone near the Râyappa's tank.

svasti śrī Śaka-varushangalu 1293 nê Virôdhikrutu-samvatsarada Kârtika-śuddha 15 Śu śrīmanu-mahâ-mandalêśvara pūrva-pāschima-samudrâdhipatiyappa śrī-vīra-Bukkanna-Odeyaru prithvī-rājya mâduvalli śrīmatu Kantikâra-Râyara ganda Nâganna-Vodeyaru Sâdahiya iâjyavann âluva kâladalali śrīmatu Kâvêri-vallabha karad-îva-dâni pekkandru-râjula okkettu ganda Chôla-kataka-chûre-kâra birudara bâyi bandi mandalika-râja Pogarûra Pôche-Nâyakana makkalu Hirîya-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitîya hesarinali kattida Periyasamudravanu kattida vokkal Chîle-Nâyakara kammata-tada bandi vondu Chokôjana maga yîyûra gâvundanu Bairôjana bandi vondu vuppilika-Pâpana sênabôvagala bandi vondu Muttûra Bayyanna Mâdiga Madaiyanavara bandi vondu antu nâlku-bandi avarigevu kotta mariyâde hosa-tiddu mûru-pala sarvamânyavâgi yumbaru mûru-paladinda mêle aramanege vâraivan ikkuva gaddege kattu-kodage kandugakke mûgola-mariyâdeyalali salisuvevu yâva yâva kâladalali hosa-tidduy âgi mâdida gaddenu mûru-mûrubôgavanu kandugakke (back) . mûla-mariyâdeyalali kodageyanu bhôga-bhôgaganu sûriya-chandran ullanna-bara kereya katidavarige salubudu Śaka-varushangalu 1293 neya Virôdhikrutu-samvatsarada Kârtika-śuddha 15 Śukravâradali sôma-grahana-punya-kâladalali Periyasamudradali Chîle-Nâyakaru tanna kammatada bandiya kattu-kodageya-valage tamma tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu punyavâgi kotta Brâhmaṇa-vrittigalu (here follow names of Vrittîdârs and the details of their vrittis and usual final phrases) int ivara matav ididu baradâtanu Dêvôjana maga Bîrôja

64

At bechirâkh Bandahalli (same hobli), on a stone in the field to the south-east.

Śakâbda-varsha 1248* nê Śukla-vatsara sara śrīmatu-Kêśava-Râyaya Nâganṇa-maneya Rukadêvange sa 1 mâdidu (imprecatory phrases)



*So in the original but Śukla=1252, 1248=Kshaya.

GORIBIDNUR TALUQ.

1

At Goribidnûr (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) . tama dâna-patram pôlnchina .. ya Tiiuvengala-nâda-
dêvuniki sarvamânyangânu nadapu vara. manî mâ pêranu nirûpam pâlin-
china chinâru ganuka munnu yî-Kôtapale-grâmânukunnu china-kâlûva-
kunnu chatu-sî. sa-hiranyôdaka-dâna-dhârâ-
pûrvakangânu dâna â-chandrârka-sthâyigâ (rest illegible)

2*

At Gôribidnûr (same hobli),
on copper plates in possession of Kalludi pañchângada Nârana-bhatta.

(Nâgarî characters)

namas tunga-etc |

Harêr lîlâ-varâhasya damshtrâ-dandaḥ sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatia-śīyam dadhau ||

bhûyasyai bhavatâm bhûtyai bhûyâd âscharya-kunjaiah |

âhur vihâra-kântâram âgamân yasya yôginah ||

kalyânâyâstu tad dhâma pratyûha-timirâpaham |

yad gajô'py Agajôdbhûtam Pañchâsyênôpalâlîtam ||

jayati kshîra-jaladhêr jâtam savyêkshanam Harêh |

âlambanam chakôrânâm amarâyushkaram mahah ||

pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmaiah

sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tatah |

tad-vamśê Bharatô babhûva nrîpatîs tasyâbhavachchhantanus

tat-putrô Vijayâbhîmanyui udabhût tasmât Suhôtâ nrîpah ||

Nandas tasyâshtamô'bhût Sîbîr iti narapas tasya râjñô'tha Likka-

kshmâpas tat-saptamaś Śrîpatî-ruchîr abhavat Râja-putrô naiendrah |

tasyâsîd Bijjalêndrô daśama iha nrîpô vîra-Hemmâlî-Râyas

târtiyikô Murârau krita-natîr udabhût tasya Mâyâambarîshaḥ ||

tat-putras samabhûch cha Pinnama-mahîpâlô nijâlôkana-

(s)trastâmitra-ganas tatô'janî haran durgânî saptâhîtâ |

tasyaikô jaya-Sôma-Dêva-nrîpatîs tasmach cha iâjñas sutô

vîrô Râghava-Dêva-Râya-nrîpatîś śrî-Chînnamô bhûpatîh ||

Âravîṭṭi-nagarî-vîbhôr abhût tasya Bukka-dharanîpatîs sutah |

* This is printed from a copy furnished by the owner, which is full of mistakes

yēna Sâluva-Niisimha-iâjyam apy êdhamâna-mahasâ sthirikritam |
 tasya Svarnâmbikâjânês tanayô vinayônnatah |
 hâra-gauri-yaśah-pûia-hâiî Hariharêśvarah ||
 yat-shôdaśa-mahâ-dâna-yaśasâm dig-vihâinâm |
 bhûyasâm abhavan nâlam bhuvanâni chaturdaśa ||
 Pratâpa-Dêva-Râyô'bhût tasya putiô'ti-viśrutah |
 pramôda iva mûrtôbhlût prajânâm svair gunais̃ ſubhaih ||
 pratyarthi-samidhō hutvâ pratâpâgnau ranânkânê |
 prâptas ſrî-vîra-vijaya-Lakshmi-pânigrahôtsavam ||
 tasya Gaurâmbikâjânês tanayô vinayânvitah |
 vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatih ||
 vidyâ-nidhêr abhût tasya dayitâlankritâ gunaih |
 Šaurêr iva mahâ-Lakshmi's Šankarasyêva Pâivati ||
 putra-ratnam tataś ſlâghyam pûrva-janma-tapah-phalam |
 Mâdhavân Madanam Padmâ Šênânîm Adrijâ Šivât ||
 Jayantam Amarâdhîśâchchachîvâlabhatâtmajam |
 Dêva-Râyam mahîpâlam dâritârâti-mandalam ||
 vikramê Vikramâdityam bhôgê Bhôjam ivâparam |
 Râjarâjam vitaranê râjânâ yam prachakshatê ||
 yaśasvinâm agrasarasya yasya patṭâbhishêkê nija-pârthivêndôh |
 dânanambu-pûrair abhishichyamânâ dēvî-pâdam bhûmir iyam dadhâtî ||
 râjâdhirâjas tējasvî ſrî-râja-paramêśvarah |
 mûru-râyasa-gandâkhyô Mêru-langhi-yaśô-bharah ||
 para-dârêshu vimukhah para-râja-bhayankarah |
 aribha-gandabhêrundô Hari-bhakti-sudhânidhih ||
 ſiṣhta-samrakshana-parô dushta-šârdûla-mardanah |
 bhâshâtîlanghi-bhûpâla-bhujanga-bhûdônnatah ||
 ſrî-Tungabhadrà-nikatê nagarê Vijayâhvayê |
 pitryam simhâsanam prâpya pâlayan prithivîm imâm ||
 punya-šlôkâgraganyô'sau Dêva-Râyô mahîpatih |
 Tungabhadrà-nadî-tîrê ſrî-Vîrûpâksha-sannidhau ||
 vêda-nêtrâgni-bhû-samjñâ-ganitê Šaka-vatsarê |
 Chitrabhânan tu Vaiśâkha-pauṇamyâm Bhaumavâsarê ||
 ſrîmad-Ghanagirêr dēšê Pinâkinyâś cha sannidhau |
 Bîdalûr grâma-valitê paśchimê samupasthitam ||
 ſrî-Channarâya-dēvasya Mudugiryâś cha pûrvatah |
 Maralûr-agrahârasya dakshinê chaiva samsthitam ||
 grâmam Kâdalavênîyâkhyam sarvasyôpaśôbhitam |
 dattavân dvija-varyêbhyô Dêva-Râyô mahîpatih ||
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-samanvitam |

akshinī-āgāmi-samyuktam vipra-bhōgyam su-bhūi uham ||
 sarvamānyam chatuṣ-sīmā-samyutam cha samantataḥ |
 śrī-Dēva-Rāya-bhūpālō mānanīyō manasvinām ||
 śrī-Virūpāksha-śu-prītyai dēva-dēvasya bhaktitāḥ |
 nānā-gōtrēṣu jātēbhyō Brāhmanēbhyō mahā-yaśāḥ ||
 sa hīanya-payō-dhāi-ā-pūrvakam dattavān mudā |
 vīrtti-sankhyāś cha likhyantē vipra-sankhyā yathā-kramam ||

(here follow names etc of vīrttidāsa)

nāgādri-sankhyā vīrttiś cha bhōktārō Brāhmanōttamāḥ |
 putra-pautrah parivīrtāḥ sukham tiṣṭhantu tē varam ||
 tad idam dharma-yuktasya Dēva-Rāya-mahā-pīabhōḥ |
 śāsanam śrēyasē nītyam bhavēd ā-chandra-tārakam ||
 simānōsyāgrahāīasya likhyantē dēśa-bhāṣayā |

(here follow details of gift and usual final verses)

3

On copper plates in possession of Yajña-Nārāyana-Śāstrī at Goribidnūr.

śrī-Ganēśāya namah Śāradāyāi namah ||

Haiēr līlā-varāhasya dāmshtrā-dandas sa pātu vah |

Hēmādī-kalaśā yatra dhātrī chhatīa-śrīyam dadhau ||

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu 1587 nē varushada
 Viśvāvasu-samvatsara-Mārgaśira-bahula-amāvāsyē-sūryōparāga-punya-kāla-
 dallu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Śrī-Ranga-
 Dēva-mahārāyar-aiyanavarū Chandragiri-durgadalli simhāsana-rūdhaiāgi sām-
 rājyam gaviyuttā yalū śrīman-mahā-nāyakāchāryarāda gaviy-anka-Bhīma
 chaudēra chaudi Kēyūīa Chaudappa-Vadeya-praputra Timma-Nāyaka-Vadeya-
 putra Narasappa-Vadeya-putrarāda Immadi-Narasappa-Vadeyanavarū Bhā-
 radvāja-gōtra Āśvalāyana-sūtra Rik-śākhādhyāyigalāda Mallā-jōisara piaputra
 Lingā-jōisara putra Lingā-jōisara putrarāda Chikkaiyanavarige dhārā-dattav
 āgi kōṭṭa bhū-svāste-grāmagala kramav entendaie sūryōparāga-punya-kāla-
 dalli tamma pitrigalige punya-lōkāvāpti āgabēku yendu kottantha grāmagala
 dāna-patra-kramav ent endare Penagonde-simhāsana-kke saluva Koramurugala-
 nāda Karigiridurga-sthalad-olagana Siddhāpura-grāma ondu Gūlūrige saluva
 Sīrivarā-sthalad-olagana Kālēnahalli-grāma ondu ubhayam grāma yeradarannu
 Ke. Immadi-Narasappa-Vadeyanavarū Gūlūra Lingā-jōisara kumāra Chik-
 kaiyanavarige sarvamānyavāgi yī-grāmagalige saluva bhūmivōlage iddanthā
 jala-śīlā-akshinī-āgāmi-siddha-sādhyagal emba ashta-bhōga-svāmyavannu nimma
 putra-pautra-pāraparyavu ā-chandrārka-sthāyigalāgi sukhadalli iharu yendu
 suvarnōdaka-pūrvakavāgi kottaddakke tāmbra-śāsana |

ahō Rāghava-rājendra sapta-kalpānujīvinah |

na śrīmōmi na paśyāmi svayam dattāpahāṁnah ||
 Indiah piichchhati chāndālim kim idam pachyatē tvayā |
 śva-māmsam surayā siktam kapālēna chūtāgninā ||
 dēva-Brāhmana-vrittīnām haianē nīatāś cha yē |
 tēshām pāda-rajō-bhityā chaimanā pihitam mayā ||

(usual final verses) śrī-Mahammâyî

4

At Hirī-Bidnūr (kasaba hobli), on a virakal in Kalludi-Narasappa's field.

svastī samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-piṭhivī-vallabha Palla-
 va-kula-tilaka śrīman-Nolambādhirāja Ayyapa-Dēvana maga Anniga-Bīra-Nolam-
 ba svastī samasta-bhuvana-vinuta Ganga-kula-tilaka iājanya-chūdāmani Kōlāla-
 pura-paīamēśvara śīmat-Pīlḍuvipatiya maga Nanniya-Gangan-Anniy-empa-
 ganda Bīra-Nolambam tāgi Śāntaran-eieyar attīdode Nolambam mulidu Gatav
 eldu Isavūia dātī edeye āne rada kālegadol Śāntarana talt iridu
 taleyumam orejuman odagondu āldong oppisī Ganga satta Bīra-Nolamba me-
 chchi Kilka-nāda Piriya-Bidirūia kalnadu gottam Gangana makkala makkal-
 varegam salgum

5

At the same village, on a stone in the Chaudē-gauda's field.

svastī śrī Nolambādhirāja piṭhuvī-rājya geye Tumannolagana mannidu
 Bramadāya Rājamana padirkkolag āl desege Gundala-ūr āliyum okkalu salipo
 (usual imprecatory phrases)

6

At Kallūdi (same hobli), on a stone near the Gōrugatte, east of the village

śrī āyur-ārōgya-dātāram bhava-vaidyam jagad-gurum |
 ādhi-vyādhi-haram vandē para-śaktiyutam Śivam ||
 svastī śrī Śaka-varusha 1311 neya Vibhava-samvatsarada Āsvayuja-ba 10
 Guruvāradalu pūrvva-pāschima-samudrādhīpati rājādhirāja rāja-paramēśvara
 śrī-vīra-Harihara-Rāya-kumāra śrī-pratāpa-Bukka-Rāyaru Pengunde-pattana-
 dalli sukha-rājyam geyuttalu ellā-prajegalū sukhadalī irabēkāgi jīvangalig ellā
 udakavē prānavāgi Penugondege Henneya-nadiyanū tarabēkendu śrī-vīra-pra-
 tāpa-Bukka-Rāya chāvadi-olage daśa-vidyā-chakravartti jala-sūtrada Singāya-
 bhattage nīrūpava kotta ā-Singāya-bhattanu ā-kāluveyam Siruveerada kerege
 tandu ā-kāluveya hesaranū Pratāpa-Bukka-Rāya-mandalada kāluveyāgi mādisi
 śāsanavanū barasidanū ||

yâvan Mêrur ddharâ yâvad yâvach chandrârkkka-mandalê |
 Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ||
 jala-sûtia-svara-šâstrê rasa-vaidyê satya-bhâshâyâm |
 Rudraya-Singarî bhavatah sadrišah kô vâ mahitalê šûrah ||
 šrî-Râmachandiâya namah |
 yasya kêsêshu jîmûtâ nadyas sarvânga-sandhishu |
 kukshau samudrâš chatvârah tasmai tōyâtmanê namah ||
 mangala mahâ šrî šrî šrî

7

At Hudûti village (Gôribidnûr hobli),
 on the basement of the Garuda-kambha near the Ānjanéya temple.
 ya namah śubham astu || Śaka-varusha 1353 neya Sâdhârana-sam-
 vatsara-Bhâdrapada-šu 10 Šanivâra Hudutiya kammâla Bommôjana maga
 Šâmôja nilisida Tirumala-dêvara kamba maṅgala mahâ

9

At Idagûru (Gôribidnûr hobli), on the top of the door of the Bhimêšvara temple.
 šrî-Gaṇâdhipatayê namah Šakâbhyudaya-šaka-varushngalu 1330 neya Virôdhi-
 samvatsara-Āšvîja-šu bāgila svârasânayana mâdîdavaru Sanna-
 Timma-vôjana ku mâra Šivamôja Višvâmitra-pravara
 Yajuš-šâ râja Râjendra-Chôlage ârâdhyarâda avara râjyada Kurubûra
 Ayyagala kûtegala darmma (rest illegible)

10

At the same village, on a beam of the roof of the veranda of the Râmédêva temple.
 šrî-guru-Gaṇâdhipatayê namah || šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-
 šaka-varushangalu 1767 ne Višvâvasu-nâma-samvatsara-Chaitra-šuddha-šrî-
 Râma-navamî i-šubha-divasadalli Hidimbâpuri-grâmadolage šrî-Râma-dêvange
 nûtanavâgî kâsî-kelasadinda 12 ankana-dêvasthâna katisuvabagye kelavu janaru
 bhaktâdîgalu i-punya-kelasa-mâdisîdantâddu Šaka-varshangalu 1769 ne Pla-
 vanga-samvatsara-Phâlguna-bahula 10 varige sampûrna

11

At the same village, on a stone near the Mallikâryuna temple
 mahâ-šabda Pallavânvaya srî-prithvî-vallabha Pallava-kula-tilakana .
 maga Vîra-Nolamba prithvî-râjyam geyyuttire Irubudalaya (rest illegible)

13

At Velapı (Gôribidnûr hobli), on a stone in the Dodda-bhâvi sthala.

svastı śrî Perumâla-Râja pu-Dêva śrî-ma Kallahalı-munûru
âlge Ereyammarasarâ Bennattûr âlge Bhûpûmu kereyu kattidode osedu koṭṭodu
(back) hı. kalani (usual imprecatory phrases)

14

At Chigatigere (Gôribidnûr hobli), on the basement of the Garuda-kambha
of the Narasimha temple

śrî-Kaduri-Nârasimha-dêvara kambava nıllııdu Târana-saṁvatsara-Kârtika-
ba 10 lu | rasaya ma Basavi Rada la sêve mangala mahâ śrî śrî

15

At the same village, on a stone near Lakkamma's well.

Parâbhava-saṁvatsara Bhâdrapada-šu 5 lu śrîmatu Chigatigere Vodôrayyana
hendatı Lakkamma kattista bhâvi śrî

16

At Hunsênahalli (same hobli), on a pillar in the bharti-dinne east of the village.
svastı śrî jayâbhyudaya-Śaka-varsham 1255 neya Śîmukha-saṁvatsarada Chai-
tra-šu 3 Śu-vâradandu śrîmatu-prâtâpa-chakravartı Hoyısalâ-śrî-vîra-Ballâla-
Dêvarasara pradhâna alıya-Mâchiya-danâyakara kumâra Gangi-Dêva-danâya-
karu Penugondeya nelaviḍinalli (south face) sukha-saṅkathâ-vinôdadim râjyam
geyyuttam iddu Indeya Śântiśvara-dêvara kumâra Bommi-dêva-voḍeyarige
Haruhe-Hosûra-nâdolagana Maruvakagonkanu Balâlapuravâgi â-chandrârkau
sarvamânyavâgi dhârâ-pûrvakavâgi kotteu mangala mahâ śrî śrî (usual final verse)

17

At the same place, on a second pillar.

śubham astu

namas tuṅga-etc. ||

svastı śrî jayâbhyudaya-Śaka-varushaṅgalu 1354 Paridhâvi-saṁvatsarada Kâr-
ttika-(south face) šu 1 śrîman-mahâ-mandalêśvara śrîman-mahâ-râjâdhirâja para-
mêśvaia śrî-vîra-Dêva-Râya-mahârâyaru sthira-râjyam geyutt iralu Balâla-
purada nânâ-jâtiya maduveya (east face) sunkavanu darmakke bittar âgi yî-madu-
veya sunkavanu âru konḍare (usual imprecatory phrases) maṅgala mahâ śrî śrî

18

At Hālughanahalli (same hobli), on a stone north of the Chaudēśvari temple.

śubham astu Parābhava-samvatsarada Chaitra-śu 1 lu śrīmatu Nārāyana-Gau-
dana maga Hirī-Timmappanu vīrara kallu-gudi kattista gudi mangala mahā śīi

19

At Chikka-Kuragōdu (same hobli), on a stone near the Āñjanēya temple

svasti śrī jayābhyudaya-Śālivāhana-śaka-varusha sâ 1468 Viśvāvasu-samvatsara-
da Chaitra-śu 10 śrīmatu Sadāśiva-Rāyaige punyav āgabēku yendu Kandā-
chālada nāyaka Timmappa-ayanavaru Kurugōdiya volagāg idda dēvadāya
Brahma-dāya nu tamma tande-tāyige punyav āgabēk endu bitteu endu
hākida śāsana-mānyakke ār obbaiu tappidaiu (usual imprecatory phrases)

20

At Marupadagu (same hobli), on a stone lying in front of the village entrance.

Nandana-samvatsara-Chaitra-śuddha-pañchamī śrī-rājādhirāja paramēśvara śīi-
vīra-pratāpa-Venkatapati-Rāya aliya Marupadugu-grāmam māgu
(2 lines gone) hāram āyavala . tudike maduru anyāya

. (rest illegible)

21

At Gangāsamudra (kasaba hobli), on a stone behind the chāvadi.

śubham astu svasti śrī jayābhyudaya-Śaka 1472 ne
śrī-vīra-pratāpa śrī-Sadāśiva-Rāya-mahārāyaru prithvī-rājyam gayutta
(rest illegible)

22*

At the same village, on brass plates in possession of Chikka-Sannakempa

Yittadi-śāsanam ||

namas tunga-etc ||

na dharmmād adhikam... .. santi na samudbhavah |

(6 lines are left out as they are quite unintelligible)

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1212† neya Bhāva-
samvatsaram Chaitra-śudha 5 Budhavāram śrī-vīra-pratāpa-vīra-Bukka-bhū-

* This inscription is full of mistakes

† So in the original

patı-Râyalavâru | Dêva-Râyalavâru Gundama-Râyalavâru | Konthala-dêšam
 Mânakapatnam pıırı dora Vulelu-Râya | vâni kodukulu yêduguru
 andâlâlu yekınavâıu | vâri. Šankugonda Timmana-gôdu | Chinna-Timmana-
 gôdu | Dâsana-gôdu | Channa-Kêšava-gôdu | Channana-gôdu | Yirana-
 gôdu | Nârâyana-gôdu | Vuluvulôıu-nâda-gôtram | pannendu-vêlu-bala-
 gum gurâlu 100 yıntıvı | yâbai-dandu | nâlgı-avuda-yênugalu | yêdu-gudlu
 âvulu | yêdu-bhandlu vaka-bhandı-mında diavyam erugukonı Vıjanâgram
 patnânıkı puyırı | râyula bhêti ayırı | Râyulu vârıni chûchi châla santôšham
 padııı | vudhârana chêsırı | bandı vapagıñchırı | Râyalavâru vâııkı yınâmu |
 guram | chhatıı | chaurılu | bımu-pendemu | avudha-yênugalu mûdu | .
 Virûpâksha-Sômêšvarunı gudılô nalla-nılupa-râyı-šâsanam | Râyadattıartham |
 nârepuyaramulaku apana ayanu | malato vachi dıgırı | Šankhunugonda Tim-
 mana-gaudu | Badagala-nâdı Narasapa | (others named) pannendu-âıagândlu |
 mala kottı šântı chêsı Râyala kanama | Dêva-Râyalu apana-tısukonı | Vade-
 Râmana-Bôııdu | Bhımana-Bôııdu | bhandlu 30 kotataram 12 aralu |
 charavu 1 kôtalô Changarâya-svâmi-gudı | Timapa-gudı | Yıragândlu-gudı |
 Ganagırı-sımhâsanam Tirumâlige Tirumalâchâyıyalavârıkı tôdukonı-vachi |
 nâlgı-sımhâsanam | 70 yêdu-samstânam doralunu tôduvachi | svampannâru-
 dêsa-gaudalıkam todukonı vachi dêšamukhi-dêšapândıyavulunu piluchukonı vachi |
 Ganagırı | Dhavagırı | Mumudı-patnam Chikkapa-Gaunı piluchıkônı vachırı |
 Vupalagırı-patnamu Peda-Kempa -Gaudunı tôdukonı vachi | pañchângam
 Tıpâ-bhatıuvârıni tôdukonı vachi | Karkâta-lagnam nicchayım chêsı vûru-
 pêru Kurudı anê pêru pettırı guru-svâmulavarıkı Timmana-gaudu yichındı
 guram pâda-kânaka yırayaı-varâlu nında-vudagara (here follow details)
 kôtatârânıkı yêsinadı šâsanam râllula gôdumânyam chênılo baduvulo
 šâsanam râyı 1 pandendu âıagândlu vappıtamu || vûrıkı balı-pıla yichi-(back)
 navâdu Dyâvana-gaudu | balı-chelınavâdu mâdıga-Yara-Pâpadu | Bôgapa
 kađava Šanku konda Timmana-gaudu | vâni nagurulô vugrânımu-yıntılô
 agnı-mûlalô kanajamlô yêsvıvundêdı dravyam yêsvıvundêdı kadâyılu yêdu |
 bhangâru-pratımalu yêdu kañchu-koramutlu yêdu-baruvu | kanajam
 tyala-râyı | pannendu-âııgândlıku mânyam katakında | dınna-mânyam |
 Brahma-mânyam | dêva-mânyam | batu-mânyam | gaunı kûta-mânyam |
 grâmânıkı mutuvaıı Râmatankılu 10080 Lakshmîpatı-varâlu renduvêlu
 puttalıkâsulu 10050 Buku-bhûpatı-Râyalavâru | Gundama-Râyalavâru |
 Ambôıı-Râyalavâru | vırı apanachâtanu yittadı-šâsanam.. .yana Badagala-
 nâdı-šıma Virachârı | anumatıñchi yittadı-šâsanam Timmana-gaunıkı yichırı |
 putra-mitra-kalatırâdulı samêtangânu anubhaviñchukonı sukangâ-vundumani
 yı-mugguru-râyalavâru yichırı (usual final phrases) dêšamukhi-dêšapândıvulu
 vapıtamu Kondavâdı Kondama-Nâyıdu anki doraku Kuradı Channarâya-
 svâmi-gudılô yichınadı šâsanamu || šrı-Râmu-gattı

23

At Mañchénahallī (Mañchénahallī hobli), on a copper plate in possession of Yajamāna-Timmana-bhatta.

(Nāgarī characters)

namas tunga-ete ||

Harêr lilâ-varâhasya damshtrâ-dandas sa pâtu vah |

Hêm. kalaśâ yatra dhâtrī chhatra-śriyam dadhau ||

kalyânâ tad-dhâma pratyûtha-timirâpaham |

yad gajô'py Agajôdbhûtam pañchâsyênôpalâlîtam ||

jayatī kshîra-jaladhêr jâtam savyekshanam Harêh |

âlambanam chakôrânâm amarâyushkaram mahah ||

tasyâsit tanayas tapôbhîr atulair anvartha-nâmâ Budhah |

pautias tasya Puiûravâ Budha-sutas tasy Âyur asyâtmajah |

sañjajñê Nahushô Yayâtī abhavat tasmâch cha Pûrus tatah |

tad-vamśê Bharatô babhûva nripatis tasyâbhavachchhantanuh |

tat-putrô Vijayôbhîmanyur udabhût tasmât Suhôtâ nîpah ||

Nandas tasyâshtamô'bhûchchhîr itī narapaś tasya râjâtha Likka-

kshâmâpas tat-saptamâś Śrī-patir itī samabhût Râja-putrô narêndrah |

tasyâsit Vijjalêndrô daśama iha nripô vîra-Hemâlî-Râyas

tasmâd êkô Murârau krita-natir udabhût tasya Mâyâpurîśah ||

tasyaikô'janī Sôma-Dêva-nripatis tasmâch cha râjñas sutô

vîrô Râghava-Dêva-râya-nripatis śrī-Chinnamô bhûpatih ||

Âravîti-nagarî-vîbhôr abhût tasya Bukka-dharanîpatis sutah |

yêna Sâlava-Nrisimha-râjyam apy êdhamâna-mahasâ khilîkîtam ||

tasya Gaurâmbikâjânês tanayô vinayônnatah |

vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatih ||

dayâ-nidhêr abhût tasya dayîtâlânkritâ gunaih |

Šaurêr iva mahâ-Lakshmiś Šankarasyêva Pârvatî ||

putra-ratnam tataś ślâghyam pûrva-janma-tapah-phalam |

Mâdhavân Madanam Padmâ Sênânîm Adrijâ Šivât ||

Jayantam Amarâdhîśât Sachîvâlabhatâtmajam |

Dêva-Râyam mahîpâlam dâritârâti-mandalam ||

vikramê Vikramâdityam bhôgê Bhôjam ivâparam |

Râjarâjam vitaranê râjânam yam prachakshatê ||

Yaśasvinâm agrasarasya yasya pattâbhishêkê nîja-pârthivêndôh |

dânâmbu-pûrair abhishichyamânâ dēvî-padam bhûmir iyam bibhartī ||

râjâdhîrâjas tējasvî śrî-râja-paramêśvarah |

mûru-râyara-gandâkhyah para-râya-bhayankarah ||

bhâshâtîlanghî-bhûpâla-bhujânga-bîrudônnatah |

śishta-samrakshana-parô dushta-šârdûla-mardanah ||

aribha-ganda-bhêrundô Hari-bhakti-sudhânidhih |
 pratyarthi-samidhō hutvâ pratâpâgnau ranânkânê |
 prâptaś śrī-[vîra]-vijaya-lakshmî-pâni-grahôtsavam |
 śrî-Tungabhadrâ-nikatê nagarê Vijayâbhvayê |
 pitryam simhâsanam prâpya pâlayan prithivîm imâm |
 punya-ślôkâgaganyô'sau Dêva-Râyô mahîpatih |
 Tungabhadrâ-nadî-tîrê Virûpâkshasya sannidhau |
 vêda-nêtrâgni-bhû-samjñâ-ganitê Śaka-vatsarê |
 Chitrabhânan tu Vaiśâkhê paunamyâm Bhaumavâsarê |
 śiimad-Ghanagirêr dêśê Pinâkinyâś cha pûrvakê |
 Mañchêpally-antarvalitê nairityâm samupasthitam |
 Kôtagânâkhya-śailasya paśchimê chaiva samsthitam |
 Kôtagârapalli-grâmasya vâyavyâm samupasthitam |
 Sâdêpally-agrahârasya pûrvataś chaiva samsthitam |
 grâmam tu Brahmapally-âkhyam sarva-sasyôpaśôbhitam |
 dattavân dvîja-varyâya vêda-vêdânta-vêdinê |
 nijâśritâya viprîya Bhâradvâja-sa-gôtrînê |
 Bahvîichê Subbanâryâya Vênkatâkhya-prapautrinê |
 Râmâ-bhattârya-pautrâya Nâñja-bhattârya-putrinê |
 śrî-Virûpâksha-su-prîtyai Dêva-Râyô mahîpatih |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ |
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-samanvitam |
 akshîny-âgâmi-samyuktam vipra-bhôgyam sa-bhûruham |
 dânasâyâdhamanasyâpi vikrayasyâpi sammatam |
 vâpî-kûpa-tatâkâdi-jalâśaya-samanvitam |
 sarvamânyam chatus-sîmâ-samyutam cha samantatah |
 dattavân dvîja-varyâya Dêva-Râyô mahîpatih |
 putra-pautiâdibhiś chaiva bhôjyam â-chandra-târakam |
 tad idam dharma-śîlasya Dêva-Râyô mahâ-prabhuh |
 śâsanam pradadau nityam bhavêd â-chandra-târakam |
 sîmânôsyâgrahârasya likhyantê dêśa-bhâshayâ |

(rest contains details of boundaries and usual final verses)

24

At Dyâvaratondapalli,

majare of Halêhalli (same hobli), on a rock in Bombagâ's field

śubham astu Haleyahalige pratinâ mavâda Yimmaḍinarasiṅgarâyapurada
 kâlualî Varadanahallî

25

At Upparahalli (Mañchēnahalli hobli), on a stone at the village entrance.

śubham astu svastī śrī jayābhyudaya-Śālivāhana śaka-varushangalu 1506 .

rana-samvatsarada Kārtika-śu 12 lu Śrī-Ranga-Rāyaru Tirumaleya
Penagondeya ka-puravolage Upparahalliya-grāmavanu sarvamānya-
agrahātavāgi ā-chandrāika-sthāyiyāgi dhārey eradu kotaru amṛitapadi
tamma tande Hiriya-Bôlappa-gaudaigû tamma gurugaliḡû
punyav āgabêk endu sarva-namasya-agrahātavāgi dhārey eradu koteu (usual
final phrases) kotta śilā-śāsana mangala mahā śrī śrī

26

At the same village, on a stone near the Basavana kätte.

śubham astu svastī śrī vijayābhyudaya-Śālivāhana-śaka-varushangalu sâ 1506
Sādhāna - samvatsarada Kārtika-śu 12 lu Tirumaleya Pena-
gondeya ayanavarige Upparahalliya-grāma agrahāravāgi
(rest illegible)

27

At the same village,

on a stone at the boundary of Basavanahalli and Chîlēnahalli

Saumya-samvatsarada Vaiśākha-śu 15 lu śrīmad-rājādhnāja rāja-paramēśvara
śrī-vira-pratāpa śrī-vira-Venkatapati-Dēva-mahāīyara kâryakke kartarāda
Hadapa-Venkatapa-Nāyaka-kumārārāda Hadapa-Pāpi-Nāyaka-kārya-kartarāda
Giriya-japa Upparahalliya gauda Śi vakahaliya
prajagalu . (back) śāsanada vôle-kramav ent endare yi-Basavanahalli padu-
valu Sudekunte kelagana holavanu Chîlēnahalli-gadde I gaddēnu nīnaga
mānyavāgi kotev āda-kāīana nīnu putia-pautra (rest illegible)

28

At Mīṇakanagurki (same hobli), on a rock in Patêl's karaga-field.

(Nāgarī characters)

śubham astu svastī śrī Śālivāhana 1433 neya Prammôda-vatsarada
Āśvayuja-śuddha 15 . Rāhu-grahana-punya-kāladalli śrīman-mahārājā-
dhīrāja rāja-paramēśvara śrī-vira-pratāpa-Krīṣṇa-Rāya-mahārāya prithvī-
rājyam geyuvadarelli śrī-Krīṣṇa-Rāya-mahārāya (4 lines effaced) mānyavāgi
dhārey eradu koṭa chatuṣ-sîmā (rest effaced)

32

At Arakunda (same hobli), on a stone in front of the Āṇjanéya temple
 śrīmatē Rāmānujāya namah vēda-mārga-pratīsthāchāry Ālvār śrī-Tirumale-
 Penugonde-Narasimha-Tātāchārya-ayyanavarige Rāma-Rāja-apanēli Sona-
 gaudara sarvamānyada Aṇṇakunda śrī

34

At Kadiridēvarahalli (Tondēbhāvi hobli), on a stone in front of the
 Narasimhasvāmī temple.

Śrīmukha-samvatsarada Māga-śu-pādyadalū śrīmatu Kova-Nāyakaia Gayyapla-
 Nāyakaru Kadiri-dēvara gudīya mantapavanu katīsidanu

36

At Halkūru (Bommasandra hobli), on a wall of the Sômēśvara temple
 svastī śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1445 nē Svabhānu-samvat-
 sarada Vaiśāka-śu 15 lu śrī-mahārāja-paramēśvaraia śrī-Kṛṣṇa-Rāja-mahārā-
 yara ūlgada Mālapa-Nāyaka-ayanavarige dharmavāgi pradāni-Sarvarasaya-
 navaru Halukūra Sômēśvara-dēvarige pratīpālisi mādīsida jīrna-uddhārada
 kalu-vesada sēve ara adhikāri Vanasayana ūlgada Siddayanu

37

At the same village, on the door frame of the Sômēśvara temple.

śrī Alakūru śrī-Channa-Sômēśvara-svāmī-mandira-dharma-sthānamam Benga-
 lūru śrīmad-Vīra-Śaiva-Gubbi-Rudrākhyā-tanūja Tōtadāryah kārya-kartā || Śāli-
 vāhana-śaka 1809 nē vartamāna-Sarvajītu-samvatsara-Vaiśākha-māsadalī nir-
 mīsīdanu || san 1887 nē isvī ||

38

At the same village, on a stone attached to the Basavanna kaṭṭe.

śrī-Sômēśvara Śālivāhana-śaka-varusha 1426 nē varushadalū Raktākshī-samvat-
 sarada Kārtika-śu 15 Guru-sōma-grahana-punya-kāladalū Lakyada Lun. Vode-
 yaru Sômēśvara-dēvara gudī-gōpura-prākāra-ratha-utsaha-paditara-anga-ranga-
 vaibhavanu tri-sandhyā-kālada naivēdyakk ivaru vōdeyarige līngārchaneya
 Rudrā avanu mādikōndu Naṇja-Rāyage hēlalikkāgi ā-Naṇja-Rāyanu vīra-pra-
 tāpa-Narasīnga-Rāyarige hēlalāgi Sômēśvarage Halukūra sa-huanyōdaka-dāna-
 dhārā-pūrvakavāgi ā-chandrārka-sthāyiyāgi samarpīsīdaru | Sômēśvara (usual
 final verse)

40

At Singanahalli (same hobli), on the Âñjanêya stone in the Gôdehola

Si samvatsarada Mârgasîra-ba I Âdivâradandu pratâpa
Hoysana śrî-vîra-Ballâla-Dêvarasaru sukha-sankathâ-vinôdadim râjyam geyyu-
ttav 11alu (stops here)

41

At Kâchamâchênahalli (same hobli), on a stone in Survey No 93

svasti śrîman-mahâ-mandalêśvaram Talekâdu-Kongu-Nangali-Banavâsi-Halasige-
Hânungall-Uchchangi-gonda Hoysala-vîra-Ballâla-Dêvara 1âjyada Śâivarî-
samvatsaradallu śrîman-mahâ-pradhânam śrî-karanada heggade Yerayannanum
dandanâyaka Bila-Gôvindaīasarum Ummadiya bavaiakke nadadalli Pôchiya-
Kerîya-nâyakalu tale-gottu hadada netra-ppattu Nâgâchârîya kereyanu Kûda-
lûra mahâjanangalu nakara-nânâ-dêśîya munde makkalu-makkalu tara-
â-chandiâika-sthâiyiâgi kotta bhûmîyan alidavange (usual final phrases)

42

At Kondâpura (same hobli), on a stone in Kodla-Nâyaka's assessed land.

. . . Virôdhi-nâma-samvatsarada Âśvîja-šu 10 lu Hosûra-sammatina
dêśa-mukhi dêśapânde dêśî-karîni Sahigonda-Nâyakage barâsi kotta kâgada
kramav ent endare Hosûra sîmege saluva Erapanahallige pratinâmadhêyavâ-
da Kondâpuravannu nûtanavâgi kôte kattisi praje tandu grâma tumbu-mâdisi
vechcha aramane kipâyatu tilidu yî-grâma-baliya kattu-kodagi-mânyavâgi
manu 2½ holavannu nêmuke mâdi koṭṭu yiruvadaīinda yî-grâmada kôte katti-
si. . . mâdi yî-holavannu ninna putra-pavutra-pâramparyavâgi anubha-
visikondû yiruvadu . . .

43

At Dyâvarahalli (same hobli), on a stone in Venkataramanappa's grove.

namas tunga-eto ||

svasti śrîvijayâbhîyudaya-Śâlivâhana-śaka-varushaṅgalu 1715 sandu vartamânav-
âda Pramâdîcha-sam-Mârgasîra-šu 15. . . Halukûru-jahagîrudâru Mîra-
Ahammada-Sâ-komâru Mîra-Husêna-Sâ-rige râ || Mâkalidurgada subhêdâru
Mîra-Ali-Bêga-Sâ barâsi kottâ kattu-kodagi-mânya Dêvarahalli-grâmakke vâ-
yavyakke nûtanavâgi kôte kattiśidarinda nimage maṇuvu-hâlita bîjavari ha
(rest illegible)

44

At the same village, on a stone in the Venkataramanappa's assessed field.

Hajaratu Tipu-Sulatâna-Pâchâvâvâvara appaneyalu svastî śrî vijayâbhyudaya-
 Śâlîvâhana-śaka-varusha 1719 nê vartamânavâda Kâlayukti-samvatsarada nija-
 Śrâvana-śuddha 5 yalu śrîmatu Mâkalidurgada amalâdâra (y) Ahumada Vusa-
 mâna-Sâhêbaravarû Halukûru-Mîra-Husêna-Sâhêbaravarige barasikotta kerê-
 kattu-kodagi-śyâsana-kîamav ent endare Mâkalidurgada sîmege saluva Malada-
 kere-hôbalî Dyâvarahallî-grâmada baliya hostâgî nîvu katîsî yîruva kerege
 katu-kodage-bage hajûru hukkuṁ â-prakâi akke nîmage kodîsîyîruva bhûmî
 yî-Dyâvarahallî-grâmakke uttaravâgî Timmanahallî-kerey-olagana gadde-bhûmî
 manuvu kha ½ . hallî vupagrâma-Chandrahallî-baliya beddalu hola-
 bhûmî (rest illegible)

45

At Kenkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

śubham astu svastî śrî jayâbhyudaya-Śâlîvâhana-śaka-varushambulu ? 1556
 agunêṭî Yuva-samvatsara-Pushya-ba 2 lu śrîman-mahârâya . . . Dêva-Râya .
 Vijayânagara (rest effaced)

46

At Hosîru (Hosîru hobli),

on copper plates in possession of Jatâvallabha, Patêl of Ramâpura.

[16] śrî-Ganâdhipatayê namah || namas tunga-ete ||
 avyâd avyâhataiśvarya-kâranô Vâranânanah |
 varadas tîvra-tîmîra-mîhîrô Haia-nandanah ||
 śrîmân âdi-Varâhō yah śrîyam dîśatu bhûyasîm |
 gâdham âlingitâ yêna mēdinî mōdatê sadâ ||
 asti kaustubha-mânîkya-kâmadhênu-sahôdarah |
 Râmânujah kalânâthah kshîra-sâgara-sambhavaḥ ||
 uda[bhûd] anvayê tasya Yadu-nâmâ mahîpatîḥ |
 pâlitâ yat-kulînêna Vâsudêvêna mēdinî ||
 tat-kulê Bukka-nâmâ yah kîrti-śauryya-vîchakshaṇah |
 *Magâmbikâbhavad rājñî Lakshmîr iva Haiêr yathâ ||
 abhût tasya kulê śrîmân abhangura-gunôdayah |
 apâsta-duritâ Sangamô nâma bhûpatîḥ ||
 Mâlâmbikâ bhavat patnî yasya râjñah śuchi-smîṭa
 Damayantî Nalasyêva Indrasyêva yathâ Śachî ||

âsan Hariharah Kampô Bukka-Râya-mahîpatih |
 Mârapô Muddapaś chêtî kumârâs tasya bhûpatêh ||
 pañchânâm madhyagas têshâm prakhyâtô Bukka-bhûpatih |
 prachanda-vikiamô madhyê Pândavânâm ivâjunah ||
 bhangâh Kalingâ mita-śaurya-vrittêh
 Vangâ vibhinuânga-vighûrna-nêtrâh |
 Ândhrâś cha randhrâni viśanti yasya
 bâhûgra-khadgêna viśiryamânâh ||
 Turushkâś śushka-vadanâh Pândya-bhûpâh palâyitâh |
 sva-bhujârjita-vîyêna tasmin râjyam praśâsatî ||
 Bukka-Râyô'bhavachchhrîmân bhujârjita-parâkîamah |
 mēdinîva prajâ yêna sva-putrân iva rakshitâh ||
 îâjâdhirâjas tē[IIα]jasvî yô îâja-parîamêśvarah |
 bhâshâ-langhita-bhûpâla-bhujangama-vihangamah ||
 râja-râja-bhujangô yah para-îâya-bhayankarah |
 Hindurâya-Suratrâna ity êtair upaśôbhîtah ||
 Vidyâbhidhâna-nagarî vijayônnati-śâlîni |
 Vidyâranya-kritâ tasyâm ratna-simbâsanê sthitah ||
 yasmin shôdasa-dânânâm dhairîyâm parîśôbhîte |
 dânambu-dhârâyâ tasya vardhatê dharma-pâdapah ||
 alankritê Śakasyâbdê *rasa-bhû-nayanêndubhih |
 Târanâbdê Chaitra-mâse navamyâm śukla-pakshakê ||
 Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannîdhau |
 Âpastambâkhyâ-sûtiâyâ Bhâradvâjânnavâyînê ||
 Yâjushânâm varênâyâ sakalâgama-vēdinê |
 ashtâdaśa-purâṇânâm abhyûñâtârtha-vēdinê ||
 ashta-bhâshâ-kavitva-srî-vânî-vijita-sampadê |
 Sômâyâ Nâchanâmbôdhêh sômâyâmita-têjasê ||
 Guttidurgâbhidhê râjyê Kôdûrâkhyâ-mahitalê |
 Penna-mâgani-vikhyâtê saiva-sasyôpaśôbhîte ||
 Kôdûru-Nâgamallâkhyâ-dinnâbhyâm api paśchimam |
 grâmoṭtamâ makûrôh prâchyâm diśi samanvitam ||
 Ūruchintala-nâmnâś cha grâmâd dakshina-samsthitam |
 Vangalûr-Kôdûtâlâbhyâm uttarâśâm upâśritam ||
 Pinâkinî-taṭê Peñchukaladinnâbhavayam purâ |
 Bukkarâyapurâkhyâtam pratînamnâ cha śôbhîtam ||
 nidhi-nikshêpa-samyuktam jala-pâshana-samyutam |
 akshîny-âgâmi-sahitam siddha-sâdhya-samanvitam ||
 ashta-bhōgam idam sarvamânyam â-chandra-tâarakam |
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रो वीर्यवान् ॥
 कुरुक्षेत्रे भिक्षां यो यक्ष्मणस्तदात्मनः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible][illegible]

śrīman-Nāchana-Sômākhyā-mahā-kavi-varô'pyatha |
 rājānam āśisham chaiva chirajīvi bhavaty itī ||
 svayam anvakarôd vrittīr daśôttara-śatam kaviḥ |
 shat-trimśad atīa bhāgāh syuh yajamānāhvayā tatah ||

(here follow names etc of vrittīdārs and the details of their vrittis)

īdam akhīla-Rāja-śēkhara-madhukara-jhēnkāra-gīta-māhātmyam |
 śrīmad-Bukka-Rājendra-nīpatēs śāsanam achalaika-pārijātasya ||
 Âtrēyānām Yājushī Kōtidēvā-
 rādhyāchāryasyāngajō Vādha-mūrtih |
 chakrē samyak Śarva-śāstra-piavīnah
 ślōkān ētān Mallanārādhyā-varyah ||
 tvashtrā tachchhāsanam svāmi-śāsanēna vinirmītam |
 śāsanāchārya-varyēna Nāgi-Dēvēna śilpīnā ||

(usual final verses)

śrī-Vīṭupāksha (in Kannada characters)

47

At the same village, on copper plates in possession of Patēl Jatāvallabha

[Ib] svastī jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jāhna-
 vēya-kulāmala-vyōmāvabhāsana-bhāskarāh sva khalgaika-pīhāra-khandita-
 mahā-śilā-stambha-labdha-bala-parākramō dārunārī-gana-vidāranōpalabdha-
 vrana-vibhūshana-vibhūshitah Kāṇvāyana-sa-gōtrah śīmat-Konganī-varmma-
 dharmma-mahādhirājah tasya putrah pitur anvāgata-guna-yuktō vidyā-vinaya-
 vihita-vīttah samyak-prajā-pālana-mātrādhigata-ījya-prayōjanō vidvat-kavi-
 kāñchana-nikashōpalabhūtō nīti-śāstrasya vaktī-pīyōktī-kuśalō Dattaka-sūtra-
 vritēr pranētā śrīmān Mādhava-mahādhirājah tat-putrah pitri-patā[IIa]maha-
 guna-yuktō'nēka-chāturddanta-yuddhāvāpta-chatu-udadhī-salīlāsvādita-yaśāh
 śīmadadd-Haivarmma-mahādhirājah tat-putrō dvija-guru-dēvatā-pūjana-parō Nā-
 rāyana-charanānudhyātah śrīmān Vishnugōpa-mahādhirājah tat-putrah Tryam-
 baka-charanāmbhōruha-rajapavitrikritōttamāngah sva-bhujā-bala-parākrama-
 kriyā-krita-rājyah Kalī-yuga-bala-pankāvasanna-dharmma-vrīshōddharana-
 nītya-sannaddhah śrīmān Mādhava-mahādhirājah tat-putrah śrīmat-Kadamba-
 kula-gagana-gabhastimālinah Krishṇavarmma-mahādhirājasya priya-bhāgiuēyō
 vidyā-vinayātiśaya-paripūritāntarātmā nīravagraha-pradhāna-śauryyō vidvatsu
 prathama-ganyah śīmān Konganī-mahādhirājah Avinīta-nāmā tat-putrō vijim-
 bhamāna-śakti-trayah Andarī-Āla[IIb]ttūr-Poīulare-Pennagarādy-anēka-samara-
 mukha-makha-huta-prahata-śūla-purusha-paśūpahāra-vighasa-vihastīkṛita-
 Kṛitāntāgnimukhah Kīrātārjunīya-pañchādaśa-sargga-tīkākārō Durvvīnīta-
 nāmadbhēyah tasya putrō durddānta-vimardda-vimṛidita-vīśvambharādhīpa-
 mauḷi-mālā-makaranda-pūjya-piñjarīkiyamāna-charana-yugala-naḷinō Mu-

shkara - nâmadhêyah tasya putrah chaturddaśa - vidyâsthânâdhigata - vimalamatih viśêshatô'navasêshasya nîti-śâstrasya vaktri-prayôktri-kuśalô ripu-timira-nikara - nirâkaraṇôdaya - bhâskarah Śrîvikrama - prathita - nâmadhêyah tasya putrah anêka-samara - sampâdita - vijimbhita - dvirada - iadana - kulîśâbhghâta - vana - samrûdha - bhâsvad - vijaya - lakshana - lakshîkṛita - viśâla - vakshas-sthala-sama[III a]dhigata-sakala-śâstî ârttha-tatva-samârâdhita - tri-varggô nu avadya-charita - pratidinam-abhivarddhamâna prabbâvô Bhûvikrama-nâmadhêyah api cha |

nânâ-hêti-pi ahâra-pravighatita-bhatôrash-kavâtôttitâtisrig-dhâiâsvâda-pramatta-dvîpa śata-charana-kshôda-sammardda-bhîmê |
sangrâmê Pallavêndîam narapatim ajayad yô Vilandâbhîdhânê
Râjâ Śrîvallabhâkhyas samara-śata-jayâvâpta-lakshmî-vilâsah ||
tasyânujô nata-narêndra-kirîṭa-kôti-
ratnârka-dîdhitî-virâjita-pâda-padmah |
Lakshmyâ svayam vrita-patir Nava-Kâma-nâmâ
śishta-priyô'rigana-dâraṇa-gîta-kîrttih ||

tasya Kongaṇi-mahârâjasya Śivamârâpara-nâmadhêyasya pautiah samavanata-samasta-sâmantha - makuta-tata-ghatita - bahala-ratna - vilasad - amara-dhanush-khanda-mandita-chaiṇa-nakha-mandalô Nârâyana-charana-nihita-bhaktih sûrapu[III b]usha-turaga-nara-vâraṇa-ghatâ-sanghatta - dâruna-samara-śirasî nihitâtma-kôpô Bhîma-kôpah prakata-rati-samaya-samanuvarttana-chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttah su-durddharânêka-yuddha-mûrddha-labdha-vijaya-sampad âhita-gaja-ghatâ-kêsarî Râjakêsarî api cha ||

yô Gangânvaya-nirmmalâmbara-tala-vyâbhâsana-prôlîasan-mârttandô ri-bhayankarah śubhakararah san-mârgga-lakshâkararah |
saurâjyam samupêtya râja-samitau râjan gunair uttamaih
râjâ Śrîpurushaś chînam vijayatê râjanya-chûdâmanih ||
Kâmô râmâsu châpê Daśaratha-tanayô vikramê Jâmadagnyah
prâjyaisvârî Balârîr babu-mahasî raviś sva-prabhutvê Dhanêśah |
bhûyô vikhyâta-śaktis sphuṭataram akhila-prâna-bhâjâm vidhâtâ
Dhâtâ sîshṭhah prajânâm patir iti kavayô yam praśamsanti nityam ||

tê[IV a]na pratidina - pravṛtta - mahâ-dâna-janita - punyâha - ghôsha-mukharita-mandirôdairêna Śrîpurusha - prathama - nâmadhêyêna Prithuvî-Kongaṇi-mahârâjah || ténêdam akhilam budbuda-chalam jîva-lôkam avalôkyâ chatur-asîty-uttarêshu shaṭ-chhatêshu Śaka-varshêshu samatîtêshu Mânypuram adhivasati vijaya-skandhâvârê Vaiśâkha-mâsî sôma-grahanê Viśâkhâ-nakshatrê Śukravârê Kâśyapa-gôtrâya Mâraśarmmanah putrâya Tôlûr-vvâstavyâyâ Mâdhavaśarmmanê Vâjasanêya-vêda-vi[IV b]dê Elan-Gûdalûr-mMarîyâchi-Gûdalûr-pPaṇuvi-Śrîpuram iti chaturshu grâmêshu grâmam prati-dvâdaśa-khandikâvâpana-sammita-śâlyâdi-vâpana-yôgyam bhûmi-tri-kuḍaba-sammitâvâpana-mâtram griha-

sthānam trimsa-kudaba-sammitam mûrpāl dvi-khandikâ-vapana-sammitam
tôta-kshêtiam trimśat-khandikâ-vapana-sammitam priyangav-âdi-vapana-yôgyam
âraṇyam cha dattam êtat sarvva sarvva-parihârôpêtam udaka-pûrvvam
*dattah | asya dānasya sākshinah Shannavata-sahasra-vishaya-piākṛitayah ||
[Va]api chātra Manu-gītās ślôkā (usual final verses) yô rakshatī sa punyabhāg
bhavati Viśvakarmmēna likhitam

48

On copper plates of the same village

[I b] svasti śrī-Mānavya-sa-gôtiānām Hāriti-putiānām mātī-gana-samvarddhi-
tānām Svāmī-Mahāsēna-pādānudhyātānām Chalukyānām samiddhumad-rājya-
paramparāyāta-vamśa-tīlakō āsvamēdhāvabhṛitha-snāna-pavitīkṛitottamāṅgah
Polakēṣīty-abhikhyāta-nāmadhēyō Raṇa-Vikrama-dvītiya-[II a] nāmadhēyah tad-
anantaram Harshavarddhana-jita-Satyāśīyam sva-priya-sutā sva-bhāshayā
Ambērēty āviñāpitās san Mahā-Māgha-pauṇnamāsyāyā Sangama-tīrthē sōma-
grahanē sa-hiranya-sôdakam Âtrēya-gôtrēbhyō trayôdaśēbhyah Kauśika-gôtrē-
bhyah pañchabhyah Kāśyapa-gôtrēbhyah tribhyah Kaundinya-gôtrē tri[bhyah]
[II b] Kauśika-gôtrēbhyas tribhyah Sāvarnnika-gôtrābhyām dvābhyām Bhāra-
dvāja-gôtiāh êkah Śaunaka-gôtrah êkah êtēbhyō mahā-Brāhmanēbhyah vidita-
vêda-vidbhyah shat-karma-nīratēbhyah êka-trimśadbhyō Brāhmanēbhyah
Kanikal-vishayē sva-bhāshayā Periyāla-nāma-grāmam dattam Manu-gīta-
ślôkam udāharanti || (III a) (usual final verses)

49

At the same village, on a stone in the burial ground

svasti śrī pratāpa-chakravartī Hoyasana śrī-vīra-Ballāla-Dēvarasaru Ho-
savīdinolu sukha-sankathā-vinôdadim rājyam geyuttam

50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrīmatu rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-
Rāja-mahāīāyaru sāmrajyadī (west face) svasti śrīmatu Krôdhana-samvatsarada
Māgha-śuddha 5 Â śrīma-śrī-mahā-pṛa (stops here)

51

At Malalūru (same hobli), on the Basavanna-stone behind the Īśvara temple.

svasti śrīmatu pratāpa-chakravartī Hoyasana-śrī-vīra-Ballāla-Dēvarasaru Dōra-
samudrada nelevīdinolu sukha-sankathā-vinôdadim rājyam geyuttam iddalli

šrīman-mahā-sāmantādhipatīy Appagallī Pālyeya-Nāyakana maga Kallaya-Nāyakanu tāt āluva Haruhe-Hosaūra-nāḍolage Malalūia sthalavanu chatus-sī
(rest illegible)

52

At Mudigere (same hobli), on a stone right-side of the main entrance
of the Chennakēśvara temple

śubham astu svastī śrī vijayābhyudaya-Šālivāhana-śaka-varushangalu 1487 neya
nada Kīḍhana-samvatsarada Kārtika-śuddha 15 lu sōmōparāga-kāladallī śrī-
man-mahārājādhipā rāja-paramēśvara śrī-vīra-pratāpa Sadāśiva-Rāya-mahā-
rāyaru pūthvī-sāmīāyam gayutt iralu Sadāśiva-Rāya-mahārāyara nūpādīn-
dalū Tirumala-Rājayyanavara appaneyīndalū śrīman-mahā-Āvatiya-nāda prabhu
Sonapa-Gauda-ayyanavaru Sadāśiva-Rāya-mahārāyaigū Tirumala-Rājayyanava-
igū komārarigū akshaya-avāda punya āgabēk endu tamma mātā-pitṛigaligū aksha-
ya-punya-lōka-prāptiy āgabēk endu sōma-grahana-punya-kāladallī chatur-daśa-
chhappannādhīśvaranāda Hosaūra-nāda Mudigereya śrī-Chenna-Kēśava-dēvara
amṛita-padī-dīpārādhane-paṇchaparva-īatha-utsaha-muntāda sēve ā-chandrārka
vāgi nadiyabēk endu Mudigereya-grāmavanu sa-hiranyōdaka-dāna-dhārā-
pūrvakavāgi Chenna-Kēśava-dēvara śrī-pādakke samāpīsīdevu (usual final phrases)
sthāna-mānya pūrva-mariyāde || ślōka (usual final verses)

53

At Gundāpura (same hobli), on a rock in the Āñjanēya-gutta east of the village.
śrī Tiruvengaḷappa svastī śrī vijayābhyudaya-Šālivāhana-śaka-varushangalu
1403 sanda Plava-samvatsarada Māgha-śu 4 Sōmavāradalu Penugondeya pra-
dhāna Mallarasara umbaliya Kādalaunniya-grāmadalū bētey-avasarakalu chi-
ttayisi Vāśishta-gōtrada Rik-śākheya . gala maga adhikāi Nā-
rana-dēvana kaiyalu konda . kalaśadī dīpa-māleya kalla-
kambha khilavā kunteya dēvar-amṛita-padī-naivēdyake Mal-
larasa-Vodeyara kaiyyalū . dīpārādhanege vondu-honna holanu sarva-
mānyavāgi . Brāhmaṇa . . galu gauda-Sōmaya-Yānīpa-gaunda-
muntāda gauda . . . garasa Basavaya yī-kereya pratināma Mallasamudra
hallī Narasāpa (rest illegible)

54

At Vaichagūr (same hobli), on a piece of stone in the Voḍasilamma temple in ruins.
[Śiva]māra-Permāṇaḍī Jaya-samvatsa . umbaliyu . .

55

At Kādalavēni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters)

svastī śrīman-mā-mandalēśvara Tribhvana-malla Talaikkādu-konda bhujabala-
Vīra-Gamga Poyśala-Naiasimha-Dēvai pī

56

On copper plates of the same village.

(This is the same as No 2 of this taluq)

57

At Dādnāyakanapālya (Dādnāyakanapālya hobli), on a stone
standing near Viranagudi

(Grantha and Tamil characters)

svastī śrīmanu-mabā-maṇḍalēśvara Šōla-mārāja-kattī Nulamba-Udayāditta-Dē-
var prituvi-iājya-pannānirka Virōdi-samvarsaiattu Vīrape pānarādittan Vali-
kōlarādittan Paivaipura-paramēśvaran Nandigiri-nātan Tutṭar-okkettu-gandan
Irumadi-nāttu Nugapattiyai Poyśala-Dēvar dandanāyakka Vittiyānan ūrai-kku-
tti pōgānikka pī bē tudaiṇdu kuduraiyaiyu ālayum koniān Šōmaraśar magan
Šiṇjaraśan Šiṇjaraśar magan Echcharaśan svaggastan ānān Echcharaśar ma-
gan Puḷladēvar jestabha-niruttinā

58

At Gulagaṇḷi (same hobli), on the right wall at the entrance
of the Viśvēśvara temple.

svastī śrīman-mabā-śuddha-Šaivāgamāchāra-sampannarugalum appa Kauśika-
gōtra Viśvāmītra-pravaia Šiva-gôchara Yajuś-śākhe Bahudhāyana-sūtra
mukhaia Rāja-Rājendra-Chôlage ârâdhyarâda Pūmmaṇa-ârâdhyara makkalu
Šivamūrti-ayyagalu mādisida śāsanada Benakanavamma-appagalu Pūmmaṇa-
ârâdhyara (rest illegible)

59

On a rock in front of the same temple.

śrī-Ganādhīpatayê namah |

namas tunga-etc ||

svastī śrī Śakābhūdaya-Šaka-varshangalu 1330 neya Sarvvadhāri-samvatsarada
Vaiśākha-śu 5 Gu śrī-vīra-Harihara-Rāyaru Kādajāpuradaḷi Gulagaṇḷihāḷiya

mahâjanangalu Vaśishtha-gôtrada Bhâskara-putia Lakshmana-Appana-Dêchana-Chaudahâryaiu-muntâda jellarigeu Naiasi ha-dêvaru saha punyakkôsukara â-

Bâiûra ru vibhaktaiâda balika svâjita-dhanadinda tatâka-dêvâlayangalanu mâdisi Vâianâsiyinda bâna-lingavanu tarisi Viśvēśvara-Lakshmî-Nârâyana-dêvara piatishtheyanu mâdisi â-dêvarugali tî-kâladalli śrî-gandha-dhûpa-dipa-naivêdya-tâmbûla-muntâda shôdaśôpachâiungalige kota dêvara mundana-kshêtra (here follow details of gift) yendu stânadavaru sarîyâgi hañchikombaru Viśvēśvara-dêvara sthânavanu kayivâ . jaga Kuriubûra chaturamangalada Râja-Râjêndra-Chôlage ârâdhyaî âda Kauśika-gôtrada Viśvâmitia-pravara Yajuś-śâkhe Bôdhâyana-sûtra Śiva-gôcha kadasuddali châryarugalu Pûmma . ayyagala makkalu Śivamûrtti-ayyagalanû kaiisi koteu Lakshmî-Nârâyana-dêvara sthânavanû Kañchisamudrada Vaikhânaśa Âtrêya-gôtrada .

Lakshmî-Nârâyana-dêvariige Nalâri-dêvagala makkalu Kêśavanâtha-dêvagali koteu yî-eradu-sthânadavarû sarîyâgi tha-dêvariige masugalu uladdakondû tî-kâladalliû dêvatâ-samâiâdhanevanu mâdikondû . nâiu-sêvegeyan iduvina sukhadali yihaiu î-dêvâlyagalanû mâdida kalukutiga Tîpâjana maga Muddôjage . .

Baireya-kulada gaddeyanû chandra-sûryyar ullannabara koteu yî-dêvatâ-kshêtiagalige . nikarigeû (usual final phrases and verse) mangala mahâ śrî śrî

61

At Bommasandra (same hobli), on a stone near the Âñjanêya temple.

śubham astu svastî śrî jayâbhyudaya-Śâlîvâhana-śaka-varushangalu 1454 neya Nandana-samvatsarada Śrâvana-śuddha 11 Śu-dalu śrîmatu vîra-piâtâpa Achyuta-Dêva-mahârâyaiige darmavâgi Râyasada-ayanavara makkalu Maras-aiyanavaru Penugondeya Kêśava-dêvariige tamma ubhayavâgi madhyâhna-arôghanakke pañcha-bhakshya-paramânna-muntâda viśêsha . Brâhmana-chatrakâgi Bommasamudravanu adakke saluva halligalu-muntâda chatus-sîmenu dhâi-pûrvakavâgi Penugondeya Kêśava-dêvariige â-chandrârka-vâgi samarpisida vaharu (usual final phrases and verse)

62

At Kadabûru (same hobli), on a stone near the Virara-gudi.

svastî śrîmanu Śaka-varushangalu 1304 nê Dundubhi-samvatsarada Âśvîja-śuddha 5 Śu śrîmatu Kenkereya Tîparasaru Kadabûra jôtîsha Vîra-panditarige solige 13 aksha (rest illegible)

66

At Mārappannahalli (same hobli), on a rock

Māchanna-gauda (others named) yī-nālvaiige kota sâ-patra nīu namma kayya
konda kuduieya ga 65 honna patra hōyitāgi â-patra sâ-patra

67

At Voddēnahalli (same hobli), on a stone near the Hanumanta temple.

(Nāgarī characters)

śubham astu Voddēnahallige pratināmavāda Rāmachandrapurav emba sarva-
mānyada agīahārada grāma-yajamānaru Kondā-dikshitaru

68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Rāmēśvara temple.

Rāmanāthanē śaranu svastī śrī Śaka-vai usha 1314 neya Ângīrasa-samvatsarada
Mārgasira-śu 1 Guruvāra śrīmanu-mahâ-mandalēśvaram arī-rāya-vibhāda
bhāshege tappuva rāyara ganda rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa
Harīhara-Rāyana kumāra pratāpa-Bukka-Rāyanu Penugondeyalū nelevīdīnalu
sukha-sankathâ-vinôdadīnda rājyam geyuta tamma mâva Malla-Odeyarige
Nagaragereyanū ndeya vrittīyāgi kotteu â-Malla-Odeyaru tamma maneya
. . . nī Kāda-dēvarasarige kottu yiddalli â-Kāda-dēvarasaru Rāmaya-
dēvara gudiya sotheyanū â-Hiriyakereya tenkaṇa-kadeya kalla-tūbanū mādīsīda
śāsanakke mangala mahâ śrī

69

At the same village, on a stone near the Kōdī-Īrala-gudi.

(Imprecation) svastī śrī Mayīndama Chōla-mahārājanā mane Malegūla
ndana ī- esageya padeduduke . . . ra siddhī salvudu mūru-dēgu-
lakka mūvattu-gola-galde Tāvara . . . yaīolage salvudu

70

On a stone at the same place.

svastī śrī Chandayyam

71

At the same place, on a stone.

svastī śrī Mēdu-kula paramēśva . . . patti paramavaru. . . Engalla Muttūru!
. . . Bhūpāditya. paṇṇanda .

72

On a stone at the same place

svasti śrī Chôla-mahârâjan-ayya Ayyana

73

At the same place, on a stone

svasti śrī Chôla-mahârâjange Châteyaparasina kanda kotta Râmadiya talâru
Mindapôdiya Pillaya taled gâramum

74

On a stone at the same place.

śrī Kannakuli-arasara dala

75

At the same place, on a stone.

svasti śrī Chôla-mahârâjana âl Dâdiyan Dâdiga Mahêndrarol nadi dala
mânpu (rest illegible)

76

At the same village, on a virakal in a viragudi in Nâranappa's field

svasti śrī Chôliga Muttarasa Ra di ârunûrum âle â-Chokk-old embarâ śrī-
Râmarâ Râmadi-nâdu-mû-nûrara Nândarasâ âle avara magan Donnamâran
Chorada Nachchayannol tatttu pannirvvara dandu . vôd attī Raṭṭivâdiya
besavettu edirum turaga-samûhamâ pokku eridu svargga
pokku keḷe tējan

77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhatta.

(Nâgarī characters)

(I b) namas tuṅga-etc ॥

Harêr lîlâ-varâhasya damshṭrâ-dandas sa pâtu nah |

Hêmâdri-kalaśâ yatra dhâtîi chchhatra-śriyam dadhau ||

Vrîshâdi-gaṇa-samsêvyah śrî-Vrîshâkapî-nandanah |

apâyêbhyô'dya nah pâyât vara-dô Dviradânanah ||

svasti-dam̐ sarva-jagatâm astitvâvana-khêlanam |

nîstulam̐ Śrîsakhām̐ nityam asti Brahmâhvayam mahah ||

bahu syâm̐ iti tat-kâmân nâbhî-padmê Svabhûr abhût |

Ajâd Atri-muniṣ châtrêr Indur Indôr Budhô Budhât ||
 Purûravas tataṣ chÂyur Âyôî Nahusha-bhûdhavah |
 tasmâd Yayâtîr êtasmât tu Turvasur abhût prabhuh ||
 bhûpatês tasya santânah Kuru-dêṣêshu santatah |
 tasmin jâtâ nrîpâh kê chit Kishkindhâyâm Raghûttamam ||
 Sugrîvarâdhitam Sîtâ-Râmam nantum samâgatâh |
 râmaniyakam âlôkya dêsasyâsya tu tē nrîpâh ||
 uvâsânchakrîrê Hêmakûṭa-prântôpavaitanê |
 Tuṅgabhadrapagâ-vârî-ṣamitântara-tâmasê ||
 têshâm Tulava-vamṣâbdhi-chandrânâm śaurya-śâlinâm |
 khyâtô Dilîpa-bhûpô'bhût ratnânâm iva Kaustubhah ||
 tasmât tu Dêvakîjânêr jajña-lṣvara-bhûpatih |
 a-trâsam a-guna-bhramṣam mauli-ratnam mahîbhujâm ||
 tasmâd lṣvara-bhûpâlân Narasâvanîpâlakah |
 âvirâsît saiva-gunârâmô Râma ivâparah ||
 Vidyâranya-kritê pûtvam śrî-Vidyânagarî-varê |
 ratna-simhâsanâsînô râjyam samyag apâlayat ||
 jtvâ Gajapatim Râyam birudam prâpa sâhasât |
 Gajapaty-âkhyâ-Râyêbha-gaṇḍa-bhêrunda ity amum ||
 pratâpôgram Turushkêndram yuddhê jtvâ parâkramât |
 dushta-rân-mrîga-ṣârdûla ity-âdi-birudân agât ||
 Madhurâ-vallabham Mâna-bhûpam nrîjitya samyugê |
 karadîkritavân Pândya-Chôla-Chêrâdi-bhûpatîn ||
 knîcha | Śrîrangê Hastîṣailê Garudagiri-varê Kumbhaghônê Vrîṣhâdrau
 Śrîṣailê Râmasêtau mahatî Hariharê Sangamê Nandî-tîrthê |
 Gôkarnê Kâlahastîṣvara-sadasî Virûpâksha-dêvâlâyê yaṣ
 chakrê dâṇânî yânî svayam amala-gîrash shôḍaśâhur mahântî ||
 tasmân Narasa-Râjêndrât Tippâji-Nâgamâmbayôh |
 kramâd vîta-Nrîsimhêndra-Krîṣhna-Râyau babbûvatuh ||
 anyônyôpamayôs sarva-sad-gunaugha-samudîayôh |
 (IIa) tayôr vîra-Nrîsimhêndrah pîtryam simhâsanam ṣrîtah ||
 pâlayaty avanîm sarvâm prajâ dharmêna rañjayan |
 asau khalu || nîtau Jîvah sa Râmah śaiana-krid-ayanê vikramê Bâhulêyah
 prâjyaiṣvaryê Balârû dravîna-vîtaranê Karna êvâdri-dhairyah |
 gâmbhîryê dugdha-sindhû ripu-hanana-vidhau Bhârgavô vâchi Śêshah
 saundaryê Pañchabânô jagatî vijayatê sâhasê Vikramârkah ||
 yasmin piyâtavatî rôsha-vaṣam mahîṣê
 yântî kṣhaṇâd ahîta-bhûpatî-varya-sanghâh |
 ântrâvalî-valaya-bhîṣhaṇam antakasya
 api cha || vaktrâmbujâm kṣhataja-kardama-durnîrikshyam ||

Kañchî-Śrîranga-Śēshâchala-Garudamahîbhṛin-mukhê punya-dēšē
 Gôkaina-Śîinagēndrârūṇaśikhari-Virûpâksha-dēvâlayâdau |
 brahmânda-svarna-mêru-tridaśa-tairu-latâ-kâmadhēnvâdi-dânâny
 âtânîn Nâiasimha-kshîtîpatir asakîit shôdaśâpy âdarēna ||
 nô Gaṅgâ-sarid-ôghatô na cha Śārâvaty-âdi-dhuny-ambutô
 nô râkēndu-karâvamarśana-vaśâd viidhim sadâpnôti yah |
 śrîmad-vîra-Nîisimha-Râya-kalita-tyâgâmbu-śaivâlînî-
 purair riddhim atîva yâti satatam srôtasvinî-vallabhah ||
 yat-shôdaśa-mahâ-dâna-vâri-pûnar mahîtâlê |
 nadîmâtrikatâm prâptê vaiddhantê dharma-śâlayah ||
 Aṅga-Vaṅga-Kalingâdi-râjabhis sēvyatê cha yah |
 châmarâdy-akhila-kshmâbhîich-chhîna-vyâprita-pânibhîh ||
 râjâdhîrâja-râja-śrîr yô râja-paiamēśvarah |
 bhâshâtulangi-bhûpâla-bhujanga iti yaś śîutah ||
 mûru-râyâra-gandâkhyah para-râya-bhayankarah |
 Hindu-râya-Suâtrâna ity-âdi-bîrudânkîtah ||
 sô'yam vîra-Nrîsimhēndraś chandra-vamśâbdhî-chandramâh |
 sthîra-bhâgyê Śakasyâdbê Krôdhanâhvaya-vatsarê ||
 Nabhō-mâsê pûrnamâyâm Śrônâyâm Ârkivâsaiê |
 śrîmal-Lakshmi-Nrîsimhasya pratîsthâ-divasântarê ||
 Tuṅgabhadrâ-nadî-tîrê Hēmakûtôpaśôbbhitê |
 sarva-karma-samriddhyartham śrî-Virûpâksha-sannîdhau ||
 nânâ-gôtiôdbhavanâm cha nânâ-svâdhyâya-vēdinâm |
 nânâ-sûtrânuvrittânâm vidushâm naika-śarmanâm ||
 Ghanaśailapurî-râjyê Bâtî-nagara-nîvriti |
 Midigēśy-adri-valitê sarva-sasya-phalair yutê ||

(here follow boundaries)

Gangullavâyî-nâmnâ su-grâmēnâpi cha samyutam |
 vâpî-kûpa-tatâkâdri-nirjharâdîbhîr anvitam ||
 Nalabandēhallî-nâma-grâmam vidvan-manôharam |
 Narasîmhapuram chêtî pratinâmnâ prakâśitam ||
 sarvamânyam cha paritaś chatus-sîmâ-vîrâjîtam |
 nîdhi-nîkshêpa-pâshâna-siddha-sâdhya-jalâdîbhîh ||
 ashta-bhôgaiś cha samyuktam yuktam pushpa-phala-drumaih |
 putra-pautrâdîbhîr bhôjyam kramâd â-chandra-târakam ||
 śrî-vîra-Narasîmhēndrô mânanîyô mahâmanâh |
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||
 grâmê pañcha-daśa-kshêtra-mîtê'sminn agrahârakê |
 vṛitti-pratigrihîtrînâm vakshyê nâmnâny anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâta language) ya
 êtam paṇipâlayati sa dâtri-samâna-phala-bhâgî bhavati | yas tu lôbhân mōhâd

vâpaharati sa pañcha-mahâ-pâta-ka-phalam anubhavati || tathaiva Manu-gîtâ-
ślôkâh || (usual final verses)

śrî-vîra-Narasimhêndia-śâsanâchchâsanam tv idam |

babhâna Nârasimhâryô'likhat kâui Janâidanah ||

śrî-Virûpâksha (in Kannada characters)

78

At Sâdârlahalli (same hobli), on a stone near the Tirumala-dêva temple.

śubham astu | śrîman-mahâ-mandalêśvara mēdinî-mîsara ganda Kathârî-Sâluva
Sâluva-Immadi-Nârasînga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara mak-
kalu Balanâtha Kaya-Naņjînâtha-dikshîlara makkalu Nârasimha-dikshîtarige
râyarige Narasînga. yakarige dharmavâgi Kempa halinû Narasâmbu
giahâra-
vanû mādî Kindana-valalu Tungabhadrà-tîrada . Vâra-
nâsi-Bhîmêśvara-dêvara dhâren eradu kota sarvamânyada

80

At Vâtada-Hosahalli (same hobli), on a rock below the Divigê-betta.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1415 neya Pra-
mâdîcha-samvatsarada Âśvayuja-šu 15 lû sômôparâga-grahana-punya-kâladalû
Vâtada Kêśava-dêvari Hanumanta-dêvara divya-śrî-pâda-padmangalige śrîman-
mahâ-mandalêśvara mēdinî-mîsara ganda Kathârî-Sâluva Sâluva-Immadi-Nara-
sînga-Râya-mahârâyara ûlgada Kasaveya-Nâyaka sta bhû-dâna-śâsana
dêvara abhîshêka-ratha-utsaha râdhana-nayivêdyagalige Vâtada volagana
Nandiyakunṭeya sîmeyanu Immadi-Narasînga-Râya-mahârâyarige dharmav-
âgi sômôparâga-punya-kâladalû koṭevâgi â-kunte allî butṭuva achchukatu
kâdârambha nîrârambha galanu nadapî mikâda chhetravam sabita
dharma iatha-utsaha-abhîshêka-nayivêdya . ttevâgi â-chandrâika-stâyî âgi
nadasôdu

81

At Channarâyanahalli (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgalu ? 1474 neya
Paridhâvi-samvatsarada Kârtika-ba 1 Sôma-
vârada-
lu śrîman-mahârâjâdhîrâja
iâja-pa-
iamêśvara śrî-
vîra-
piatâpa-
śrî-Sadâśiva-
Râyara nu-
ûpadinda śrîman-
mahâ-mandalêśvara . mahâ-
arasu (rest illegible)

83

At Mudalôdu (same hobli), on the Garuda-kambha near the Âñjanêya temple.

svasti śrîmatu Buma-gondana maga Yara-gaundanû mādista dipa-mâle-kamba
mangala mahâ śrî

84

On the same Garuda-kambha

śubham astu svasti śrī Śaka-varushangalu 1344 sanda samvatsarada Chayitī-
su 3 Gu śrīman-mahā śvara-dēvara divya-śrī-pāda-padmārādhaka Tīm-
marsa-setaīa maga Bedi-setiyara maga Bommi-settiyaru śrī-Vā dēvaige
abhishēka mādīsida mangala mahā śrī śrī śrī

85

At the same village, on a virakal near the Īśvara temple.

svasti śrī . . Appiya-settiya maka Nagajavamamana Palega
Bīa-Nolambana rājyadole turugole kādī satta

86

On a second virakal at the same place.

svasti śrī Śrī-settiyar-ana -Nolamba Bīra-Nolambana rājyadolu
turugole kādī sattu kâ kondava Nolamba kalu

87

On a third virakal at the same place.

svasti śrīVikkapa-ganda Bīra-Nolambana rājyadol



BAGEPALLI TALUQ.

4

At Nañcharalu (Gudabandi hobli), on a rock in the Nāganna's field.

śubham astu svasti śī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneti Hēmalambi-samvatsarada Śrāvana-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Achyuta-Rāya-mahāi āyala prithvī-rājyam seyu-chundugāne Achyutarāya Mallappannagārikī Bhāradvāja . tyāyana su
yulaina Bhandāram Apparasam komāru Timmaiāsa
Rāyappangārunnu Kondappangārunnu Rāmappaṅgārunnu jana naluguiunu
tamalōnu ichchina grāmam dāna-patra Penugonda-rājyam Kāia-
kurike stalam Burudakunte sīmalōnu māku Bhikshāva-Tippannayagāriyalanu
vāra prahitamugānu vachchinatuvanti varu . . Vīrūpākshapuram
ani piatīnāmangala Nandīcharuv ane grāmamu (names and grant repeated three
times) kraya stimi ganuku yī-grāmamulō . sīmalōni grīhārāma-kshētra-
nidhi-nikshēpa-jala bul ane ashta-bhōga lū . sarvōtpatti-
samasta-bali-sahitamugānu strī-putra-dāyādi-jñāti-sāmantulu anumatangā
sarvā kta-anasvaīamugānu sadya-peichchhēda gānu kraya-dānam
mī gāna mīru yī-grāmamu dānādhi-vinimaya-vikrayālu bhōgyam aīnatugāna
anubhaviñ avāīu odambadi yichina kraya-dāna-patram yinduku
sākshilu (names of witnesses) Baśa . yajñāna sākshi śrī śrī

5

On the same stone.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneti .
samvatsarada Śrāvana-śu 3 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-
vīra-pratāpa śrī-vīr-Āchyuta-Dēva-Rāya-mahārāyalu prithvī-rājyam seyuñch-
undugā Penugonda sīmalōni Lēpākshī Virēśvarunīkī Achyutarāya-Malapanna
. bhū-dāna-dharma-śāsana-kramam etlananu mā Bhandāram Appa-
rasu kodukulu Timmappa Rāyappa Kondapa Rā nu māku kraya
. śāsanasthaina Vīrūpākshapuram ane . Nandīcheīuvu-gīā-
mam Lēpākshī Virēśvarunīkī Achutarāya-Mallappannagāru sahiranyōdaka-
dāna-dhārā-pūrvvakangānu yitsīmi ganuka . lōni grīhārāma-kshētra-
nidhi-nikshēpa-jala-pāshāna-akshini-āgāmi-siddha-sādhyālu aneti ashta-bhōga-
tējas-svāmyālunnu sarvōtpatti-samasta-bali-sahitamugānu Lēpākshī Virēśvaru-

niki amrita-padi-naivēdya-dipârâdhana . anga-anga-vaibhavâlakungānu
Achyutarāya-Mallappannagāru â-svāmi Achyuta-mahârāyalaku punyangānu
sadyah-parichê gānu â-chandîâika-sthâyigānu nadache . badi yich-
china grâ dāna-dharma-śāsanam (usual final verses) yî-dharma-śāsanamu
yichchina Achyutarāya-Mallappannagāriki mangala mahâ śiî

6

At the same village, on stones set up in Halligedde field.

(Grantha and Tamil characters)

ñjama-vilâgat juvittaruli ondi-al-yānaiyum peṇḍir bandāra-
mum nittila-nedun-gadal Uttia-Lādamum veri-malar-ttîrtteri-punai-Kangai-
yum alai-kadal-naduvut-pala-kalañ-jelutti-chChangūâma-vijaiyattunga-panmar
âgiya Kidârattaraśanai vârkam poi-u-kadal-kumba-kkariyodum agappadutt-
urimaiyi-piragiya peru-nedi-ppuakkamum âitt-avan-agānaga-ppôl-ttolil-vâša-
lali Vichchâdîra-tôranamum moytt-oli-punai mani-ppudavamun-gana-mani-
kkadavamum nūaijeyamun-durai-nîr-pPannaiyum vanmalaiyûr n-Malai-
yûrum âl-kadal-agal . Mâyûudingamun-galangâ-val-vinai Ilangâśôkamun-
gâppa ni punal Mâ-pPapālamun-gāvalam-puia Mévilipangamum vilai-
ppaandûr-udai Valaippaandûrun-gdamâ-val-vinai Mâdamâlingamun-galāmudîr-
kadundîral Il mudîr-dêšamun-dēnakkavâr-polil Mâ-Nakkavâiamun-dodukadar-
kâvar-kaḍu-murattāramum mâ-pporu-tandâi-konda Kô-pParakêšari-panmar âna
udaiyâr śrî-Râjētra-Šôla-Dēvâikku yāndu 22 âvadu Nulambapâdiy-âna Niga-
rili.

7

At the same place.

(Grantha and Tamil characters)

. Šôla-mandalattu-pPa va-nâd-âna Râjētra-Šô vala-
nâttu Irumadi-nâttu-pPi kkûdal pannuandil Tašarippanman Kâttamanena
ennudaiya kâny-âna Tašari-êri-katti-ttûmb-ida Irumadi-nâdu munnûrum
udaiya Irumadi-chChôla-iâjar kudangai vitta nel-vilai-pûmi nâr-kandagam i-
nnilam nâr-kandagamum ivv-ûr Mâhadêvarkku-ttêvar-pôgam vitta nel-vilai-
pûmi kandagamum idu alippân kapilayum Vâranavâšiyum alitta Biahma-
vatti-pperum-bâvattai-ppaduvân Gangaiyidai-kKumariyadai-ppattâi šeyda
Brahmavatti-pperum-bâvattai-ppaduvân ivan šolla eludinên Jayangonda-Šôla-
mandalattu-chChembûr-kkottattu-chChembûi-nâttu-chChembûr âgiya Šuntara-
Šôla-nallûr vellâlan Mugaiyûr-udaiyân Ševidan Šattîšâttanena ivai en eluttu
śrî

8

At the same place.

(Grantha and Tamil characters)

. . . lanai vem . vand-urai-šôlai puttium Iranašû
 . nuga-ttâkki-tti . Dakkana-Lâdamu dan mâv-ilind . .ral
 Vangâ.

10

At Tirumanî (same hobli), on a stone in the place called Nadamagadde.

svastî sî jayâbhyudaya-Šâlîvâhana-šaka-varushambulu 1318 aguneti Dhātu-
 samvatsara-Mâga-šu 5 lu śrîman-mahâ-mandalêšvara râjâdhirâja iâja-paramêš-
 vaia śrî-vîia-Bukka-mahârâya-kumârtti Vîiûpâ-Dêvi-kumârtti Jommâ-Dêvi
 Penugonda-iâjyamandu Kâirakuriki-stalamulô chunna â-Tirumanîyûri
 mundati . kâlûva . ppanu yyâgiñchi tama pradhâni Bomma-râju
 koduku Nâga-râjunnu tama pîna Nâyî-nâyini koduku Mâyî-nâyini dariñ-
 chirî tovimpum anagânu vâru toliṭi-voju-kodukulu Peda-Bayîra . . nu
 Pîna-Bayîrappôjunnu pilupiñchi vâriki â-kâlûva guttagânichina... Peda-
 Nandisariyûri mundati nûti diguva lôga . kâlûva tavî nîndu-charu-
 vuku parapanu Singayalu ga 130 mâda . Singaya tûmuna pandumu ma-
 dînni guramunnu gauda . sa katiyâlunnu petuvâramu nîndu-cheruvuku para-
 parikunna . . Annadânamuchadînni modalunnu . Yimadiyûra
 badî nîndu-cheruvuku para-parigânavâriki . udalim vatam . . sîmi
 â-dasavandamu Šîngaya-pandumuma śrî-Tirumanîyûri mun . ti cheruvu venaka
 pûditim . . prîti . . . lu kalantagâlamunnu sarvamânyamugâ
 â . . . pôjugâriki jêlunu yî-madiki ye-vvarayinâ (rest illegible)

11

On a rock south of Savarâlagadde below the same tank.

śubham astu Ângira-samvatsaram Jêšta-ba 5 lu śrîman-mahârâjâdhirâja
 śrî-Yimmadi-Kadamba-Râya-Vodayalu-ayyavâru Dînnapurî Chînnappa-raddiki
 yîchchina kâpu-mânyapu śâsanam kramam elannanu mâ-Tirumanî cheruvu
 venaka . mâstalam madî Singayî tûmuna . yî 2 . madî . kâpu-
 mânyâ Honaṭîki kba $\frac{1}{4}$. â-madî sûrya-chandrâdulugal-anta-kâlam
 ânubhaviñchi

14

At Bichagânahallî (same hobli), on a stone in the Channa-Kêšava temple.

śubham astu svastî śrî jayâbhyudaya-Šâlîvâhana-šaka-varushambulu 1493 agu-
 neti Ângirasa-samvatsaram Mâgha-šuddha 7 lu śrîman-mahâ-nâyakâchâryyala

na Gabi-Nâyanî-Basava-Nâyanî-ayyavârî anumatinî Garuda-Nâyanî Dêvatâ-Nâyanigâru Bichagânapalli Mandem Chauna-râyanîki amrita-padi Bôgalapalli-ki piatinâmam ayina Chennasamudram ane grâmam dâra bôsi yistini ganuka
(usual final phrases)

15

At Dévaragudipalli (Bâgepalli hobli), on the east basement of
Gadidem Venkataramana-svâmi temple.

śubham astu

êtat surâsuriâdhîṣa-mauli-mâlâ-vilôlitam ||

Gadida-Śrînivâsasya dēva-dēvēṣa-śâsanam |

śrîman-mahâ-mandalêṣvara râjâdhirâja râja-paramêṣvara pûrva-dakṣiṇa-paścîma-samudrâdhipati śrî-vîra-Harihara-Râyai sâmrâjya-vîra-simbâsanadali Teppada-Nâgana-odeyara pratipâlanadali Teppada-Nâgana-odeyai momma Tirumalanâthagalu tamage saluva Gadidadolagana Tirumalapuradalli prasanna-vâda Tirumala-dêvara kalla-dêvâlayava mâdidi adakke kotta dharmma-śâsanada kramav ent endade svasti śrî Śaka-varshangalu 1314 neya Âṅgîra-samvatsarada Śrâvana-ṣu 5 Budhavâradalu kalukutiga Nâyonde Kâmôja Bairôja janamûvarigeu kota Gadida tenkaṇa-kadeya taru -kala Bommanakôteya chatussineyanû nidhi-nikshêpa-jala-pâṣhâna-akṣini-âgâmi-siddha-sâdhya-ashta-bhôga-têjas-svâmya strî-putra-jûati-sâmantha-dâyâdâdyanumatavâgi śrî-Tiruvengalanâthana sannidhiyalu sarvva-mânyavâgi dhârâ-grihîtavâgi kotta dharmma-śâsanâ (usual final verse and phrases)

16

On the west basement of the same temple.

śubham astu svasti śrî Śaka-varshangalu 1313 neya Prajôtpatti-samvatsarada Chaitra-ṣu 12 Guruvâradalu śrîman-mahârâjâdhirâja râja-paramêṣvara śrî-vîra-Harihara-mahârâyara sakala-sâmrâjya-vîra-simbâsana śrîman-mahâ-pradhâna-Mangappa-dannâyakara râjya-pratipâlanadalu Teppada Nâgannagala râjya-sthâpanadalli Gadidada Prasanna-Śrînivâsa-pratishtâ-kâladalali śrî-Tiruvengalanâtha-dêvara sannidhiyalu Teppada Nâgannagala momma Gadidada Tirumalanâthanû dhârâ-pûruvakavâgi kotta dharmma-śâsanada kramav ent endare Tiruvengalanâtha-dêvarige vêda-pârâyanava mâdikondû tri-sandhyâ-kâladalalu mantra-pushpavan ikkikondû Tirumala-dêvara sannidhiyalû Tirumalapurav endu agrahârava katikondû yihanthâ dēva-Brâhmarige kotta vrittigala vivara Gadidada Mûlasthanada Sômaya-dêvarige khanditavâgi gade manuvina mûgala-gade holanu mûgala śrî-Tiruvengalanâtha-dêvara śrîkâṇṇiyake vritti 2 Varadarâja-dêvara amrita-padige vritti 1 | (here follow details of vrittidâras)

antu vritti 22 akshâradalu vritti yipata-eradake kotta kshêtiada vivara namage
saluva Gadidada-grâmada volagana Malapagalakunta â-kunte kelagana Ta-
mmadikunta â-vubhaya-kunta yaradu | yaradake saluva chatus-sîme-vivara
(here follow details of boundaries and usual final verses and phrases)

17

At Mangasandra (same hobli), on a rock south of the Âñjanêya temple
śubham astu Hêmalambi-samvatsara-Phâlguna-śudha-paurname-nâdu vâja-
pêya-sarvatômukha-pratīvasanta-yâjulayina Sarvakratu-Sômanâtha-dīkshītulu
sarvapriṣṭhāptōryāmam yûpa-stambham

śrī-Tiruvengalanâtha

18

On the same rock.

śubham astu | Mangasamudiam Oddapalli sahâ agrahâram śilâ-śâsanamu
Kâśyapa-gôtram Riku-śâkhâdhyâyulaina Dêvaru-sômayâjula kodukulaina
vâjapêya-sarvatômukha-pratīvasanta-yâjulayina Sarvakratu-Sômanâtha-dīkshī-
tulu sêsina agrahâramu nûta-uvai-vrittula gana-sankhya

śrī-Tiruvengalanâtha

19

At the same village, on a rock north of the northern wastewer.
Mangasamudra-agrahârada vala ..Naiaṅga-Dêvaiu mādīstaiu

20

At Yellampalli (same hobli),

on a rock in front of the Īśvara temple south of the village

śīmad-vijayābhūdaya-Śāhivāhana-śaka-varusha 1527 saluvam niya
Viśvāvasu-samvatsara-Mārgasira-śu
pratāpa-śī-venkatapati-Rāya ratnamaya-simbāsanamanḍu
stā. mu kappakke. . . . Ellampallelōna. Yimmaḍi-
Kadīrappa-Nāyanīgāru . Kadīrappa . . . stalavā . . kadalū .
sanam kramamu . . Ellampalli. sannu lēd aniyi . . śāsanam
(usual final phrases) anī yichina dharma-śāsanam â-chandrārka-stāyigānu yi. . . .
mangala mahā śrī

21

At Kârakûru (same hobli),

on a stone lying in patêl Bâbireddi's inâm field to the south.

(Grantha and Tamil characters)

.. .. Šôlaka dat . 1 Šôla-mandalattil . nagam
muttirale . . . kôlâl anûru kuli kandaga . . padî .kaṇ ga-kalanî
.. .ṇi sam ...ttilê Brâhmanarî . .nam Šiva . .nn-âna
dhama irakinân Gangai-karayîl kuîâl-pašuvai pâpattilê pôvân

22

At Bâlaraddihalli (same hobli),

on a rock on the hill near the south wastewear of the tank.

svastî śrî vijayâbhyudaya-Šâlîvâhana-šaka-varshambulu 1658 aguneti Nala-
nâma-sam | Mârgasira-ba 5 Sthiravâsaramandu śrîman-mahâ-nâyakâchâryyu-
laina Guramma-Nâyani Kadirappa-Nâyani Nârasimha-Nâyanigârû Lâyamantâ-
pana kumârûdu Venkatapatiki vrâyînchi yichchina tatâka-nirmmâna-
nirṇaya-šîlâ-šâsanam mâ-nâyankosaku lôpalai Penumala-sthalamlônî Bâli-
reddipalle paikalô navînamugâ charuvu kattîñchinâvu ganuka yî-charuvu-
kinda achchukattu tērîna maḍi yî-sa padu sâlu hola paryyan-
tam sarva-bhuktamgâ nadipîñchagalavâramu pimmata Nâgâchai sagam
mîku sagam yî-prakâram šâšvitamugâ nadipistâmu nâ putra-pautra-
pâramparyantara anubhaviñchukoni sukhâna vundêdi yî-Bâlaraddipalle-
sthalam reddi-Šakkannaku nûtanamugâni kurpa-chêsi-yichchinâram-gâvuna
yinduku mânyam chênû šalay ichchinâmu šâšvatamugâ anubhaviñchi châyîñchu
... Jvâlê-Narasimha-svâmi.... darma anî vrâyînchi yichchina
šîlâ-šâsanamu

23

On a rock near Kuntlûrappa's cave (same hobli).

svastî śrî vijayâbhyudaya-Šâlîvâhana-šaka-varushambulu 1746 Târaṇa-sam-
vatsara-Vaiśâkha-ba 12 lu śîmatu Bâgepalle-sthalam kammara Gangappa
Bâlamma-kumârûdu Kuntlûrappagârîki yî-sthalam redlu karaṇâlu saha vrâsi
yichchina dâna-patra-kramam êm annanu | yî-Gaḍîdamu-kondalo gavi kattîñ-
china gavilô Yîšvara-pratistha châyîñchi chai-vrâlutô yichi vanântaram
veyîñchukonî.. .koni punya hôbaḷi-valitamaina Bâgepalle charuvu
kindanu achchukattu maḍilo reddivârî

25

At Pedda-Tumukēpalli (same hobli), on a stone near the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1455
aguneti Vijaya-samvatsara-Bhādrapada-śu 12 Â śrīmatu śīmad-rājādhirāja
rāja-paramēśvara śrī-vīra-pratāpa-Achyuta-Rāya-mahārāyalu prithvī-ājyaṁ
cheyuchu undagānu Gadidānaku pratināmamaina Kṛṣṇarāyasamudra-agra-
hāram śrī-Tiruvengalanāthuni divya-śrī-charanālaku Bhāradvāja-gōtra Kātyā-
yana-sūtram Ruku-Yajuś-śākhādhyāyulaina Chandāram Tipparasayyagāri
kodukulu Kondamarasugāru dandam betti samarppinčina bhū-dāna-patra-
kramam etlannanu Achyuta-Rāya-mahārāyalu māku nāyankatanānaku pālīn-
china Chēlūri chāvadiki challe Buradakunta-sīmalōni Koyikuniki-sthalam
Sādali valitam Gadida-sthalamandalī Tumikipalli-grāmam mā Pina-Timma-
Nāyavāriki punyamugānu . (back). . . dvādaśi-punya-kālamandu Gadī-
dam śrī-Tiruvengalanāthuniki Bhāradvāja-gōtram Kātyāyana-sūtra Ruku-
Yajuś-śākhādhyāyulayina Kṛṣṇanappaiasuvāri gāra-kodukulu Kondamarasugāru
tamma Kṛṣṇanappaku punya . Tirumalapura

. .

28

At Gālūr (Gālūr hobli), on a stone near the barber Nāṇja's house.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1575 aguneti Vijaya-
samvatsaram Chaitra-śu 3 Śukra-lu śrīman-mahā-nāyankāchāryulayina Gumma-
Nāyani Kadiapa-Nāyani Vasanta-Nāyanigārunu Guyalūri radi-karanālunnu
Guyalūri Magāla Nārāpa-Chinapagāriki yichina śāsanam mīru ache apanam
. . putra-pautra-pāraparyantram sarvamānyangānu ā-chandrārkaṅgā
. vāram anī vēsina śāsanam

30

At the same village, on a stone in Donti Narasayya's field west of the village.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushaṅgalu 1466 neya
Krōdhi-samvatsarada Kārttika-śu 1 Śukravāradalu śrīman-mahārājādhirāja
rāja-paramēśvara śrī-vīra-pratāpa-Sadāśiva-Rāyara nīrūpadinda śrīman-mahā-
mandalēśvara Rāma-Rājayya..... Dēva-mahā-arasugaḷū . . ge koṭa śāsana
pūrva..namage kānike badigeyanū.. .na. tamage bittu sarvamānyavāgi
śāsana. . . (usual final phrases).. nīmage koṭa sarvamānyada śāsana

śrī-Virūpāksha

31

At Nallabâlammanakunte (same hobli), on a rock called

Hanumantarâyanagundu, north of the village.

śrîmad-akhilândakôti-Bîahmânda-nâyakulaina śrî-Paiusha-Venkatêśvara-svâmi taligha-dîpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthîti-modalaina kânkaryamulakai svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-vaishambulu 1659 agunaneti Paingala-nâma-samvatsara-Mâgha-śu 15 lu śrîmad-yajanâdi-shat-karma-nîatulaina Parâśara-gôtrulaina Bôdhâyana-sûtiulaina Yajuś-śâkhâ-dhyâyulaina Pâncharâtrâgama-śâstra-pravînulaina Tirachâûûri Tiruvengalâchâ-ryulavâri pautrulaina Râmâchâyula putrulaina Krishnamâchâyulavârikî śrî-man-mahâ-nâyakâchâyulaina Achyuta-gôtra-pavîtiulaina Nâîâyana-sûtiulaina Dhanuś-śâkhâdhyâyulaina Gummi-Nâyanî Timma-Nâyanîvâri pautiulaina Kadirappa-Nâyanî putrulaina Nârasimha-Nâya ru mâ-nâyankânku challe Guyalûri-sthalamlo challe Pôtuladoddi-grâmamunu chelle kâdâîambha-nîr-ârambha-sakala-suvarnnâdâyamulunnu prâku yî-grâmânnu Moitupalle cheruvu kindâ nadiche yanimîdi-tûmula madî gâka nûtanamugâ yiddumu antu pandumunnû yî-gîâmam sarvamânyamugâ nadipînchutu Râmanidurgam mîdi Rânuvavârilô kûdâ nishkai sha-parichî vrâyînchîna śilâ-śâsanam (usual final phrases)

śrî-Nârasimha

32

At Mâdappagârapalli (same hobli), on a copper plate in possession

of Vadîgi-Reddî Rangappa

śrî-Râma

namas tuṅga-ete ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1690 aguneti Virôdhi-nâma-samvatsara-Mâgha-śu 5 llu Yitikedurggam tâluku jahagîrudârudu Yîsu-mâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reddî-kaiânâlu Vadîge-Reddî Channayyaku vrâyînchî yichchîna daśavanda-śâsana-kîamam etlannanu Mâu-gâpikunṭla-valitamaina majaiâ Mâdappagâripalle daggara nîvu chêtînuṅchî rûkalu vechcham chêsî kunta 1 bâvulu 3 saha durastu cheyînchinandu ayina ayikatṭu nîrârambham-jamînulô kunta-kindâ reddî-kaiânâla yinâmatilo paigâ nilava bhûmî kham ½ yanimîdi-tûmulîntîkî châturbhâgam madî mânî-bhâvîkî tûrpu mita genime âbâdu chêsukônî yêtilônî madî 2 yidumu-madî nîku dasa-vandam nishkarusha chêsî yichchinâmu ganuka yî-madînnî yîdi gâka kâdâîambham-jamînulo redlu-karaṇâlu-vagairâ ayigândla yinâmatî-chênulu paigâ sarakârû-jamînulo vûruvenaka chênû sâguvalî mânîyânnî nîrârambham 2 yî-chênû saha nî-putra-pautra-pârampariyantaiam anubhaviṅchukonî grâmam âbâdu chêsukonî sukkâna vundêdî anî vrâyîchchî (back) na dasavandam śâsanamu Sarâbbu Peddanna vēśîna tâmbra-śâsanamu

33

At Dévikunte (same hobli),

on a rock to the left of the path to Akkammanadone on Ittigirāya-durga.

Šaka-varuša 1328 Veya-samvatsara-Āśvīja-šu 10 Guruvāradalu Dēva-Rāya-Vodeyaru stira-rājyadalu Lakhumannagalu Yitigekôtên âluvali Kannari-Dēvana Malapagalu katisida Lakhumannagala bâgulu done-sôpânake mangala mahâ šîi

35

At Itikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu. bhuvana .kârarum êkânga-vîaium samasta-tola-gûduvarum chandrâdityaiam kâšalam mâduvarum nakshatra-mâleyam sâle mudivarum sidilam pode-sendu todevarum saptâinnavaṅgalan intivarum kula-paivatangalam miruvarum Mâriya bârada bhavam barisuvaram Javana nittu mittuvam hidivarum vindiya nettiya sodivarum Kulikâragana . benkolvarum sakala-lôkaika-bhikararum šrî-Rudrara sâkârarum appa Nandi Nandi-Mahâkâlapadante Virabhadia-pramukha-pramatha-ganangalum mattam bhakta-jana-pâda-šêkhararum pûta-bhata. . sêkhararum piati-paksha-bhêdanarum pratibhe-sampâdanarum vira-biatigalâgi bhujanga-bhûshanam todeda jaladhî tam-majjanakk ilivarum maravâdade danangalam toravarum karula-mâleyam suttuvarum rana-nivâ. tam varum siraman taïdu pûjparum tôla bîneyam bhâjisuvaram Kali-yuga-Râvana . ya vidrâvitarum appa asankhyâta-ganangala sri-pâda-padmârâdhakanum puṇya-nidâna-sâdhakanum || svasti . šrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam parama-viśvâsi . sri-Lanka . .vodeya .Hiriya-Lanka . khyâta-bêṇṭekâram patta-sâhanâdhîpat Irugoṇa-Dēva-karakâra Chenna-Sadâšiva-dēvara dîbya-šrî-pâda-padmârâdhakaru para-bala-sâdhakam pañjara bâva âditya-pendeyam Mârabo yya bara .

36

At Mâragânakunte (same hobli), on a copper plate in possession of Krishnamma, wife of Šânabhôga Krishnappa.

namas tunga-etc || Harêr lilâ-etc ||

svasti šrî vijayâbhyudaya-Šâlvâhâna-šaka-varshambulu 1675 agunaneti Šrî-mukha-nâma-sam | Chaitra-šudha 5 lu šîman-mahâ-Hâvati-nâda prabhuvulaina mahârâja-šrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyanasvâmivâri putrulaina Rangappayya-Gavunivâr anê mēmu Âpastamba-sûtrulaina Yajuš-šâkhâdhyâyulaina Kanva-sa-gôtrôdbhavulaina Tammannayyagâri pautrulaina Venkaṭapatayyagâri putrulaina Chalamayyagâr ane mîku vrâyîñchi yichchina

bhû-dâna-dharma-śâsana-kramam etlannanu mîru bahu-dinamulanuñchi mam-
 munu âśrayiñchi anna-stiti châlâd ani cheppukuntû vuntiri ganuka adê-prakâ-
 1angâ mâku putiôtsava-kâlamandu anêka-Brâhmanulaku shôdaśa-mahâ-dânâlu
 chêse kâlamandu mîru jñâpakam chêsinanduna Vudayabhânuchakravartti-dur-
 ggânaku pratinâmamaina mâ-Yitikidurggânaku challedi kasapâ Mârugânikuntla
 valitamaina majarâ Honnampalle Gôpatipêta polamu Anupakunta kindâ nîr-
 âambham-bhûmi yî-polamlo vunde chinta-tôpu saha mâ-divâninaku tîsukoni
 nilichina Honnampalle miku sa-hiranyôdaka-dâna-dhâiâ-pûrvakangâ mâ-yishta-
 dêvatâ-pritîga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and
 other details) mî-putra-pautra-pâramparyamgâ palle anubhaviñchukoni sukhâna
 undêdi || nagiri-karînikamunnu miku nishkarasha-chêsi dâna-pûrvakangâ
 yichchinâramu ganuka mâ-Durggam-tâlûka athavana-kandâchâram bokkasam
 lekkhalu saha viâsukoni nirvânchanagâ vundêdi ani vrâyiñchi yichchina bhû-
 dâna-dharma-śâsanamu || (usual final verses) śrî-Lakshmi-Nârâyana-svâmî ||

37

At the same village, on a stone in front of the Venkataramanasvâmi temple.

śubham astu svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1461 agu-
 neti Vikâi-samvatsara-Kârtika-śu 12 lu śrîmatu svastî śrî-chaturdaśa-bhuva-
 nâdhîśvaia sringâra-vârânnidhi akhilânda-kôti-Brahmânda-nâyaka dêva-dêvô-
 ttamulayina Mârâgânîkunta Tiruvengalanâtha-dêvuniki śrîman-mahârâjâdhi-
 râja iâja-paramêśvara śrî-vîra-pratâpa śrî-Achyuta-Dêva-mahârâyâlu prithvî-
 iâjyam seyachundagânu Bhandâram Apaiasaya-kumâru Timmarasayya-Konda-
 ppayavâru tama nâyakatanaku chele Penagondaku tûrppu Guyyalûri-sîma-
 lônu Mârâgânakuntalo giâmam chatu-sîmalônu ayina kâlûvalu saha
 na-dvâdaśi-punya-kâlamandu Achyuta-Dêva-mahârâyâlu punyangânu kunta-
 lô Tiruvengalanâtha-dêvuniki êka-bhôgaṅgânu amrita-padi âragimpulu angâ-
 nga-mâśôchavâlaku dhâra pôsi yistimi (grant repeated three times) nidhi-nikshêpa-
 jala-pâshâna-akshîni-âgâmi-siddha-sâdyambulu aguneti ashta-bhôga-têjas-svâmya
 . . lunnu êka-bhôgaṅgânu dêvuni amrita-padi âragimpalu anga-ranga-vaibha-
 vâlakunnu tri-vâchânu siddham paricha . gânu â-chandrârka-stâyigânu
 anubhaviñ manî yichina dharma-śâsanam (usual final phrases)

38

On the jârubande in the field of Haidar-Sâbi, west of the same temple.

śubham astu svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1514 agu-
 neti Khara-samvatsaram Mâgha-su 7 lu śrîmad-râjâdhirâja râja-paramêśvara
 śrî-vîra-pratâpa-śrî-Venkata-Dêva-mahârâyâlugâru Mandi-Nâyani Vasanta-Nâya-
 kalu vinnapam śâyagânu Śrî-Ranga-Râyâlavârîki punyangânu Hari-punya-

tithi-nâdu Penugonda Tirumala-Tâtâchâryyal-ayyavârikî Mâragânîkunta ane yî-grâmam sarvamânya-agrahârangânu dhâra pâsî yichchi vêyîñchina šilâ-šâsanam (usual final phrases)

40

At Vokkavârapalli (same hobli), on a rock south of Gavilagundlu.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneti Pingala-samvatsaram Bhâdrapada-ba 10 lu śrîmad-râjâdhîrâja râja-paramêšvara śrî-vîra-pratâpa śrî-Râmachandra-Râya-Dêva-mahârâyâ-ayavâru pritivî-râjyam seyuch undagânu śrîman-mahâ-Âvati-nâdu-piabhu Yimmadi-Havali Bayirê-Gauni-ayyavâru Mâragânîkuntla Chinnapa-Rediki yichina godagu-vumbali-grâma-šâsana-kramam etlannanu mâ-yêlubadiki chele Mâragânîkuntaku chele Godagu-chintapale-grâmam Bayiravuni .du sahagânu nî-vumbaligânu yinduku chele chatu-sîma chênu madinnu vumbaligânunnu . mânia.... .kañgânu putra-pautra-pârampanyangânu â-chandrârka-stâyigânu anubhavi ... yinduku chatu (on a side) gânu anubhôgalunnu anubhaviñchagalavâdavu (usual final phrases) ani yichina vumbali-šâsanam śrî mangala mahâ śrî jaya

41

At Pôtênahalli (same hobli), on a stone near the Chaudêšvari temple.

śrî ūbham astu | namas tunga-ete ||

śrî svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1458 aguneti Durmukhi-samvatsara-Âshâdha-šu 1 lu śrîman-mahârâjâdhîrâja râja-paramêšvara śrî-vîra-pratâpa śrî-vîra-Achyuta-Dêva-mahârâya..jya cheya .. ngânupalle Nañja-Gavuniġârikî šâsuta . . kânu vîja-Vîrê-švara-śrî-Bana śrîman-mahânâyanâ-châryalaina Lakki-Nâyaka-Krishnappa-Nâyaka. nga Pañchamêšvarani gâñchi nena śrî-Achyuta-Dêva-mahârâyalu.

42

At Dêvikunte (same hobli), on a rock on Kuyarâlugutta.

šubham astu svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1694 aguneti Khara-nâma-samvatsara-Âšvîja-ba 3 lu Vudayabhânudurggam polimêra hadu nirnayam chêsînadi vivaram Chintalakuntaku âgnêya-mûla Kolarâti-guttana pašchima-mukhangâ vunde nala-banda sûrya-chandra-bimbamulu vrâsinadi pratîma-šâsanam akkadînuñchi Chintalakunta kindu rendu vankalu kalasina stałam modalu chêsukonî pašchima-guttanu Peddagunta šâsanam yî-kuntaku tûrpuna kattu-kâlûva sarahadduna Svayambhu-gunduku šâsanam

46

At Kondamvâripalli (Billûr hobli), on a stone below the tank bund.

svasti śrî vijayâbhyudaya-Śaka-varshambu 1340* yagu Jaya-samvatsara-Vayîśâkha-šu 10 lu śrîman-mahânâyankâchârya Valappa Bommi-Nâyadunnu Singama-Nâyadunnu Peda-Chinnama-Nâyadunnu yêkamugâni Kodumadukunnu Bâlamaddu Kodamaddukunnu yichchina bâsha-patra-kramam etlannanu Kondamârugudi chôtanu Gangasamudram cheruvu-gadi-sammandham achchukattu kamsala . vâdunnu yenta... nânu... pandommidinni râchavârikî bâlunnu yistimi palamulunnu . vak-oka-pâlu mîgaladi . (back) redu pâlu râchavârikî voka-pâla lekhanu ko . vâram âyavâyâlu mîu . vâru dasavandam madiki na 2 yidumu . madî

48, 49

(Same as No 46 above)

50

At the same village, on two stones near Gôsinâyanakatte.

(I) śrî-Râma svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1682 aguneti Vikrama-samvatsara-Āśvîja-šu 15 lu śrîman-mahâ-nâyankâchâryulayina Gummi-Nâyani Nârasimha-Nâyanivâri Vasanta-Nâyanigâru ganakam Venkata-paku vrâyîñchi yichchina châvâtu-sâsanam mî-tandri Chinnana Tummalavâri kâryamlô mritamâya ganuka Châkivela-grâ (back) mamlô chelle Kondamârupallelô nađiche kâdârambha-nîrârambha- . la suvarnnâdâyâ lavu yichchinâmu ganuka mî-putra-pautra-pârampariyantam â-chandrârka-stâyigâ anubhaviñchukoni mâ tappaka koluvu koluchukoni sukhâna (II) vundêdi yinduku luvalu koluvu piâku-piâkâram mânyâlu (back) pûrva-maryâdâ bêdigelu yinduku sâkshulu Hari-Harâdulu (on the upper portion of the 1st stone)

52

At Châkavêlu (same hobli),

on a rock near the tamarind tree below the Brâhmanana-kere.

śrî Duimati-sam | Vayîśâkha-ba 7 lu śrîman-mahâ-nâyankâchâryulayina Timmi-Nâyani Kaduappa-Nâyani Nârasimha-Nâyanavâri kârya-kartalayina Dalavâyî Narasumhannagâru Vustikâyala Bayitâtaku vrâyîñchi yichina châvâta-śâsana-kramam etlannanu mî-tandri Borravâdu . . chachipôya-ganuka vâni koluvugânu chênu . . madî selav ichchinâmu mî-putra-pautra-pârampariyantam anubhaviñchukoni sukhâna vundêdi yî-

* So in the original. but it is quite wrong.

koluvuku kânike kodigelu panî lêdu sarvamânyamugâ nadî yînduku sâkshulu Hari-Harâdulu

53

At the same village, on a pillar in Doddavanke.

šrî Durmatî-samvatsara-Vayîśâkha-ba 7 lu šrîman-mahâ-nâyankâchâryulayîna Gummi-Nâyani Kadirappa-Nâyani-Nârasumha-Nâyanayyavârî kâya-kaitalayîna | râja-šrî-Dalavâyî Narasumhannagâru Vustikâyala Bayitâtake vrâyîñchi yichchina châvâtu-śâsanamu mî-tandri vâri kâryamulô chachipôya ganuka yîtamâni madagu (on the other side) na madî 1 Balijapallenu chênu ga ½ šalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviñchu-konî sukhâna vundêdi yî-koluvuku kânike kodigelu panî lêdu sarvamânyamugâ nadîpiñcha-galavâramu yînduku sâkshulu Hari-Harâdulu

54

At Buddalavâripalle (same hobli),

on a rock near Buddala-Râmaraddi's inâmatî wet land.

šubham astu šrî-Râma || svastî šrî vijayâbhyudaya-Šâlîvâhana-śaka-varshambulu 1682 agunetî Vikrama-samvatsara-Bhâdra-šu 10 lu || râ || Vasanta-Nâyani-vârû Buddala-Timmayaku vrâyîñchi yichchina châvâtu-śâsana-kramam eṭṭlannanu mî-tandri Bâli-redî Tummalavârî kâryamlo mritamâya ganuka anduku châvâtu..Buddalavâripalenu gunṭa kindâ yarra chênu 1 tûmedu Yarramaradikunṭa kindâ madî mânia bhâvî madî 1 tûmedu sarvamânyamugâ seluvu yichinâmu ganuka mî-putra-pautra-pârampariyam anubhaviñchu-konî sukhâna vundêdi sâkshulu Hari-Harâdulu

55

At the same village, on a rock in Râmâyya's inâmatî land.

šrî || Vikrama-sam | Bhâdrapada-šu 10 lu šrîman-mahâ-nâyankâchâryulayîna Gummi-Nâyani Nârasimha-Nâyani Vasanta-Nâyanigâru Buddala-Timmayaku vrâyîñchina châ (on the left side) vâtu-śâ .. mî-tandri Bâla-redî Buddalavâripalle chênu 1 tûmedu . .anubhaviñchukonî sukhâna vundêdi

56

At Kottampalli (same hobli), on a stone near Chinna-kadârî-kunṭe.

šrî-Râma svastî šrî vijayâbhyudaya-Šâlîvâhana-śaka-varshambulu 1682 agunetî Vikrama-sam | Kârttika-šu 10 lu || râ || Vasanta-Nâyanigâru Pichchalî-Munîgânîki šalav ichchina châvâtu-śâsanamu mî-tandri China-Pâpaya Tummalavârî kâryamlo mritam âya ganuka anduku kaṭaḍa (back) Kottampalle jonnu-chênu

1 Chinakadīrayakuntalōnu madī 1 tūmudunu pāiamparyam anubha-
vīñchukonī sukhāna vundēdi yinduku sākshulu Haii-Haiādulu

57

At Goddampalli attached to

Kadarannakōṭe (same hobli), on a rock in Mārappa's ināmatī field

Piāmādicha-samvatsara-Āśvīja-ba 10 lu Pālasamudiam Yairaya Tummalavāri
kāryamlōnu sanipōyaganuka adi-nimityangānu Gadampalle Sida yichina
nettara-gūti-mānyam ntāna-mānyālu pūivam

62

At bēcharak Yarragudi (same hobli), on a stone to the north-east.

svasty anēka-samara-sanghattanōpalabdhā-jaya-lakshmi-samālingita-vakshas-
sthalam ganda-Trinētra śrī-Vaidumaba-mahāiāja Knu-doe mayyāde āge
prithivī-iājyam geeye Nolambāni-mahārājarā Murumalkivina kālegadule
mosavoyarā kondeyala pratiganda Nāvagan utsa. li tōruv-ālvon iridade
gandam marumakkal anīyan āneyam kudurey andolevin-udi yerid eldett eragive
kunta vāsayadanta || Vaidumbava kadullan intu kālantu mrosavoyar k kale
mahārājar Tummalī toruvā savva-parihāram gottar ill ide
baharu ||

64

At the same village, on a rock near the sunkada-katte

(Telugu characters)

svasti śrī vijayābhyudaya-Śālīvāhana-śaka-vaiushambulu 1666 agunaneti Rudhi-
rōdgāni-nāma-sam | Bhādrapada-śu 15 lu śrīmatu-Gummīnāyanipālyam-tāllūku
Sāhana-Pāpannagāri putralayina dalavāyi-Narasimhannagāriki svasti samasta-
niya-sāmanta-mālikā-praśasti-sabhitulayina Bhīmanam . Pāgonda Pedda-Balāpu-
ram China-Balāpuram Kondigiri Gudibanda Kaivaram Kōlāla Punganūru Ma-
dalapalle Gurramkonda Rāchavīdu Bīrangī Kottakōta Tummalā Kadriapanā-
yanipālyam modalayina chatur-dikkula vīdīlayina chīluru-dēśamvāru vrāyīñ-
chi-yichchina magam śāsanam gāvātīla saunka vī-dēśamvāri nandi dammadālu-
. māmī gōpatīlaku chelladani paṭṇanduku mīru dēśam paṭi sābhīmānam
vuñchi dēśa pa. . vompināru ganuka samasta mana dēśamvārū santōshāya-
ta-chitulai yika magam nirnayam chēsina-vivaram sthala-mānyamulaku sara-
vargānaku gone 1 ki 9 vantu yī-sam gone 1 ki 7 vantu . nadipīñcha-
galavāiamu (usual imprecatory phrases) yitani vrāyīñchina magam śāsanam śrīr
astu

66

At the same village, on a beam of the Gauramma temple.

(Telugu characters)

śrī-Rāma svastī śrī vijayābhyudaya-Śālivāhana śaka-varushambulu 1673 aguna-
neti Prajōtpatti-samvatsara-Kārtika-śuddha 1 lu śrī-Āṇjanēya-svāmī-dēvasthānam
kattinīchinavāi Peddibhatlu Venkata-jōssulu yi-dēvasthānānaku nadichē mām-
yāla vivaramu kānake sunkhakī śāsanam kotinīchināmu teliyavalasunadi ||
bhakti

68

At the same village, on a rock near the gādi-done.

(Telugu characters)

śrī-Rāma svastī śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1684 aguna-
neti Chitrabhānu-samvatsara-Āśvīja-śu 10 lu sīman-mahā-nāyīnāchāryu-
layina mahārāja-śrī Gummi-Nāyanī Nārasimha-Nāyanīvārī dharma-hitu-patnī-
ayina Rāmakka-ammayagārī putrulayina Vasantappa-Nāyanīgāi mēnamāma
Yirikula-vamśōdhātakulaina Appannāthagāi dharmā-patnī-ayina Kadīramma-
garbhābdhī-chandrōdayalayina Daḷavāyī Subbappagāru Kalyānagiriyaṇḍu ā-chan-
drārka-sthāyīgā vundavalen anī petinīchina Kāśī-pani-kumbhī-vāka japaśāla-
satram kōta kottakamulu

69

At Pātakōte (same hobli), on a rock north of the Hīranya-dēvasthāna.

(Telugu characters)

svastī śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1547 neti Kīrōdhana-
samvatsara-Kārtika-bahula-amāvāśya-kada-Kārtika-punya-kālamandu
Prasanna-Nandīśvara-svāmī Gummi-Nāyaka Kadīrapa-Nāyanī Nāra-
simha-Nāya . vāru vīni talli Kadīramma-ammagāi Balijapalle
svāmī talige . . mudralu ā-chandrārka-sthāyīgā sarvamānya
ku Śivārpitangā yī ma mī putra-pātampaiyyantaiam nadapīncha-
galavāramu anī vrāyīnchi yichchina śīla-śāsanam

70

At Bestarahalli (same hobli), copy of a copper inscription.*

śrī-Ganādhapatayē namah |
āmāya-sandarbhā-kalā-kavīndram Ananga-garvāpaha-phāla-nētram |
ardhānga-bhāgād avarōdhavantam āśāsmahē'bhīṣhta-phalāya dēvam || 1 ||
prāchīna-vāk-sādhaka-pōtī-pōtam parō-rajō-mānasa-padma-hamsam |
Mandēhavārīndu-hutāśa-nētiā vandāmahē Vāīanarājāvaktram || 2 ||

* Supplied by the people

damshtrâmayam yasya tu kaitakâgram dadhâti sarvâm avanîm apûrvâm |
 sa yêsha dêvas sumanôbhivandya sanâtanah pâtu patih kitinâm || 3 ||
 śai ad-ghana-chchhâya-nikâya-kâyâm
 saśânka-lêkhôllasitâlakâgrâm |
 Śukâdi-sêvyâm śuka-lâlayitîm
 vînâvatîm naumi vachô'dhidêvîm || 4 ||
 vamśâmburîśêh kula-tantur Indu Harasya kôtira-vatamsa-ratnam |
 adakshinam chakshu Adhokshajasya vichakshanâs sampratichakshatê yam || 5 ||
 tasmâd udiyâya Budhâbhidhânô
 vismâpaniya-sva-mahâ-prabhâvah |
 yam bôdharûpâmrita-sindhu-bandhum
 prachakshatê santatam êva santah || 6 ||

tam anyayam kaśchid alamchakâra samânvyâ bhû-valayasya gôptâ |
 Pui uravâh punkhita-râga-vrityâ Pushpêshu-rûpah sva-vaśô vaśikah || 7 ||
 asmâd abhûd Âyu itî pratitah piatyarthinâm bhûpatî arthinâm cha |
 sangrâma-bhûmau samakâlam êva sampâdayâmâsa mahâpadam yah || 8 ||
 ajâyatâsmân Nahushâbhidhânô bhujâ-balâd yô bhuvam abdhî-kânchîm |
 narâdhîpair namya-padaś śaśâsa na kêvalam nâkasadâm cha râjyam || 9 ||
 nayâtiriktôpy ahitô. tasmâd Yayâtî-nâmâ nrîpatih pratitah |
 dayâdhikô dâna-śâsanô vâ stuyâ sa prémê saha Dêvayanyâ || 10 ||
 chatus-samudrâdhîpatês sutô'bhût tataś chatush-shashti-kalâ-pravinah |
 nâmnâ Yaduh kô'pi narâdhîpêndrô dhâmnâ prathâtîta-bhujâ-pratâpah || 11 ||
 tad-vamśa-muktâmanayô babbhûvûś chaturvidhângais sahitâ mahîpâh |
 Yadôh pratâpâhimabhânunâstâ pratîpa-dâra-smîta-chandrikâsî || 12 ||
 têshâm kulê kaśchana Bukka-nâmâ tējô-durâpaś samabhûn mahîpâh |
 Magâmbikâ tasya babbhûva râjûî mēdiny-udanvat-tanayâdhivinnâ || 13 ||
 tasyâbhavat Sangama-nâmadhēyas Sarasvatî-gîta-bhujâpadânah |
 śauryê yam âhuh kîla Kârtavîryam dhanîyê Himâdrim mahasîhasûryam || 14 ||
 Mânâmbikâ tasya babbhûva patnî Mahêśvarasyêva Mahîdhra-kanyâ |
 Vîdarbha-putîva Nalasya Vishnôr Lakshmîr ivēndrasya Pulômajêva || 15 ||
 tēnôdapâdyanta sutâ mahîshyâm tasyâm praśasyâkrîtinâ nrîpēna |
 pañchâhîta-kshmâpati-kuñjarânâm pañchânânâh Pañchaśarâbhîrûpâh || 16 ||
 Harihara-Râya-Kampa-dharañîpati-Bukka-mahî-
 parivridha-Mâra-bhûiamana-Mudda-nrîpâh khalu tē |
 anagha-gunêshu tēshu nava-khanda-mahîśvaratâm
 abhajata pûivajas sa [hi] Yudhîshthînavan mahasâ || 17 ||
 sô'yam vyîtyâkhîla-dig-vîbhâgân
 Sutrâma-dhâmânga-Kalinga-pûrvaih |
 upâsyamânah kshîtipais cha sarvâm
 uivîm aśât Kuñjarakôṇa-puriyâm || 18 ||

kadâçhid uttîrya sa Tungabhadrâm
 kshamâdhîpâlô mûgayâbhilâshât |
 âsâdya sainyais saha tîram asyâs
 tad-dakshinam kânanam ikshatê sma || 19 ||
 tasmin vanê kañchana sâramêyam
 sadamśanaikâgra-īadâgiam ugiain |
 sa Sangamêśâbdhi-śasi śaśam cha
 visismayê vîkshya viśâm adhîśah || 20 ||
 kshônîpâlô Harihara-patiś śîi-Vîrûpâksha-dêvam
 Pampâ-dêvî-sahacharam amum vîkshya bhaktyâ pranunnah |
 samvin-mûrtim mahita-tapasam tasya dêvâlayântar
 Vidyâanyam yatim abhajata śrî-Mahêśânam anyam || 21 ||
 pranamya tasyântika-sîmni bhaktyâ
 tapômayam jñâna-kalâ-nidhânam |
 vrittântam aty-adbhuta-hêtum ênam
 vijñâpayâmâsa viśêsha-vêdî || 22 ||
 tri-kâla-vijñâna-nidhi yatîndrô
 vihasya kiñchit tam uvâcha dhîram |
 râjan mahârâja-kulâsikârha-
 sîmêyam atyanta-balaika-mûlam || 23 ||
 Vidyâbhîdhânâm Alakânavadyâm
 atrâvanînâtha purîm vidadhyâh |
 purîm nava-dvâravatîm upêtya
 Purandara-śrîs sakalâm cha prithvîm || 24 ||
 vîra-śrîyô yuddha-samâhritâyâ
 vihâra-bhûma tām upatî |
 bhujê bhujañgendra-samê bibhartu
 bhavân itî kshamâpatim âdidêśa || 25 ||
 tadâ Hariharêśvaras sa virachayya tachchhâsanam
 nîpâsanam upâgatah śrita-sitâtapatrôjvalah |
 vidhâya khalu shôdaśa-pratinidhîni dâpâny ahô
 vyarôchata viśâla-sîmni nagarê hi Vidyâbhîdhê || 26 ||
 ashta-pañcha-yugalaika-sankhyayâ
 samyutê Śaka-nripasya vatsarê |
 Dhâtri-Mâdhava-valaksha-saptamîshv
 ahni saty-anagha-lagna-tâarakê || 27 ||
 phâlâbhishêkôtsavatah purastât
 Pampâ-Vîrûpâksha-Mahêśvarasya |
 chakrê .. Âkhaṇḍala-vikrama-śrîś
 sat-pâtrasâd bhûpatir agrahârân || 28 ||

śrīmad-Bharadvāja-kulôdbhavāya purôgamâyâkhila-Bahvrichânâm |
 Âslāyanam sūtram upâśītāya samastu-śâstīa-smṛiti-pâragāya || 29 ||
 vēdānta-vēdyāya dayākarāya nityānna-dānē cha vichakshanāya |
 Arēkerēndrāya cha Bhāskaraīya sutāya Pampā-Virupāksha-nāmnah || 30 ||
 bhū-dāna-yōgyāya mahīsurāya dvijôttamâyāmīta-tējasē'smai |
 *Ghanaśaila-purī-namanī rājyake Yakūriti nīvriti bhāji |
 Kondakāmala-Vallūri-sīmanī śrī-Tummadāmala stala-namni || 31 ||

(here follow boundaries)

aiāma-vāpi-sahitam tatākam ā-chandra-tāiākam atīva-bhōgyam |
 grāmōttamam Yāraguditi nāmnā vikhyātum āśṛitya virājamānam || 35 ||
 Vidyābhīdāranya-puram praśastam purākhyayā nūtanayānavadyam |
 nidhāna-nikshēpa-jalōpalākshīny-āgāmī-siddhair atha sādhyā-yuktaih |
 samanvitam santatam ashta-bhōgaih sasyōttarārāma-tatāka-yuktam || 36 ||
 śubhōdayē rājya-mahābhīshēka-kriyā-dīnē Harihara-Rāya-bhūpatih |
 dadau mudā sasya-phalais samanvitam chūāya tasmai saba vāri dhārayā || 37 ||
 samasta-dēvāsura-pūjtasya nīrasta-lōka-traya-nētra-dhāmnah |
 svayambhuvah pāda-sarōja-bhringas śrī-Śailanāthasya Mahēśvāiyasya || 38 ||
 pra-Bhāskarēna Chchiravārapallim pūjā-vidhānāya Sudhāmśu-maulēh |
 idam akhila rāja-śēkhara-madhukara-jhēnkāra-gīta-mahātmyam |
 śrīmadd-Harīharēndra-nīpatēs śāsanam achalaika-pārījātasya || 39 ||
 tvashtrā tachchhāsanam svāmī-śāsanēna vinīrmitam |
 śāsanāchāya-varyēna Nāga-dēvēna silpīnā | 40 |
 asyāgrahāra-varyasya chatus-sīmā-vinīrnayah |
 saivēshām sukha-bōdhāya likhyatē dēśa-bhāshayā || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

śrī-Virupāksha

71

At Mittēmarī (Mittēmarī hobli),

on a copper plate in possession of Gantlanna, son of Bommi-reddi.

(Telugu characters)

śrī-Rāmā Dhātu-saṁ || Bhādrapada-śu 10 lu śrīman-mahā-nāyakāchāryulayina
 Gummi-Nāyanī Narasīmha-Nāyanī komāra Kadirappa-Nāyanigāru Mittēmarri
 Mēkala-Bommugānīkī vrāyīnchī yichchina dasavnadam vappa Mittēmarri-
 sthālamlōnu Lingānu-vaḍu sithilamayī vundagā nūtanamugā vistāramayina
 panī chēyistivī ganuka anduna achchu-tēlīna madī dasavandam chātur-bhāgam
 śalav ichchināmu nī-putra-pautra-pāraparyangā anubhaviñchukomī sukhāna
 vundēdī kāvalī bōdigelu hortu

72

At the same village, on a stone near the village gate.

śrī-Nārasimhāya namah śrī jayābhyudaya-Śālivāhana-śaka-varushambu 1455
 agunēti Vijaya-samvatsara Āśvīja-ba 7 lu svasti śrī chaturbhuvanādhiśvar-
 undayina śringāra-vārāmnidhi akhilānda-kōti-brahmānda-nāyakundayina dēva-
 dēvōttamundayina śrī-Karālī-Narasimha-dē Timmarasayyavāru mā nāyanka-
 tanānuku chele ru-rājyāmlōni pūrvāna chele grāmāla . akhilamam unda-
 gānu | svasti śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Achyu-
 ta-Rāja-mahārāja Pallekunte-grāma .. ache sthalamlo. ā-gramā-
 lu . grāmālakunnu . kālualu mahārāyala .. gānu ī-giāmalo
 .. punyangā.. dēvuniki samarpistimi (rest effaced)

73

At the same village on a

copper plate in possession of Virabhadrayya, brother of Nañjundappa.

Virōdhikritu - samvatsara - Jēshtha - ba 10 llū Gummi - Nāyanī Kadurappa -
 Nāyanī Nārasimha - Nāyanīgāru Kuntlūri Bhairavēsvara - svāmī archikadu
 Muddayakku vrāyīnchi yichchina tāmra-śāsanaṁ Bāgēpalli-stalāna yī-dēvu-
 niki nadachē mānyamulakku chālā bādu yichche kānku bēdigelakku āru-
 vela rānpa mātō dēvasthānamlō manvi chēsiri ganaka manniñchi sarva-mānya-
 mugā śalav ichchināram yindakku yavvaru āchchēdīnchinā mēmē tappinā yī
 dēvuni talige prasādāmlō visham bettina pāpāna bōduru yindakku Hari-
 Harādulu sākshilu

74

At Pālyakere (Chēlūr hobli),

on copper plates in the possession of Archaka Kōdanda-Rāmāchār.

(Ia) śrī-Rāmā | svasti śrī- vijayābhyudaya-Śālivāhana-śaka-varshambulu 1607
 agunēti Raktākshi-samvatsara Kārttika-śu 12 punya-kālamandu śrīmad-akhilān-
 dakōti-brahmānda-nāyakulaina purāna - purushōttamulaina Chitigānapalle śrī-
 Janārdana-svāmī-divya-śrī-pāda-padmaṁbulaku śrīman-mahā-nāyakāchāryula-
 yina Gu(Ib)mmi-Nāyanī Kadirappa-Nāyanī Peda-Vasanta-Nāyanīgāru samarpīn-
 china nitya-kankarya-bhū-dāna-dharma-śāsana-kramam etlannanu Pālecheruvu
 Konḍukkonda Chēlūru Chēñchalipattu grāmāla pola-merla-cheluvim gatīnchi-
 valayava mana śāsanaṁmulu ēpīnchi mī-pāda-padmaṁbulaku samarpimstimī
 ganuka mī polamlo viśēshiñchi palle cheruvulu (IIa) kuntalu bāvulu nirmīnchu-
 koni nitya-kankarya -chchulu mahōtsavamulu avadhariñchi vēñchēsi vundēdi
 sarva - mānyamugānu nadepiñchagalavāru itani samarpīnchina bhū-dāna-
 dharma-śāsanaṁ nālugu-stajālāvārikī karipikalu paṇi lēdu (usual final verses)

75

At the same village,

on a stone lying in front of the Venkataramana-svâmi temple

Šâlivâhana-šaka-varuśhambu 1538 agunêti Nala-samvatsara Phâlguna-šu 15 lu
 śrîmad-râjâdhîrâja râja-paramêśvara śîi-vîra-pîatâpa śrî-vîra-Râma-Dêva-mahâ-
 râyalayyavâru prithvi châyachundagânu śrîman-mahâ-nâyakâchâyâyalaina
 śrîmanu Gummi-Nâyani Kadrappa-Nâyani Kîśhnappa-Nâyani ya kâiyya-
 kartalaina Châkivêla gâru chêpînchina dharma-śâsanam Tirumalapu-
 cheruvu agra-hâram châyagâ tâlalô Channaiâya-śrî-Tiruvengala gaii
 modalaina dêvatâ-mânyala bijavari kuntalu nyangâ mikû chêpi-
 stimi lanuvi ..

76

At Nîmmakâyalapalli (same hobli), on the Appana-kunte rock, west of the village
 Kilaka-samvatsara Mâga-sudda 10 Va Sâranga-Dêva-Râniyaia maga Lakhappa-
 iâhuttagâru yi-cheru kattînchiru yi-chaiuvuku pēiu Lakhasamudramu ani
 pēiu petiri yi pēiana biluvanivâru (imprecatory phrases)

77

At Venkatapura (same hobli), on a virakal in Bûdîgudda south of the village.

svasti śrî Pallava-mârâja prithivî-iâjyam geye Chentalapallina ûreki Dêvin-
 namma Chentakapulla Nâchikâra chi sattu bû .

78

At Hosahûdya (same hobli), on a rock near the Kottakunte wastewear.

śrî-Ganâdhipatayê namaḥ | svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varuśham-
 bulu ? 1642 agunêti Vikâri-samvatsaram Chaitra-šu 10 lu Krishnasâgaram
 charuvukinda kâpulu Gumminâyakapâlyamlô Sâmba ya yichchina
 cheruvulô tôta gutta 10 ga 1½ katikam mattalô śubham mangalam
 (south side) .tôta padibalu cheruvu . . .

79

At the same village, on a rock near the north sluice of Guḍibandeya Gavakuntê.

(Grantha and Tamil characters)

.. . . Šellura-Gaṅgadên magan Ka lidên Kaśava-p magan ma-
 gan Mâiāśingan Mârasingalame . tti itta .mandalika. ndi-dêvan(y)adiyân
 ma ṅgana kattina êri kil dēvadānam pattu-kkulagam ittai aḷippān Gengai-
 karaiyil kurâl-paśuvai kuttina pāvattil paḍuvar

80

At the same place.

(Grantha and Tamil characters)

. Kaśava-p . yan maga Maraśingan Šômaṛyya kuta ku Kam-
banu oṛu kalanı.

81

At the same place

(Grantha and Tamil characters)

... . .. nar kayyâ śa. ta ppadın rukuiâgıyattıl ppa
. ppândı magan Ganga-dêvan



CHINTAMANI TALUQ.

1

At Muṅganahallī (Munganahallī hobli), on Yendavalu-bande.

śrī Rāmā svastī śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1697 agunaneti Manmatha-samvatsara Vaiśākha-śu 12 lu śrīman-mahā-nāyankāchāyulaina Kottapālyam Venkatapa-Nāyini Rangappa-Nāyiniṅvāru Ranga-Nāyini dala-vāyī Appa-Nāyidu Mungānīpallī-karanam Nārāyanappa Narasappa Jonnagadla-Nāganna Pabikī-Nārāyana Mugilī-Dāsanna Kesarla-Annaya Gōpālu-iaddivāri-Mādappa Timme-Timmayya Ketta-Chinnayya Punganūṭṭi-Gummaya Gaṅge-Bayyana Jalannagaram-Bayyana Kātipallī-Singanna Bōiā-Muṭanna Kuruba-Malaya Timma-Gudanna Yeia-Chinnaya china-Kāma-raddi Kāmanna Runabīra-gaudu Chokkanani-Bayyana Paduaddi-Apaya Māchūaddi-Rāmāyya modalainavāriki vrāyīṇch ichina charuvula dasavanda śilā-śāsana-kiamamu-etlan-nanu mā-nāyankāna . 1 Mungānapallī-daggai nūtanangā kotta-cheruvu Aia-kunṭa-pani nūtanangā chayiṇchinnāru ganuka kalechana ādyantamu yentamuditi nagariki randu-pālu dasavandānaku pāla-vagaṭi vubhayam mūdupāla-prakāram mī-mā-putra-pautra-pārampaiyantaram ā-chandrāika-stāyigā nadapagalavāiam ani vrāyīṇchina śilā-śāsanamu yinduku sākshī sūrya-chandrādulu yī-piākāramunaku vubhayatralalō javaru tappinā mā-yilu-vēlpu-Khādra-Niisimha-svāmī-pādāravindamulaku tappinatlu Kondayagārī Timmapālleya Kadiripati kaita

2

At the same village,

on a stone at Kōnōnatette on the boundary of the Mysore State.

Silagatadindā yellege Krishnairāja-haridāri 9 Muṅgānīpalliku tōpuku polimāru Gurramkonda-tālūku Būchapallī sarahada gadiki Krōdana-nāma sam | Bhādiapada ba 5

3

At the same village, below the tank bund.

(Grantha and Tamil characters)

svastī śrī Bhujabala-vīra-Nārāyana-kKo ku da laga-
nāra-dēvar pramāna padī na mar-
ko. ta mā yil ttamāmanā vā
ta ttai var pa adu māna nu ra Mutṭūril Tamman-ēriyum ad-

ark-adaitta nañjai puñjai nâi-pâ . laiyum ga-kalanı pattu-kkulagam
 nıngiy-ulla nilam adangalum dhamma-dânam âga Mudaliyâr Ayyar Alagar
 Šellappillai-nâyan ullittâr padınoru-pêrukku pannirandarai-ppang-âga udakam-
 panni chandrâditya-va šella-kkuduttôm i-ddhammattukku lamghanam-nınai-
 ttâr . narakat .. vilakkadavar pâlana nât . pâla

4

At Bôdigundlahalli (same hobli), on Yendâpalu-bande, east of the village.

šrî-Râmâ Nandana-samvatsara-Šrâvana-šu 2 lu šrîman-maha-nâyankâchârya-
 layına Kotapâlem Venkatapa-Nâyani Rangapa-Nâyinigâru Kondamarla Yeira-
 paku vrâyiñchi yichinadi nitya mâ-samsthânam nımittam kashtapadi nir-
 vâkam chaisınâvu ganaka Bôdigundapalle yınâmugâ šelavichinâram ganuka mâ-
 mî-putra-pautra-pârampaiyantaram anubhaviñchukonı sukhâna vuñdavalanı
 vrâyiñchina-šâsanamu sthâna-mânyâlu pûrvam-maryâda šrî-Krishnappa-Nâ-
 yinivâri vappitamû

7

At the same place, on a rock near Pâtradone at the southern foot.

(Grantha and Tamil characters)

svasti šrî Irattapâdi-konda Šôla-mandalattu Mêlai-Mârâjapâdi Koygaikurai-nâ-
 ttu Mâdamangalattukku kâniyâlan Kongiraiyan Šôma-dêvan âna Kulôttunga-
 Šôla-Mâdamañgalam-udaiyân i-kkâlum ı . rai kôttai kand-irundân

8

At the same place, near Kaluvalu-done in the west

(Grantha and Tamil characters)

svasti šrî Irattapâdi-konda Šôla-mandalattu Mêlai-Mârâjapâdi Koygaikkurai-
 nâttu Mâdamangalattukku kâni-udaiya Kongiraiyan âna Vi gâmundan
 vañsattil Vîma-dêvan âna Kulôttunga-Šôla-Mâdamangalam-udaiyân i-kkâlum
 ı-mmalaiyir-kôttai pângañdu mâlîgai-eduttu irundân

9

At the same place, near Nettaru-done.

(Grantha and Tamil characters)

svasti šrî Irattapâdi-konda Šôla-mandalattu Kalavâra-nâttu kâniyâlan Kongi-
 raiyan Kalavara-nâd-âlvân virudamâ ndarkôlan Mêlai-Mârâjapâdi-Koygai-
 kkurai-nâttu Mâdamangalattukku virudakâran . . râja . Vaidumba-
 gâmundan enru tiru-nâmamum Mâdamangalan-gâniyum.. . pidikkum vi-

ıdu ellâm pıdıkkavum ıppadı ellâm nır-värtu-ppê ırudaiyanâ Mâdamanga-
lattu-kku-kkâniyâlanâ -kKongnaiyan Vaidumba-gâmundan ırundân in .
. . kan Aita gâmunda gâmun magan Arumoli-gâmundan
gan Vikkırama-Šôla-gâmundanum.v-êri-kandu tumbu vittân ıvan
magan Gangaikonda-Šôla-Mâdamangalam-udaiyân Pû daiy-êri-kandu tumbu
ıduvıttu pû dai kandân ıvan magan Gangaikonda-Šôla-Mâdamangalam-udai-
yân Puttêri-kandu tumbu ıduvıttân ıvan magan mâdêvan âna Kulôttunga-
Šôla-Mâdamangalam-udaiyân tan pêrâl Vimakatt-enıu kattuvıttu tumbu...
vıttu . tâ.. .têriyum Nâvalêriyun-gandu tumbu ıduvıttu Vımanêrikku
edir-kâl ndu ı-mmalai l kôttaiyun-diru-kkôyılun-gandu tırttamum ıdukkı v .
. du ıvaiy-ellâm tannâle kai eduttı ndân Vımadêvan âna Ku-
lôttunga-Šôla-Mâdamangalam-udaiyân . . .

10

Near the same done at the lower part

(Grantha and Tamil characters)

svastı śrī Irattapâdi-konda Šôla-Mandalattu Mêlai-Mârâjapâdi Koygaikkurai-
nattu Mâdamangalam Mâ-Bîma-gâmundan vansattıl Vımadêvan âna Kulôttun-
ga-Šôla-Mâdamangalam-udaiyân . . ı-mma . dai pângandu mâ .
. . kku ı . . Vımadêvan âna kKulôttunga-šôla-Mâdamanga . .

11

At Nâgarâjahosahallı (same hobli), on Yendâpalu-bande.

śubham astu śrī-Kırıkôṭa lôniki Pramôḍûta-samvatsara . . . nâyan-
kâchârya . . Vôba-Nâyini Râmâ-Nâyinivârı Krishnappa . Râjupallı
yichina Kôdikallu-sîmalôni . â-chandîârka-stâyı prıtigânu Raghupati-sanni-
dhânalo (usual imprecatory phrases) . mahâ śrī śrī śrī

12

At Kôḍugallu (same hobli), on a rock behind the Nârasimha temple in ruins.

śubham astu Vibhava-samvatsara-Mâgha-šu 15 śrīman-mahâ-mandalêśvara
râjâdhirâja râja-paramêśvara śrī-yîra-pratâpa.. Râya-mahârâya.. śrī-
man-mahâ-pradhâna Raṇapaṇṇa-daṇâya niṁ śrīman-mahâ-mandalêśvara
mîsara-ganda Kathâri-Sâluva mahârâjulunnu Peddaya-Dêva-mahârâjula
bala daya dêva-mâsâlu mâ-nâyakaku mîlo mmâku chi . Kôḍagallu-grâ-
mamı tat-samvastara-Kârtika-šu 1 â- Kadırı-Nâiasimha-dêvaraku sûryya-
grahâṇa-punya-kâlamlo Gupa-râjukunnu Peddayaku mahârâjulukunnu tama
. puṇyamu â-chandrârka-sthâ . . sarva-svâmyavalunnu sa. . . (usual
final verse) Anumanapallı Mâvukerânu

13

At Māvukere (same hobli), on Tōkabande to the west.

(Grantha and Tamil characters)

svasti śīmat-Sadāśivādīsa guu-va ntanmāka avichhinna-śuddha-Śaiva
 śvaia-Chôla-Pândya kula-gurukkal āna śīmat-Rājakkal-
 nāyanārku svasti śrī bala-vīra-Nārāyana Koykaikuru-nāttu ma. līkan
 sāmataral. nāna śānu Mādamangala-pparril Māva
 yum Māraśakaśavan-palliyyum āga ūin nṣey punṣey nāi-pāl-ellaiyum .
 nīkki sarvamāniya iarku Māda kuduttēn Irājakkal
 sāmānyōyam dharma-sētu nīpāṇām kālē kālē pālāniyō bhavatbhīh sarvān
 ōtān bhāvīnah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadrah ||

14

At Bōdampalli (same hobli), on a rock near the Burronakunte wastewer.

śrī-Rāma svasti śī vijayābhyudaya-Śālīvāhana-śaka-varushambulu 1668 aguneti
 Prabhava-samvatsara-Chaitia-ba 10 lu śrīman-mahā-Āvatī-nāda-prabhu-Venka-
 ṭa-Nārāyanapa-gavunivāni kārya-kartalayina Sindunimalla-Hanīmi-Nāyanī Kō-
 nama-Nāyanigāru karanam Rāmadāsu Tole-Śītaya Channaya Timmadāsari Ye-
 dula-Murennā Timma Timmaya guram-Bayanna Timme-Gudena Bōdā-Murennā
 mā-komārudu chinna-Appe-Nāyidu Tōra-Bayū agādu yī-mudalaguvārīki vrāyīnchi
 yichchina-charuvu dasavanda sīlā-śāsana-kīramam etlennanu mā-nāyam Kōna-
 kunṭali Bōdampale-stalamlo peda-charuvu kanya kalaśi vundagā yī-dīnam
 mundaī . mēlāram paṇi chēyīnchunani mī-vaśāna yichchina nīrnayam ga
 100 nūṛaki piāku madilo vuttamam nadama Bommarāja kha ½ maḍi nūtanān-
 gā achchutīre maḍi sarī-pālu dasavandam nadapagalavāramu Vibhava-samvat-
 sara-Kārttika-śu 5 lu chāi-gandī pōyinanduna paṇi-chēyichchina nīrnayamu ga
 50 varahaluku prāku madilo bo kha ¼ maḍi vubhaya Bomma kha ¾ paḍiyai u. mu
 maḍi dasavandam mī-mā-putra-pautra-pārampariyantam ā-chandrārka-stāyigā
 nadapagalavāram ani vrāyīnchi yichchina śīlā-śāsanamu yinduku sākshulu
 sūrya-chandrādulu yinduku (usual final phrases) stāna-mānyālu pūrva-mariyādā
 Anīmi-Nāyanī Appe-Nāyanigāru Manmatha-samvatsara-Āshādha-śu 3 lu Muñ-
 gānpalle karanamu Nārāyanapagārīki mā-pedala kadaiam. tugānu
 . maḍi mānyam yichchināram-ganuga putra-pautra-pārampariyantam na-
 dapagalavāramū pāllu 10 ki vivaramu chinna-Ape-Nāyini pālu 1 Rāmadāsu-
 pālu 1 Śītaya Channaya pā 1 Timmadāsuri munna pā 1 Timma Timmaya pālu 1
 Bōdā-Māranna pā 1 gurram-Murrennā pā 2 Geṅgagudina pālu 1 tōta-bayani
 pā 1

15

At the same village, on a stone fixed into the aśvattha-jagatī-katte in front.

(Grantha and Tamil characters)

svastī śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalīkan āna Dēvā-
ndī-chchīyanena Śakābtam 1214 Kalyuga-varisham 4393 idan mēr-chellānin-
ra Nantana-varushattu Ānī-māda. n-ti dī pallī malai-mēl udaiyār Mu-
ttiśvaram-udaiya-nāyanārkkū tānapatīy-āna Sadāśiva-dēvarku ivv-ūr pulattil
Śiva-purattu ēri-kīlil pallam ēi-kaṭṭi ivv-ēri nīr pāynda nīlam adangalum
chandrāditta-varai mada-ppuram āga udaka-pūrvam āga dharma-dānam-āga-
kkuduttōm śrī sāmānyōyam dharma-sētu nripāṇām kālē kālē pālaniyō bhavat-
bhīh sarvān ētān bhāvīnah pāthivēntrān bhūyō bhūyō yāchatē Rāmabhadrah |
yāchēha tu vō rājā. bhāvīna . śvarān pālaniya dvīja-kshētra
dānāt śrēyōnupālānam || ākki vaittēn arattin porul idanāl idanai-kkāda luru-
kkadam-pūndavan tāl-irandum talai ētti vaittēn avvōr-kālatt-ularumm
adaikkalamē sva-dattam para-dattam vā yō haiēta vasundhara shashti-varsha-
sahasīānī viśtāyām jāyatē krimih inta dharmattukku alivu-śeydavan Gemgai-
kkaraiyil kavilai-ppaśuvai Źjeydavan pukka narakam-pugakkadavan..

18

At the same village, in Palimārūkayya's field.

(Grantha and Tamil characters)

svastī śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalīkan āna
Rāghava-dēvarena Bhāradvāja-gōtrattu-chChellappīlaikkū Muda .. la Muttā-
kkan ēriyil mudal . . . mba māduvedī. . nrum āga. dina .
l-āga mu-kkandagamum ūr-arugu kadī irandāl kollai kandagamum dhamma-
dānam-āga-kkuduttōm śrī Māhēśvara kurāl-paśu-
vai-kkonra pāpattī l pugakadavan yāchēha . . vō rājā bhāvīna ..
. śvarān pālaniya dvīja-kshētram dānāt śrēyōnupālānam su-dattām para-
dattām vā yō . . vasundha. śashtarvarsha-sahasrā . viśtāyām jāyatē

19

At Gundigere (Irugampalli hobli),

on a stone lying near the outlet of the Palukunṭe tank.

(Grantha and Tamil characters)

. 91 še lāninra Vikṛitī-samvatsa .ttu Kātigai-māsa .. .til
mahā-janamgalukku Še samudram āna Vīra-Nārāyana-chchaturvēdī-maṅga-
lat. .kk-adaitta nañjai puñjai nār-pāl-ellaikkulḷu udaga-pūrvaka.... . . .

... sāmānyōyam dhamma-sētu nripānām kâlê kâlê pālaniyô bhavatbhîh
 sarvân êtân bhâvinah pâithivêndrân bhûyô bhûyô yâchatê Râmabhadrah šunkam
 . kai ma m eppêrpatṭa . .m sarvamâ . . .

20

At the same village, on a stone
 lying near the ruined Īśvara temple to the south of the old fort.

(Grantha and Tamil characters)

svasti śrī vīra-Nāīāya . rkkanda gaikkuru .. ndalika
 . .vanena . tsaiam . nru mē . . . ga dharma-
 dāna . . vi n i . šellak yachaiham . . .rājā bhā
 . . . vēšvayadvī . .

22

At Yagavakôte (same hobli), on a rock in front of the Viranârâyana temple.

śubham astu Plavaṅga-samvatsara Chaitia-šu . lu śrīman-mahâ-nâyankâ-
 chāryalayina Mukoṇḍa Kadiri-Vôbalī-Nāyaniki Kadarepa-Nāyanigāru tama
 yalu bata-rājyam prajelu yichina-dharma-śāsanam Mukoṇḍa valana
 rokha-dānyalu tīsukōnani..chādi nīti tappu. śāgalavāram yimara ..
 kara nadichêvāru... laba yichinavāru yiduku sākshyalu sandya chandia .
bhaviši..konda bapparu

24

At the same village, on a stone on the bund of Šetti-kunte.

śubham astu | śrīmatu-Šālivāhana-śaka-varushambulu 1400 agunēti Vilambi-
 samvatsara Âshâḍa-šu 11 Gu Nārāpa-Nāyani-China-Laki-Nāyanigāru Mukonda
 Tiruvengadanāthanī amṛitapadiki â-chandrārka-stāyigānu Setikonda samar-
 pistini

28

Copy of a śāsana from Minḍagal-jôdidâr.

namas tuṅga-etc ||

Harêr lîlâ-Varâhasya damshtrâ-dandas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtri chhatra-śriyam dadhau || 1 ||

kalyânâyâstu tad-dhâma pratyûha-timirâpaham |

yad-gajô'py Agajôdbhûtam Hariṇâpi cha pūjyâtê || 2 ||

astī Śrīpatinâ dēvair mathyamānân mahâmbudhêh |

navanîtam ivôdbhûtaś chandras sarva-tamôpahah || 3 ||
 tasyâśit tanayas tapôbhîr atulair anvartha-nâmâ Budhah |
 punyair asya Purûravâ bhuja-balad Âyur dvishâm nighnatah || 4 ||
 tasyâsîn Nahushas sutô'sya tanayah khyâtô Yayâtîr nrîpah |
 jâtas tasya tu Turvasur Vasu-nibhas śrî- Dêvayâni-patêh || 5 ||
 tad-vamșê Dêvakîjânîr didîpê Timma-bhûpatih |
 mânavêndrêshu sarvêshu Yadôh Krishna ivâbhavat || 6 ||
 tatô'sya dêvyôh Kausalyâ-Sumitrâ-nîbhayôr bhrîsam |
 abhûtâm Timma-bhûjânês tasmât Pantîrathâd iva || 7 ||
 vîrau vinayinâu Râma-Lakshmanâv iva nandanau |
 bhrâtarau śrî-Nrîsimhêndra-Krishna-Râya-mahîpatî || 8 ||
 Ranga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Krishnau |
 Râmâmbikâyâm Narasa-kshitîndrâd ubhâv abhûtâm uagêndra-sârau || 9 ||
 vîraś śrî-Nâiasimhas sa Vijayanagarê ratna-simhâsanasthah
 kîrtyâ nîtyâ nîrasyan Nrga-Nala-Nahushân apy avanyâm dhurînah |
 â-Sêtôr â-Sumêrôî avanisura-nutaś chaivam â chôdayâdrêr
 madhyê yad-râjyam êtat kshitîsua-vîbudhais stûyamânaś śaśâsa || 10 ||
 nânâ-dânâny akârshît Kanaka-sadasî yah śrî-Vîrûpâksha-dêva-
 sthânê śrî-Kâlahastîsitur apî nagarê Vênkatâdîau cha Kânchyâm |
 Śrîśaulê Šônaśaulê mahatî Hariharê'bôbalê Saigamê cha
 Śrîrangê Kumbhakônê mahatî cha sa-Mahâ-Nanditîrthê pavitrê || 11 ||
 Gôkainê Râma-sêtau jagatî tad-itarêshv apy aśêshêshu punya-
 kshêtrêshv ârabdha-nânâ-vidha-bahula-mahâ-dâna-vârî-pravâhah |
 yasyôdañchat-turanga-pîakara-khura-rajâś-šushyad-ambhôdhî-magna-
 kshmâbhrit-paksha-chchhîdôdyattara-Kulîśadharôtkanthitâ kunthitâbhût||12||*
 svarna-kshmâm yô hiranyâśva-ratham apî Tulâpûrusham gô-sahasram
 hêmâśvam hêma-gaibham kanaka-karî-ratham pañcha-lângaly atânît ||
 prâjyam praśâsya nirvighnam râjyam dyâm iva śâsitum |
 tasmin guninî vikhyâtê kshitîndîê cha divam gatê || 13 ||
 tatô'py avârya-vîrya-śrî-Krishṇa-Râya-khîtîśvarah |
 a-tiâsam a-guna-bhraṁśam mauli-ratnam mahîbhujâm || 14 ||
 sarasâd udabhût tasman Nâiasâvanipâlakah |
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva || 15 ||
 vîvidha-sukritôddâmê Râmêśvara-pramukhê muhur
 mudita-hrîdaya-sthânê sthânê vyadhata yathâvidhî |
 budha-parivritô nânâ-dânânî yô bhuvi shôdaśa
 tî-bhuvana-janôdgîtam sphîtam yaśah punaruktayan || 16 ||
 Kâvêrim âśu badhvâ bahula-jala-rayâm yô vilânghyaiva śatrum
 jîvagrâham grîhîtvâ samiti bhuja-balât tam cha râjyam tadiyam |

* Two lines are gone here, and verses are numbered as in the original.

kṛtvā Śrīranga-pūrvam tad api nija-vasē pattanam yō babhāsē
kīrti-stambham nikhāya tri-bhuvana-sujana-stūyamānāpadānah || 17 ||

Chôlam cha Pândyam tad api cha Madhurâ-vallabham mâna-bhūsham
śauiyôdagram Turushkaṁ Gajapati-nīpatim pañcha jtvā tad-anyān || 18 || *

â-Gangâ-tīra-Lankântām śriyam Kīishna-mahîpatih |
bibharti manî-kêyûra-nirviśêsham mahîm bhujê || 19 ||

kīrtyâ yasya samantatah prasritayâ viśvam iūchaikyam viajêd
ity âśankya purâ Purârîr abhavat Phâlêkshanah piāyaśah |
Padmākshô'pi chatui-bhujô'jani chatur-vaktrô'bhavat Padmabhûh
Kâlî khadgam adhâd Ramâ cha kamalam vinâm cha Vâni karê || 20 ||

śatrûnâm vâsam êtê dadata iti iushâ kin nu saptâmbuiâśîn
nânâ-sênâ-turaṅga-trutita-vasudharâ-dhûlikâ-pâlikâbhîh |
samśôshya svairam êtat pratinidhi-jaladhi-śrênikâm yô vidhattê
Brahmânda-svarna-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyair || 21 ||

stutyaudâryas sudhibhis sa Vijayanagarê ratna-simbhâsanasthah
kshâmâpâlân Krishna-Râya-kshitipatir adharîkritya nityâ Nrigâdin |
â-pûrvâdrêr athâstâchalam avadhi-dharâ-rakshanê daksha-śauiyâd
â-Sêtôr arthi-sârtha-śriyam iha bahulikritya kīrtyâ babhāsê || 22 ||

kritavati-sura-lôkam Kīishna-Râyê nitântam
tadanu tad-anujanmâ punya-karmâchhyutêndrah |

akhilam avani-lôkam pâlayan râja-nityâ
vilasati Hari-chêtâ vidvad-ishta-prâdâtâ || 23 ||

ambhôdhis sa nīpiyamâna-salilô'gastyêna pītôjjhitas
taptô Râghava-sâyakâgni-sikhayâ santapyamânas sadâ |

antasthair Badavâ-mukhânala-sikhâ-santâpa-śushkô dhrivam
yad-dânâmbu-ghanâmbudhîr virachitah pûrṇas samujjimbhatê || 24 ||

samajanî narapâlas satya-dharma-piavishtô
Vijayanagara-râjâ ratna-simbhâsanasthah |

Nriga-Nala-Nahushâdin nîchayan râja-nityâ
nirupama-bhuja-vīryaudârya-bhûr Achyutêndrah || 25 ||

ôshadhîpaty-upamâyita-gandas tôshana-rûpa-jitâsamakândah |
bhâshege tappuva îyara gandah pôshana-nirbhaya-bhû-nava-khandah || 26 ||

râjâdhirâja-birudô Râjarâja-samunnatah |
Svârâja-râjamâna-śrî raja-śrî-paramêśvarah || 27 ||

mûru-râyara gandânkô Mêru-langhya-yaśô-bharah |
śaranâgata-mandârah para-râya-bhayankarah || 28 ||

karadîkrîta-bhûpâlah para-dâra-sahôdarah |
Hindû-Râya-Suratrânô Yadu-vamśa-śikhâmaniḥ || 29 ||

gajaugha-gandabhêrunḍô Hari-bhakti-sudhândhîh |

* Two lines are gone here; and verses are numbered as in the original

vardhamâna-vadânya-šrîr ardhanâî-natêšvarah || 30 ||
 ity-âdi-birudair vandi-tatyâ nityam abhishtutah |
 Kâmbhôja-Bhôja-Kâlînga-Karahâtâdi-pâthivaih || 31 ||
 sôvidalla-padam prâptaih sandašita-nîpâpathah |
 sô'yam nîti-vișâradas surataru-spaidhâlu-vișîânanah
 saivôrvîša-nutah sadâchyuta-mahâîâyah kshamâ-nâyakah || 32 ||
 * bâhâdrîndu-gajâgû-yukta-ganîtêbhikhyê Šakê bhû |
 Šâlîvâhanakê manôhaya-sadâchâraika-sêvyê bhuvî ||
 šaila-bâna-samudîêndu-vatsaiê Šaka-ganyakê |
 Jaya-samvatsarê mâsi Šrâvanê paurnamî-dînê || 33 ||
 Tungabhadrà-nadî-tîrê sarva-pâpa-harê varê |
 sômôparâga-samayê Vithalêšvara-sannidhau || 34 ||
 Haritânvaya-pâthôdhi-harinânkâtîšâyîne |
 yajanâdi-su-shat-kaima-nîratâya mahâtmanê || 35 ||
 vihîtâšêsha-vêdânta-pratišthâchârya-maulayê |
 vikhyâtôbhaya-vêdântâchâyâya šubha-dhîmatê || 36 ||
 Šîbhâshya-vêda-siddhânta-chîntâ-sarasa-chêtasê |
 nripêndra-makutî-ratna-nîrâjita-nîjângihayê || 37 ||
 nîrîta-nîkhilâîthâya nigamâgama-vêdinê |
 nîti-šâstra-vișêshârtha-nîajôllâsa-bhânavê || 38 ||
 nîtyânua-dâna-santushita-nîkhila-dvîja-samsadê |
 Nâlikanâbhi-pâdâbja-kêli-bhairita-chêtasê || 39 ||
 Šêshâya-nara-vêshâya Balî-šâsana-mûrtayê |
 Šrîbhata-Chikkayâchâyâ-vîpašchîd-anujanmanê || 40 ||
 šrîmatê Peddayâchâyâ-sîndhu-šîtala-bhânavê |
 Chikkayâchârya-varyâya chîntâratnâya dhîmatâm || 41 ||
 grâmasya sîma-maryâdâ lîkhyatê dêša-nâmaabhîh |
 Penagonda-mahârâjyê Kôlâla-pura-šîmanî || 42 ||
 Ângallu-sthalê jâtam šîlâ-šâsana-samyutam |
 Kanyâîllapallîkâyâš cha prâchîm dišam upâšritam || 43 ||
 Guttûrôr agni-dîg-bhâgê Yaglupallyâš cha dakshînê |
 Yirugampallyâš cha Nairrityâm diši sîmântam âšritam || 44 ||
 Mûgalamarritî-vîkhyâta-dêša-sîmânta-samsthitam |
 sva-dêša-madhya-vâhînyâh Pâpaghnyâh pašchîmê tatê || 45 ||
 Digavapallîti vîkhyâtâm puram ity aparâjûtam |
 Mîndagallv itî vîkhyâtam šîlâ-šâsana-samyutam || 46 ||
 sarva-mânyam chatu-šîmâ-samyutam cha samantatah |
 nidhi-nîkshêpa-pâshâna-siddha-sâdhya-jalânvitam || 47 ||
 akshînâgâmi-samyuktam êka-bhôgyam sa-bhûîuham |

vâpî-kûpa-tatâkaiś cha lasad-giâmaiś cha samyutam || 48 ||
 putia-pautrâdibhiḥ bhôgyam kramâd â-chandra-tâiakam |
 dânadhi-vikrayânâm cha yôgyam vinimayôchitam || 49 ||
 Gumma-Nâyaka-samstbâna-simha-pîthâdhivâsinâ |
 Kîishna-Nâyaka-iatnêna sahîtasya mahâtmanah-|| 50 ||
 Pâpâliyâkai-i-vamśa-pârâvâia-sudhândhêh |
 Tarigondapurî-iâjyê jaya-sâmrâjya-śâlinah || 51 ||
 sat-kîrti-pûritâjânda-bhândasyâkhanda-chêtasah |
 Râma-Nâyaka-bhûjânêi vijñaptim anupâlayan || 52 ||
 parîtah piayatais smgdhaih purôhita-purôgamaih |
 vividhair vibudhaiś śrôtia-pathikair adhikair girâ || 53 ||
 sadâchyuta-mahârâjô mânanîyô manasvinâm |
 sa-hiranyôdaka-dhâiânu-pûrvakam dattavân mudâ || 54 ||
 sarasa-sad-Achyuta-Râya-kshîtîpati-vaiyasya-kîti-dhuryasya |
 śâsana -śrâsanam idam Dâśarathêr amîta-môdamâna-matêh || 55 ||
 mridu-padam iti tâmia-śâsanârtham sahîtam athâchyuta-Râya-śasanêna |
 abhanad anugunam vachô-mahîmnâ sarasataiêna patih Svayambhûh || 56 ||
 tadâchyuta-mahârâya-śasanâd Vîranâtmaiah |
 tvashtâ śrî-Vîranâchâryô vyalikhach cha śilâ-talê || 57 ||

(usual final verses)

30

At Diguvapalli, attached to the

same village, on a stone to the west of the Sômêśvara temple

svasti śrî-Śaka-varîsha 970 neya Sarbbajitu-samvatsaradal śrîmat-Vîra-Pândi-
 yana taleyum Sêramana Sâleyum konḍa Kôv-Irâjakêsarîpadmarâna Udeyâr
 śrî-Râjâdhirâja-dêvargge yâṇḍu mûvattaneya śrîmat-dandanâyakam Appimayyan
 appa orkkettu-gaṇḍa ganda-Nârâyana Chôlana singha Râjêndra-Chôla-Brahma-
 mârâyara Mârâjavâdi-êlu-sâsiravan âlutta Vallûia-bîdinal sukha-sanghâta-
 vinôdadim âluttire Muruganamaleya Muddarasara maga Bairayyan appa Râ-
 jêndra-Chôla-Pompala-mârâyara Koyyakore-nâda Minḍugallal Pallavakatt endu
 hosa-kereya kattîsi tûban ikkîsi bhûmiyam tîldi Sômêśvara-dêvara dēgulava
 alivam sôdisi soteyan ikkîsal Appimayyanappa Râjêndra-Chôla-Brahma-mârâ-
 yar î-yûra Sômêśvara-dêvargge Pallavagaṭtîna tûmbua modalal Chôlana-singam
 kolagadal kaṇḍugam galdeyûm baḍagaṇa Pompalakattēndu kereyam kattî
 tûmban ikkîsi â-kereyal aigolagam galdeyûm nandâ-divigege î-yûra gânam
 ondum bhatârige pattu-kolagam galdeyuvam Sômêśvara-dêvargge arasar damma-
 dattiyâge biṭtar î-dammavan alidavar kavileyum Bânarâsiyuvan alida pâpakke
 pôpar

31

On a stone under a tamarind tree to the north of the same temple.

svasti śrī i-yūrin odeya Rājēndia-Chōla-Pompala-mārāyar saggaye daḍivar-āla
Chelva-gaṇḍa taleyam kaḍiyisi satta ivange kodage kanduga salvudū

32

At Chinnappareddipalli béchirak (same hobli), on a stone near Dévirappa's tope.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambalu 1468 veyinninānūt-aruvai-yenimid ayina Parābhava-samvatsara-Vayiśāka-ba 3 Budavāiāni śīmatu
nāyakāchārya Kādāiini Nāmbaya-Nāyinivāru Jayarājapu . kaiana-Gōvin-
dayaku yichina (rest illegible)

34

At Nekkundi (Chintāmani hobli), on the basement of the Sômēśvara temple.

svasti Śaka-nripa-Kālātita-samvatsara-śatāngal entu-nūra elpatta aydaneya
Rākshasa-samvatsaram pravarttise uttarāyanada sankrāntiyandu gāmunda Sô-
mi-dēva bhôgigalgu nichcha-nivēdyakkam sodarggam Irugasamudradol ay-gandu-
gam kalanī dēva-bhôgalum dēvaigg ellam mûranteyum sodarum eradu-pôltum
sanka . geyda kâsiyan uttu tri-pundaman ittu pannirandu gidduge gottu
stutigalol pûjegattuvom eradu-parvvadolam pattam gattidēve yandu panamam
kerege hâram gottar arasala teeyam bittu parihâram gottudu ivarggam
puyyal-sâluman ikkavu kere vittigeyda i-mēreyam sale geyyadevag ondu
panam dandam diruvar i-mēreyam dandavam Bâranâsiyan alidam parivesam
bittam dēvarolg â-bittiyam geydam mangalam

36

At the same village, on a virakal at Dimbala-gadde.

svasti samadhigata-pañcha-mahâ-śabda Pallavānvaya śrī-pritivî-vallabha
Pallava-kula-tilaka śrīmat-Nolambādhirāja pritivî-rājyam geye Kundayyam
Nekkundi-nādāle Kongereya . gavundana maga Kovareya gole palaran
nīdu svarggālaya pokkan avaṅge arasa umbhaḷi kottandu aygola kala-
ni (usual final phrases)

37

At Hiranyapalli (same hobli), on Régade-bande to the west.

(Grantha and Tamil characters)

svasti śrī Nālérkkandan Vīra-Ragava . ttī konda Periyaṇṇapalli naṇjai
puṇjai nār-pāl-ellaiyum Bimēśuram-udaiyārkkku viṭtēm

38

At the same place

(Grantha and Tamil characters)

unnadam padam unyatyaı bhūtyaı bhūyā mam padam pāksha jatādi .stava
 śrī bhāvanē sva-dattām paıa-dattām vā yō haiēta vasundharā śashti-varusha-
 sahasrānı vishtāyān-jāyatē krımi || svastı śrī Kaliyuga-varusham nālā ttu-
 munnūru - tonnūru idil na Śakābdam āyiratt-irunūrr-orupa tonru
 idan mēr-chellānına Virōdi-varushattu Kannı-nāyarru apara-pakshattu
 Saptamıyum Budan-kılamıyum peııa Rō nı uā svastı śrımanu-mahā-
 mandaliśvara bhujabala-vıta-Nāāyana Aıy n-ankakkāran Koygaıkkuru-
 nāttu-mandalıkan Nālērkkandan Irāgava-dēvanena Nıgarılı-Śōla-mandalattu-
 kKaıvārattu udaiyār Bhımiśvaram-udaiya-nāyanāıkkku kku nanı-āga Nālēr-
 kkandan śandiy-āga pūjai-śevvadāga nııy-ıliy-āga udaka-pūrvam-āga udakam-
 panni kudutta ūıāvadu nān Tanda-nāttıl Ambadakkıyıl .ngan-pperumālan
 Tıuchchırambala-nāla-nāyan Brahmaiayıudan yuddham-panni jaya tilē
 Vik varusham Nala ttar-kkondı āndu varudı Murunśevalai-parrum vanapu
 tara vıta-Rāmanā dēvanē śeyvār Nāya rrum Ambadakkı-parrum
 kuduttu nāyasamun-da nda nām ıppadı nām āndu varıgura ūrgalı Perı-
 yaunapallı nañjey puñjai nāı-pāl-ellııyum mēnōkkına maramun-gınōkkına
 kınarum idukku adattı perıy-ērıyıl munbu śellun-galanı padınam-gandaga-
 mum chandrādıtta-varai śella udakam-panni kuduttēn ıppadıkkı śāsanamum
 nattu kuduttēn ittai mārınavan Gangai-kkarıyılē pañcha-mahā-pādakanga-
 lum panni tan tākku tānē .manālāgakkadavan śrī-Māhēśvaraı rakshaı

39

At Uluvādi (same hobli), on the eastern wall of the Gōpınātha temple.

(1st stone) śubham astu svastı śrī jayābda-Śaka-varusha *1351 neya Sarvajitu-
 samvatsarađa Kārtıka-śu 1 lu śrıman-mahārājādhırāja rāja-paramēśvara
 pūrva-paśchıma-uttara-dakshına-chatus-samudıādhiśvaıa śıı-vıra-pratāpa Dēva-
 Rāya-mahārāyayı pıthıvı-rājyam māduttıralu Muluvāya-chāvadeya Manneya
 śrıman-mahā-nāyankāchāryara Magodeya Singaya-Nāyakara makkalu Vōbayya-
 Nāyakaru Hūleyahāla Gōpınātha-dēvara amrıtapadıge namma nāyakatanakke
 saluva (2nd stone) Gondanabalııya kālupalı-Vōbasamudravanū ā-stānika Maud-
 galya-gōtrada Akankanıyara maga Kadarınātharige nāda-gauda Tımmanna
 Katıpayı Mārachayanavarı muntāgi ā-chandrārka-stāyiyāgi dhārā-pūrvvaka-
 vāgi kottevāgi (usual final phrases)

* So in the original Sarvajitu = 1329; 1351 = Saumya

40

On the northern wall.

Šôbhakñtu-samvatsarada Mârgašira-šu 5 lu śrīmatu-Gôpinâtha-dêvarige Vô-baya-Nâyakaru mâdida-damma-sêve dêvarige aīchanâ-vittiyâgi Kadarinâtage namma Kākattiya sīmeya stala Nekundeya chatus-sīmeya gadde â-badagana hola 1 kha 1 $\frac{3}{4}$ nandâ-dīpakke Mâlikunteya tenkana-kôdiya Singeya-Nâyakara banada vottina hâ nanû kotteu sante-âya motte-yanne mâsati biṭṭeu namma haligana dêva-golagavanu salsuveu .dêvarige û-dôtakke Sabbume-Nâyakara tamma .gadeya-tenkana Amaia-Dâ-ana tōṭavanu kotteu

42

At the same village, on the mukhasara of Rangê-Gauda's stone-mantapa
śrī-Râjagôpâla-svāmī Śâlivâhana-śakâbdâh 1735 agunêti Śrīmukha-samvatsara Vaisâkha-ba 6 Šukravâradalu Gubbī Subêdâriu Bôie-Gavudaravara dharma

43

At Kurubûru (same hobli), on a stone in the inâm field
of the Sômêśvara temple, south-east of tank-bund.

svasti Šaka-nrīpa-kâlâtita-sambatsara-šatangal *entu-nûra-ayvatta-mûraneya Raudriy-emba-sambatsaram pravarttisuttire || svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-prithivī-vallabha Pallava-kula-tilaka śrīmat-Bira-Nolambâdhirâjar sukhânurâgadim dushta-niggraha-viśishta-paripâlanam geydu prithivī-râjyam geyyuttire Kânvâyana-gôṭṭrâ Komâramaṅgalam-odeya Nâgamayyana magam Kannayyanum Šankarayyanum Kurumbûra mahâjanam nûr-enbarggam padinaydu-gadyâna ponna kottai nittya-stuti ondu-parivadi Kurumbûra gutteyol âr ildoḍam chandrâdittiyarkkal ullinam salvud âr ittôr iduv idakke sâkshi nara-šâsanam nûr-enbare ivarggala ubhaya-sammatade baredom kabbada Nâgamayya i-dharmmaman aliḍo Vâranâsiyan aliḍom

44

At the same place.

svasti samadhigata-pañcha-mahâ-šabdam Pallavânvaya śrī-prithivī-vallabha Pallava-kula-tilaka śrīmat-Bira-Nolambâdhirâjar sukhânurâgadim dushta-niggraha-viśishta-paripâlanam geydu prithivī-râjyam geyyuttire Šaka-nrīpa-kâlâtita-sambatsara-šatangal *entu-nûra ayvatta-mûraneya Raudriy emba sambatsara pravarttise Mârggašira-mâsada šukla-pakshada tadige-yu Brihaspativâramum Rêvatī-nakshattramum âge Kômâramangalam-oḍeya Nâga-

* So in the original. Šaka 853 expired = Khara, Raudri = 883.

mayyana magam Chandayyanum Siriyannanum Kuumbûia mahâjana nûi-en-bargge ponna koṭṭar nichcha-stiti ondu-parivadiyam chandrâdityaikkal ulli-nam nadayisuvor iduvidarkke sâkshi nara-śâsanam nûr-enbare ivarggala ubhaya-sammata baredo Nâgamayya (back) idan alidom Vâranâsiyan alidôm || śrî

45

At the same village, on the basement of the Basavêśvara temple.

(Grantha and Tamil characters)

svastî śrî Śakâbdam 1218 ſenra nâl śârubhuna-chchakravartti Hôśala-śrî-vîra-Viśvanâ-Dêvarku yându 3 âvadu Dummukî-varushattu Tai-mâdam patta Mukkana Kâduvetti Pallayâdittan Kurumbûr Kîtarasâr magan Śipatî-nâyanena Vijayamâdiśvaram-udaiyârku ivv-ûr kil-palli âna Kattigaipalli dêva-dânam-âga vittên Sipatî-nâyanena śantirâditta-varai ſellakkadavadu idukku langa-nam-pêšinârkkû-ppanninâr Gangai-kkaraiyil kurâi-pašuvîn Biahmâhattiyil viluvâr

46

At the same village, on a stone lying in front of the Sômêśvara temple

(Grantha and Tamil characters)

svastî śrî Kuṇumbûrîl Vijayamâdiśvaram-udaiyârku Mudaliyâr śrî-Nâraśinga-Poyśala-Brahmâdhîrâjar arulicheyalpadi perkkadi Ilaiyan eluttu idharma-ttaiy-irakkînân Gangai-kkaraiyil kurâl-pašuvai konra pâvattil pôvar Ivâr magan Śet dêvarum vitta dêvadânan-gollai panniru-kandagam ivv-ûrîl kâṇiyâlar Śiva-Brâhmanar Nediylvârur Nambiya .rundâlvârur ivargal vašam vittên perkkadi I ſetti-dêva ippadikku arivên Kurumbûr mandalîkan-ena perumâ Irugâlvâ . . . niyânena

47

At the same temple, on a stone lying below the honge tree to the south.

(Grantha and Tamil characters)

śrî Pûrva-dêśamum Gangaiyum Kadâramun-gonḍa Kô-pParakêśarippammar âna udaiyâr Râjêntira-Śôla-Dêvarku yându 11 âvadu Kurumbûr gâmundan . kanaril

48

At Ânûr (same hobli), on the sluice of the tank.

svastî śrî Âneûra Kritagûrasara magam Prasurasara mâdisida tûmbu ||

49

At the same village, on a stone south of the Sômêśvara temple.

svastî Śaka-nrîpa-kâlâtîta-samvatsara-śatangal entu-nûra-elpa-mûraneya
 *Virôdhiy-emba sambatsara-pravarttisuttire svastî samadhigata-pañcha-mahâ-
 śabda Pallavânvaya śrî-prithivî-vallabha Pallava-Râma palarode gandan êka-
 vâkya śrîmad-Irîva-Nolambâdhîrâja dushta-nîgraham visishta-paripâlanam
 geydu prithivî-râjyam gayuttie Râjamayyana maga Bhîmayya Bhîmêśvarakke
 dēva-bhōga Nolambanu Tiruvayyanu Âneûro! kotta dēva-bhōga kanduga
 galdeyu padîrkolam pâlu chandrâdityaikâl ullinam salvodâg ittor i-dharmman
 alido kavileyum Vâranâsiyan alidom ida baredo Gônachittara Kandayya

50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village
 svastî śrî Âneûra Kandayya âytara Java Pallavol-ganda Pallavâditya Irîva-
 Nolambam bhâge ay-gola kalanî pannasu bitto Bijaitamangalada aynum .chârî
 besageyda

52

At the same village, in front of the Îśvara temple.

(Grantha and Tamil characters)

svastî śrî Dēvagâmbâ-vara-prasâda śrî-Kâñchîpura-paramêśvara Mukkaṇa-
 Kâduvetti mûnru-lôka-gandan Pallavarâditya Pallava-kula-tîlaka Pallavâ-
 bhairava Pallava-Nulamba Amâttiyaraśar Nîgarîlî-Śôla-mandalattu Nerkundi-
 nâttu Ânaiyûr Śôla śvaram-udaya Mahâdêvarku vadakkil tumbil kalanî aru-
 kandaga-kkalanîyum iv-êriyil dēvar tiru-munbil kollai mu-kkandagamum śrî
 Nâraśinga-Poyśala-pura tîram âga .. yâgavum tiru . ttina
 Śîva-Brâhmanan Kaśyapa-gôttira Maruntî-battarku innâyanâ kum dēvadâna-
 mum kâniy-âga śandîrâditya-varai vittên Amâttiyaraśar inda tarmmattai
 seluttâdavan Gamkaiy-idaî Kumariy-idaî kurâl-paśuvai-kkonra pâvattilê pôvân
 idukku śrî-Mâhêśvarai irakshai

53

In the honge tope on the way to Doddapura (same hobli).

(Grantha and Tamil characters)

svastî śrî Sakarai-ându nâlâyirattu-nânûrru-enbattu 5 yidil ſenrâ Kaliyuga-
 varusham âyirattu-nânurru 85 Îśura-varushattu Arpaśi-mâdam 20 ti śrî-
 vîra-Bhalâla-Dēvan prituvi-râjya(ya)m-šeyum kâlam Nîgarîlî-Śôla-mandalattu
 Kaiyivâra-nâttîl Ânaiyûr-puattîl ttar magan Vîrapammanan

*So in the original but it should be Virôdhikrit

li stala âdârattu šettaduku śrīmanu-mahâ-prathâna Dâti Šingeya-dannâyakkar
 tambiyâr Valappa-dannâyakkar tōlukkum chchayam-âgavum śrīmanu-mâ-
 prašâ ttan Mat te pa denâyakkarum svasti vâra-nâttu-pPeriya-nâtta-
 va. ppam Varada-Pemmi-šetti. m maga. ttanum Kêttai-gâmunda-
 num Tirumašimârach. űka-gâmunda ullitta ellōrum Maga
 mavakuttan magan Virapamanan kai tta .m tayava ra šelakkada-
 vadu yi-ttanma. n Kengai-kkaiyil pašuvai konra pāvattil pōvân tan
 tâkku tânê mindan. chchuva. dannâyakkar eluttu Kaiyvâra-
 nâttu Periyana. .var eluttu

54

At Âlamgiri (same hobli), on the northern wall

of the Ammanavara temple in the yard of the Venkataramanasvâmi temple.

śrī-Tiruvengalanâtha-svâmiya pâdavê gati svasti śrī vijayâbhyudaya-Šâlivâhana-
 šaka-varshangalu 1607 neya Krôdhana-samvatsarâda Pushya-bahula 5 lu
 śrīman-mahââjâdhirâja râja-paramêšvara śrī-vîra-pratâpa akhilânda-kôti-
 Brahmânda-nâyaka śrī-purâna-puushôttama śrī-Venkatêšvara-svâmiya śrī-
 pâda-padmârâdhakarâda Bhôsala-vamša Šambôji-Râjara putiarâda Malukôji-
 Râjarâda râja-śrī-Šivâji-Râja-mahârâjara âlavikeyalu Hosa lu-châvadige saluva
 yêlu-nâda-volagana-Kolala-simege saluva Kaivâra-sthala-virâjita chetrapati-
 Šivâji-mahârâjâdhirâja śrī-Malukôji-Râjariḡe mirâsiyâḡi kotta Kaivârada sthalake
 saluva-Avalambagiriya-grâmavanu Tiruvengalanâtha-svâmi sarvamânya-
 vâḡi samarpisidevu ratha-mahôtsavake nadava nirnayagalu dhvajârôhana-dina
 vondu ga 2 Garudôtsava. yaradu šêveya ko 2 sthalad-ašêsha-setti šetiḡa
 tamage saluva-mânya sarvamânyavâḡi anubhavisikondu mutuvai mutisi nimma
 kaiyinda mâḡuvadu dhvajârôhana ârambha pushpa yâga pariyaṇta sâlege
 Avalambagiriḡe saluva Kondadarahalli-grâma sarvamânyavâḡi anubhavisikon-
 du Yêrakâlaveya. mutisi mâdabêku hamsâro. kôte Nâgañjuru-Ven-
 kaṡâdri-modalâda entu kaiyinda muṡuvai muṡti mâdalulavaru.
 Âlambagiriḡe saluva.. mutidaru Mûdikere-sthalada Yerappa-Nâyakaru Kai-
 vârada. lavaru. mutidaru vi nadavaru mâdalula idakke âru tappida-
 ru śrī-Venkatêšvara-svâmiya talige-prasâdake viṡhav ikkida pâpake hôharu

55

At the same village, on a wall of the Venkataramanasvâmi temple.

(Nâgarî characters)

šubham astu svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varshangalu 1455 neya
 Vijaya-samvatsarâda Âšvija-šuddha dvâdašiyalu śrīman-mahârâjâdhirâja râja-
 paramêšvara śrī-vîra-pratâpa Achyuta-Râya-mahârâyaru prithivî-râjyam geyyutt
 iralu Sâni-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru. .Nâyakaru

Vasûlada Râmarasara maga Nañjappaiasu Samêtada Timmappa-Nâyakaru .
 kotta valiya Tiruvengalanâtha-dêvara sthânada sthalada .
 naya kotta dhaima-śâsanada kiamav entendare .. varige salluva
 yalleya olagana Kôlâlada-sîmeyalulla ... rada Sâlahalli Âlavalliyalu
 Sumantahalli Tiruvengalanâtha-dêvara sthânada sthalada kelagâda
 keyanû prathama kâlada . nâvu nimage mâdida . yala .
 sthaladolage varusa ondake .salu

56

At the same place.

(Nâgarî characters)

śubham astu svastî śîi vijayâbhyudaya-Śâlivâhana-śaka-varsha 1447 neya
 Svabhânu-samvatsarada Mâgha-ba halliyali .
 . śâsana kâ vâda Kôlâ . . śâsana grâmagala Tiru-
 vengalanâtha-dêvarige ko . hala . punya-kâladalû śrîman-mahâ-
 iâjâdhirâja râja-paramêśvara arî-râya-vîbhâda bhâshege tappuva-râyara ganda
 . ba-Râma dêvara . Koyalakkiya . . . kotta chatus-
 sîmeya .vanu. . grâmake saluva. . hola. dakshina-pâschima-
 samudrâdhipatî bhâshege tappuva-iâyara ganda śrî .pratâpa. . .
 śrî-Krîshna-Dêva-mahârâyarige pariyavâgi . . sîmeyolagâda
 . grâmake saluva-gadde . kere-kunte-sahî . śrîmad-Âdi-Nârâyanasya
 akhilânda-kôti-brahmânda-nâyakasya . . nimma .kereyanu ...
 kêlikonḍalli â-keireya.... .chatus-sîmeyolagâda-Channasamudra Chan-
 nasamudiada kerege saluva ha kere vondu .. Tiruvengalanâthasya
 naivêdya. . . .vâgi naivêdyâdi-śêvârtham śrîman-mahârâjâdhirâja śrî-
 Krîshna-Râyabêkendu kereyolage gadde-khanduga ... kathe-
 kâlûve . . Hâlambagereya Tiruvengala . . Timmapa-Nâyakaru . . .
 samarpisi. .(south side) hola-khanduga â-Channasamudrada kereya kelage gadde-
 khanduga dina-ondakk-ondû harivânadavarige. . . . Dodda-Chinnapa-
 Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-sûtrada Yajuś-śâkheya
 Śivagura-svâmgali .. mahalli-grâmadalu hu rige. .vâgi namma Dodda-
 Chinnapa-Nâyakarigû Timmapa-Nâyakarigû dharmav âgabêkendu ..kage salu-
 vadu. kham hattû ..khanduga ondu dikkinalikham
 hattû-khanduga-hola khanduga-gadde olagana nidhi-nikshêpa-jala-pâshâna-
 akshini-âgâmi-siddha-sâdhyagal emba-ashta-bhôga-têjas-svâmya .Timmappa-
 Nâyakara kumâra Chinnapa-Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-
 sûtrada Yajuś-śâkheya bhattara maga nâlû mandi gavû. bara-
 du-kotṭa . . .grâmadim mûdalâgi. . galige ...nîvu anubhavisikondû śrî-
 dêvara . pûje mâdikondû .. .kotṭa Âlambaguriya Tiruvengalanâtha-
 dêvara vartanada muntâdavarig aganya-punya-dharma-śâsana (usual final verses)

57

On the west wall of the same.

(Nāgarī characters)

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshangalu ...
 1449 neya-Sarvajitu-samvatsarada Âshâda-śuddha-pādyadalu śrīman-mahâ-
 râjâdhiâja rāja-paramêśvara Krishna-Rāya-mahârāyaru . . chāvadige
 saluva-Yêlu-nâḍ-olagana Kôlâla-sîmey-olagana . makkalum . nâtha
 vara bhandâra kēlalâgi variya.. sarvamānyada agrahâra-
 dalu. Dâsapaya . gereya padige . nodeya śrīma . vodadu
 . .llavâgi strī kondukundu. . Kârttika-māsada dipâiâdhanega
 svâmi-bhandârake Bangahalli. ge amritapadi naivēdyake .. Râma
 . . . sa-hiṇanyôdaka-dâna-dhârâ-pûrvakavâgi Tiruvengalanâtha-dēvara
 bhandârakke â-chandrârka-sthâiyâgi kothevâgi nimma . . amita-
 padi naivēdyake .nadeyalu. . vodambattu kotta-bhû-dâna-dharma-śâsana
 . .ninna . . . raha Singayyana baraha Timmayyana baraha
 maṅgala mahâ śrī (usual final verses)

58

At the same place

(Nāgarī characters)

. . . namah svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1473 nê
 Virôdhikritu-samvatsarada Chaitra-śu 12 . gada Chika-Mariya-
 Nâyakara kumâra Avubhala-Nâyakaru Hâlabagiriya Tiruvengalanâtha-dēva-
 rige kottâ . . janakke . yarasagalu Nâyaka Hâlabagiriya
 Tiruvengalanâthana madhyâhnada avasarakke . 4½ honnanu â-chandrâ-
 rka-sthâiyâgi Tîumala-dēvara śrī-kâiyakke . muntâda bhôgada ...
 (usual final phrases and verses)

60

At the same place

(Grantha and Tamil characters)

śubham astu svasti śrī-vijayabhyuda Śālivāhana-Śaka-varsha sâvirada nânûra
 aivatana Nanda Nandana-samvatsarada prathama Bhâdrapada-Krishnâshtami-
 yalu śrīman-mahârâjâdhirâja rāja-paramêśvara vîra-pratâpa śrī Achyuta-
 Dēvarâya-mahârâyaru prithivî-râjyam-gaiyyuttam uralu ava pālanayinda .
 .rppa.... .tamma.... . ru Gautama-gôtrada . na-
 śâstîri-bhattara maga archaka Timma-bhaṭṭaige kotta bhû-
 dâna-dhamma-śâsana-kramav-ent-eudare nama svâmi Achyuta-Dēvarâyara kâ
 . . rôga .sarvâ .. Gôkula-Ashtami-punya-kâladalu Âlam-
 bagiriya Tîuvênga.. dēvara sanadhiyaliracha... .ge saluva

r-olagana ralada šimayolu gam iasa . da Hâlabagiriya.
 Timma-bhattara . Gautama-gôtrada svasti . ya . Geri
 aichaga Timmâ-bhattarige sa-hiranyôdaka-dâna-dhârâ-pûrvakav-âgi Gô-
 kula-Ashtami-punya-kâladalul make saluva chatu-šimai lag-
 âda. nidhi-nikshêpa-jala-pâshâna akshini âgâmi siddha-sâdhyamgal emba
 ashta - bhôga - tēja - svâmya . nâyakara kuma Timmapa - nâyakaru
 Gôtama-gôtrada . nada - sûtrada Yajuš - šákha . Geri-bhattara maga
 archchaka Timmâ-bhattarige . kada Âlabhagiriya Tim
 . ra . kottav-âgi nîvu nimma putia-pautra-pâiampa yjav-âgi â chan-
 diârka-sthâyi . . gi salalulla . . dâna-pâlanayôr madhyê dânat
 śiêyônupâlanam dânat svarggam avâpnôti pâlanâd-achchutam padam sva-
 dattâm para-dattâm vâ yô harêta vasundharâm shashtir varsha-sahasrâni
 vištâyâm jâyatê kîmih êkaiva bhaginî lôkê sarvêshâm éva bhû-bhujâm na
 bhôjyâ na kara-giâhya vipra-dattâ vasundharâ ahô Râghava-râjêndra sapta-
 kalpânuyivyaham na śinômi na paśyâmi svayam dattâpahâinam.
 sakalâ nam

61

At the same place.

(Grantha and Tamil characters)

. . śiîman-mahâ-mandalêšvara Tribhu malla . . tâ
 sâla . ri rva tamage punyav-âgale . . gana ggu
 . . gala grâma . Âlabhagiriya Tiruvênga . nâtha-dêva .
 ppa gi Âlabhagiri Tiru . . nâtha-dêvarige â-chandrârka-sthâ . . gi
 saluva . kotta bhû-dâna-dhammam

62a

At Hosahalli (same hobli), in the Arjuna temple

śubham astu svasti śrî jayâbhyudaya - Šâlîvâhana - šaka - vaiusha 1440 neya
 Pramâthi-samvatsarada 10 lu śrîman-mahârâjâdhîrâja râja-paramêšvara śrî-
 vîa-pratâpa śrî-vîra-Krishṇa-Râya-mahârâyau râjyam geyuttire â-Krishṇa-
 Râya . Hosûru-sîmêvalagana . . laya-grâmavanu . Bôchana-
 Nâyakaru śrî-vîra Dêva . . vâsa . jangama . . paya . . pâlisida
 dharma-šâsana (usual final phrases)

63

At bêchirâk Kôngatimmanahalli (same hobli), on a rock
 south of the Venkatappana-kunte.

śrî-Râma || Venkatêšvarauni pâdamê gatî Šârvarî-samvatsara-Cheyitîa-šu 5 lu
 śrîmatu-râjamânya-râja-śrî Sâkunôji-Râja śrî-Manôji-paṇḍita . . . nang âtan

âṣayin̄chinavaru pâramparya-putra-pautralu. yitalû. stala-Saṅganna nada-
pagalavâram ani viñchina-dharma-śâsanam

64

At the same village, on Kothârî-bande to the north-west.

(Grantha and Tamil characters)

svasti śrî Dushtarâditya Râja-Nârâyana-Brahmâdirâjan râjyañ-jeyâninra šel
.. Murungaimalai-nâya(nâya)nâi śrî-Mallikkârchunam-uḍaiya-nâyanârkkku
dêva-dânam Mallikkârchuna-šetṭi ponn-ara ittu-kkondur vittân it-dhamma
. van Vâ gô pâpa . .

65

At bêchirâk Vadigênahalli (same hobli), on a stone in Patel's mām land.

svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-vaishangalu 1496 neya Bhâva-sam-
vatsarada Mâgha-ba 30 lu Kâvêri-holê-sannidhiyalu śrîmad-râjâdhirâja râja-
paramêšvara pûrva-paścîma-dakṣiṇôttara-chatus-samudrâdhîšvaia śrî-vîra-
piatâpa śrî-vîra-Šrî-Ranga-Râya-mahârâyaru prithvî-sâmbrâjyam gaiyuttuialu
chaturtha-gôtrada Sugutûra Dêvapa-Gaudara putrarâda Tamappa-Gaudara
putrarâda Tamma-Gaudarayyanavaru. .. trarâda .. talavâra ..
lagana .. halige saluva . .

68

At the same village, on the sluice of the Bachchavarahalli Nâgalakere tank.

śrîmatu-Kâlayukadda-samvatsarada-Vaiśâka-šu 15 Mangalavâra Hariyappa-
Odeyaru râjya âluva-kâladali Kâkattiya Bembarasara (back) Yara-Nâyannanu
Râyasamudriake tûbanu yikkisidaru Kâkattiya Agatî Bhanôjana maga
Nâdôjanu mara-kabuna-kelasake vittikâraru yivaru tûba mādidaṇṇu yivaige 5
gola gadde mânia saluhudu

70

At Dodda Nañjûr (same hobli)

(Grantha and Tamil characters)

. . . . va madu mala na urimaiyil
mana kâl šenru tišaitorū ven-Galî nînga ra
talaippa-kKalingam iriya-kKadalmalai gattu valangola ūlî nadâtṭi
... mâ . . . m oru-kuḍai nilarra vîra-simbâsanattu Mukkôkkilânadigalôdum
vîrrirunt-arulîya Kô-pParakêšari-panmar âna tiribhuvana-šakkiravattigal śrî-
Vikkirama-Šôla-Dêvarku yându pannirandâvadu Nigarî-Šôla-mandalattu ..
. kuni-nâṭṭu nâttu-kkâmundar Ponnambalakkûttan âna Gangaikonda-Šôla-
Brahma-mârâyan magan Yirugan âna Gaṅgai.

75

At the same village, in the bed of the tank.

(Grantha and Tamil characters)

svastī śrī Sārvarī-varushattu Purattādi-mādam 6 ntīyadī śrīmanu-mahā-
mandalēśura harīrāya-vībhāda bhāshaikkū-ttappuva iāyara ganda śrī-vīra-
Bukkanna-udaiyar pīrthuvī-rājyam-pannāninra kālattu svastī śrīmanu-mahā-
sāmantādīpatī Śīpatī-nāyakkar kumārār Šonneya-nāyakkarum svastī śrīmatu
Ambadakki-nāttu nāttu-nāyagañ-jeyivār Pāpa-chchīyar Šokki-šīyar Kētti-šīyar
M yanan Kannuvan ullitta nāttavaium Ku. turai Vaiyi šīyar magan
Šānāndaikkū śāsanam-panni-kkudutta pa śāvadu Ambadakkikkū dakku . .
nāndaipallikkū-tter Punganguttaikkū ādaitta nār-pār-k-ellaiyum Šānāndaikkū
kudangai-āga sarva-māniyam-āga-kkuduttōm ivv-ērī chandrādetar-varai šēlla-
kkadavadu nāttavar oppam Šēttēsuram-udaiyār nāyakkar oppam Allālanādan
nāttu-kkanakku Nilappar eluttu

76

At the same tank, near the old outlet.

(Grantha and Tamil characters)

Sārvarī-samvatsara(ra)ttu Parattāśī-mādam 6 ntīyadī śrīmanu-mahā-mandalē-
śura harīrāya-vībhāda bhāshaikkū tappuva rāyara ganda śrī-vīra-Bukkanna-
udaiyavar pīrutivī-iājyam-pannāninra kālattu svastī śrīmanu-mahā-sāmantādi-
patī Śīpatī-nākkar kumārār Šonṇaiyā-nāyakkarum Ambadakki-nāttu nāyagañ-
jeyvār Pāppi-šīyar Šokki-šīyar Kētti

77

At Jagatanahallī (same hobli), on a stone in Rāmachandraya's wet land.

svastī śrī Pandamayya Âlattallī ullandu sa muraja Semba-Dēvānvavāyara
maganuṁ Mirārī toru kolu sattan baiedan Kālāchārin

78

At the same village, in Īśvara's field to the north-east.

(Grantha and Tamil characters.)

svastī śrī Vikkīrama-Šōḷa-Dēva...yāndu mūnrāvadu āna...rukkuṁ
vā- vīrakankko tu.. . .ku
nāyu vān ā .yān Nāttu-Muttaraiyan vēttar-pōy paṇṇiyu..
padukku kal-nīruttinān Nāttu-Muttaraiya

81

At Katariguppe (same hobli),

on a stone lying under a bûrja tree near the Âñjanéya temple.

svasti śrī Kali-yuga-gatâbda 4514 Śālivāhana-śakâbda 1335 neya Vijaya-samvatsarada Śrāvana-ba 8 Rôhinî-nakshatra kûdida Budhavâra punya-kâladalu śrīman-mahâ-râjâdhirâja râja-paramêśvara śrī-vîra-Harihara-Râyara kumâra Dêva-Râya-mahârâyaru prithivî-râjyam geyuttîralu śīman-mahâ-mûvaru-râyara-ganda Balavankada Ankiya-Nâyakara kumâra Timaya-Nâyakaru Vadigihaliya Râma-dêvarige anga-ranga-bhôgakke (back) namage saluva Ambattakkinâdinolagana Kattarikuppeya chatus-sîmege ullantâ gadde beddalu-ane-achchukaṭṭu-nidhi-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhya-ashta-bhôga-têjas-sâmya-sahitavâgi hiranyôdaka-dhârâ-pûrvvakavâgi Kattarikuppeyanu tîi-vâchâ koṭṭeu (usual final verses and phrases) mangala mahâ śrī śī śrī

82

At Bhagatarahalli (same hobli), on a stone north-west of the Venkatêśvara temple.
 śubham astu svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varushaṅgalu 1497 neya Yuva-samvatsarada Mâgha-ba 10 lu || śrīman-mahâ-râjâdhîrâja râja-paramêśvara śrī-vîra-pratâpa Sadâśiva-Râya-mahârâyaru ratna-simhâsanârûdharâgi prithvi-râjyam geyivuttam yîralu Âtî-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Vodiġêhalliya sênabhôva Hiriyannarasara makkalu Kemparasayyage vaya...
 Lakkodeyara kâryake kartarâda Haridêvayarige kotta (rest illegible)

83

At Upârapête (same hobli).

(Grantha and Tamil characters)

svasti śrī tēn âruñ-jen-Gamala-mâdu punarun-dôlan kân ârum Vindai-magân kâsalan âm pû-nâdum vand-ariyâ-tTamaraiyôn tan marabil vand-uditta gandan Kavundalliya-gôttirattôn en-dišaiyum šâli-vayal-pugundu šanba-pûñ-jôlaitorum pâlimani šindippân tongiyâla . . . tu-chcheyyârku . . pulakki-chchen-gamala-ppoygai-pugun-Gaiyvâra-nâdan mîgun-gârmê poyyâda Gangai-yilun-dûya pirân gaṇdar-vallavan âm angai-muġil-amudan tan pudalva.
 ŋgaḷukku mâdar maraiyôn Manu-neri i-mmânîlattin tâdâdayar valarkkundaṇṇa . . . ŋjî râkkîrama na . ruḍi . . . ku . tâmarai-ppû . . . la Duṭṭarâdittan durkkula-nakulan Šetti-dêvan . . . n mâd-âru-matt-ulavu-nâgañ-jumandida nîlam-elân-dânigalu . . . kan Piramâdi-râyan mîgav-ôgaiyôdu mâdaviyê mullai varukkaḷ magala šandanamê chûta-vanamê

tâ punnai pôd-alaium šolai vayaltoruñ-juiumb-inangal pan-pâda vèlaiyadu
pôlum Vidorachchettai âl-ilai-mêr-palli-konda Mâlum Padumattônun-gânâ
Vellimalai-nâdan miga viiumba vollar-tirukkarraliyu muga-mandapamu-mu. .

ru-ppera-chcheyd-ûli pala vâla-ppaiyukkuñ-Jaka-varusham âyiratt-orunûr-
onu miga nallavadu Vikâri pugalum Idaba-nâyarru-ppu-pakkam pon ..

tadam âna titigai tîu la mûrttam pannuga ngai pâsa-ttîru
magalum unnu-kamalav-enav-ugappa-ppan-marayôr pādattu . tî. ve

.lum vîrriuppa mādavargal Šettichcharam-eni ū ttu-ttišaikku
elil-vilakk-ây-chchittar tola mannum valañ-jurappa mâ-marayal tân-dalai-
vinnu-malai-poliya ven-Gali pōy enniya šîr-ârârun-Gaušî n Râjarâja-bhattan
vallaippūman šîr-âr-Šiva . rayōn tanakku nîr âra-ppāniyilē vārttu-pPašu-
patiyai-ppūšittun-gāniyaduvun-goduttu kal-vetti nīnūlattu-kkongālūñ-jōlai sūla
Šōlan pōr âna Kongar-Kōdimangalam-udai ntāngu-kala Tillai-ppirān Ari-
vādattāyāndārarku kōyil mallai nedi mādā pattīyan-godutu šollariya Parā-
Šivan Pammanukku-ppalliyangal vāšikka-ppērā-pperun-gāni tana-kuḍuttu šîr-âr-
tiruv-âbaranam pon an-gala i pattam poi-mâl-Vidaiyôrku rum
vêruppadāda parikala-parichchinnam nūru-ppala venkalam-alittu-ttōriya
nar-chantî mūnriṇukku nal-vilakk-ôr-pattākki-kkar-chekk-irandil yānnai tāt-
goduttu-kkongi . ngōla-ppolil pudai sūl Kottanūrun-giraiyun-dālava . tu-
chchāla nal Šokkašamuttirattir-chōmapādiyun-goduttu kkum Vidarašettai
Âmudakattu Mādakattum nikkiya pin kollaiv-ru-kaṇḍagamun-dānan-goduttu
ellaiyalā-ttanmam-iyarriyapin pallaiyaiyôr šoll-âr-pugat-tanma.. lai-yidu
šōrā pēygal mēl-eludun-ganaka šollārta mu-tTamilôr tām pugalu-mūnru-
nāttu-mandalikan Attan-ari . . kkōr-ākaram-ām nittan-daruvâr kodai-ttada-
kkai-ttūyin Duṭṭar-gandan tiruvāymolind-arula-kkēttu irumâ . ñ-joi-pulavôr
tām pu . dalūr manmaraiyōn vittaga-naṇṇuntu Tulāy-mārbanukku-chchittan-
dalarādavan pi . šem-bon-arul Namberumâl alavil Ariṇanaran eluttu
pinnum pilaiyāda vāymai-pPiramādarāyan šetti malaiyâr-muḡil-angai mādāni
palaiya maraiyālun-gānavonnâ-ppādan Aian tirumēni kōyil kuraiyād-
ilakkanangalâr-chamaitta ariṇan arul-kūrnta-neñjōn kīma . ttanamâ
pon perugu-pugat-Chankara . tti-ppayar Irāyāšāniy-enru peyar šittar palar
šēppa-chchirappittu maṭṭ-ulavu šîr-âr-poli . . nra kīraikku-tterkirkil-ēri
Šittangiraiyūn-goduttān iddhammaṅgal chantrāditya-va.. . . .

84

At the same place.

(Grantha and Tamil characters)

svasti śrī pridhivi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭaraka
.... malarāja-rāja malapo . ganda bhê . . . êkāṅga-vīra asahāya-šūra
Šānivāra-sidhi Giridurgga-malla jaladaṅka-Rāma vairiva-kaṇḍira Makarāja-

nirmûla .. bhujabala śrî-vîra-Râmanâtha - Dêvar .. muppattârâvadu
 Vikrittî-varuṣattu Mârga Mârgali-mâsa tiyadiyil Prabha nâyana
 .yanâi Šettiṣvaram-udaya-nâyanârkkku Ambadakkî-pparru Amba-
 dakkil mîgai nañjai puñjai nâr-pâl-ellaiyum mê . . k-adaitta eppêr-
 pattanavum 1-nnâyanâiku tiruch . tanam na-kkuduttên ſitagara-
 gaṇḍan Mallaya-nâyakkan Âvaniya-nâttu mandalîkan magan ittai mârrinavan
 Gengai-kkarayil kurâl-paṣuvai konrân pâvattê pôvân puttirai pudu-kkânikkai
 1-nnâyanâr-k-adaitta dēvadānattill-onru kondavan tan tâykku tânē mīḍan

85

At the same place.

(Grantha and Tamil characters)

svastî śrî Ku rai Vayirî-ſīyan magan Šānāndai ſhva-dēvarai pratishte-
 pannuvittān panninavan Irāṣāṣari pēran Perumāppillai

86

At Kaiyâra (Kaiyâra hobli),

on a rock south of the Durgamma temple on the Chikka-betta

svastî śrî Śakâbda 1325 neya Kaliyuga-samvatsarada 4504 neya. Svabhānu-
 samvatsarada Vayīṣākha-ba 10 lû śrîman-mahâ-maṇḍalēṣvara ari-râya-vibhâda
 bhâshege-tappuva-râyara-gaṇḍa rājâdhirâja rāja-paramēṣvara śrî-vîra-pratâpa
 Haihara-mahârâyaru prithivî-râjyam geuttam yiralu avai maneya nâyakkaru
 . sira maneya-pradhâni Varadappagalige âyur-ârôgya-aīṣvarya-abhivṛddhiy
 âgabêkendu Êkachakranagaravâda Kayivârada nadiya Durgâ-dēviyanu su-
 muhûrtadalli pratishteyanu mâdi â-pratishteya amṛitapadige Kayivârada
 hiriya-kereya kelage gadde giâma kham ½ hola kham ½ yīdanu â-chandrârka-
 sthâiyâgi nadiyalu (usual final phrases and verse) mangala mahâ śrî ſiî śrî

87

At the same village,

on a stone to the right of the main entrance to the Bhimēṣvara temple.

śrî ſubham astu svastî śrî vijayâbhyudaya-Šâlîvâhana-śaka-varushangalu 1459 ya
 Vilambî-samvatsarada Jēshta-baluḷa 1 śrîman-mahâ-rājâdhirâja paramēṣvara
 ari-râya-vibhâda uttara-dakshina-pûrva-paścima-chatus-samudrâdhiṣa śrî-vîra-
 pratâpa Achyuta-Râya-mahârâyaru dharma-simhâsanadalu prithivî-râjyam
 gaṇuttam yiralu Chivanâ-bhaṭṭara makkalu Râmâ-bhattarige Dammathâsēni
 Jâmarasara makkaḷu Bhâskara-dēvaru dharmma-pârupatyadalu śrîmat-Ša-
 kârsara maga . Êkachakrapurakke pratinâmaṇḍavâda Kayivâradalu Bhîmasēna-
 pratishtîta-Dvâpara-yuga-pûjita-śrî-Bhîmēṣvara-dēvarige saluva grâmagalâlû

râja-dharma-kânike-kandayakke eiadu-honnu birâda muntâda honnu 5
 Bhîmêšvara-dêvara nitya-naivedya-anga-îanga-vaibhava-mâsôtsaha-muntâda
 utsahagalige yôgyavâgi Bhîmêšvara-dêvara sannidhiyalû bittu kotteu endu
 hâkida dharma-šilâ-šâsana (usual final phrases) hige endu hâkida dhaima-šâsanakke
 mangala mahâ śrî-Bhîmêšvara-linganige Achyutappa-sadâ-sêvege mangala
 mahâ śrî śrî śrî Vîramarasara adhikâra-pâupatyadalu hâkîsida dhaima-
 šâsanakke mangala mahâ śrî śrî

88

At the same temple, on the wall.

(Grantha and Tamil characters)

svasti Śakâbdam âyiratt-irunûrru-orupatt-âra idanmêi-chellâninra Jaya-sam-
 varsarattu Karkataka-nâyarru svasti śrî samasta-bhuvanâšraya śrî-piṭhivî-
 vallabha mahârâjâdhîrâja râja-paramêšvara Dvârâvatî-pura-varâdhîšvara
 Yâdava-kulâmbara-dvîmanî sarvajña-chûdâmanî malarâja-râja malaiparolu
 ganda-ganda-bhêrunda kadhana-prachandan-êkânga-vîra asahâya-šûra Śanivâra-
 siddhi Gîridurgga-malla chaladamka-Râma vairîbha-kanṭhîrava Magadha-râja-
 nîrmûla Pândi-kula-samuddharâṇa Chôlarâja-pratishthâchârya nissanga-
 pradâpa-chchakravartî Poyšala-vîra-Râmanâta-Dêvarkku yându nârpadvâdu
 svasti śrîmanu-mahâ-pradhâni mandalîka-Yamarâjan nîrbhaya-nâdan mûva-
 râyar-gandan Śikkadevva-daṇṇâyakkar Annâmalai-dêvarena Nîgarîlî-Šôla-
 mandalattu kKaivâra-nâttu-kKaivârattil(m)udaiyâi Bhîmîšvaram-udaiya-nâya-
 nârku dêva tîrumeukku nanr-âga Šittirai-mâdattilê dêvar tiru-nakshatîan-
 dîrttham-âga-ttirunâlun-garpittu inda tirunâl chandrâditta-varai šelvadâga-
 vum tirunâl alivun-guravaiuttu nîkki nîradu Mudaliyârkkku-ttiruppaniyâga-
 vum âga nâttil Kaiyâra-ppangil . . . Śiyanpalliyum idukku nîngi nañjai
 puñjaiyum nâr-pâr-ellaiyum Mudukiraiyil nîngina kala mênôkkina mai-
 mum kînôkkina kînarum nîrum nîrôdu-kâlu-manrum nrunilai . . mar-
 um eppêipatta urimaiyalum (y)irâyaša-nimandi kēlvi-nimanti vâšal-alivum
 mîn-âyamum adikârîgal varivum tariy-irai tattâr-ppâttam Âšuva-kkadamai
 ûrppalachcham Kâttigai-ppaḍi nâttâr-varivu ul-mârâttam maṇṇum ivv-ûrkku
 varum eppêipatta varivugalum ellâm sarva-mâniyam-âga udakam-panni-
 chchandrâditta-varai-chchelvadâga Nâyanpalliyilê tiru-chchûla-sthâpanamum
 panṇuvittu pañchângattilê kallum vettuvittu dêvar tîrumeṇikkum tiru-ttôlu-
 kkum nanr-âga-ttirunâmatu-kkânî âga vittên Annâmalai-dêvanena 1-ttanma-
 ttukku ilanganam-pannînâr undâgil Gamgai-kkaraiyil kurâr-pašuvai-kkonṇan
 pâpattaiyum koṇdu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-
 kkadavan tanmam jayikka ippaḍikkum Annâmalai-dêvan eluttu

89

At the same place

(Grantha and Tamil characters)

svasti śī Kālayukti-samsarattu nālāyattu-nānūu-nāipattettu idanmél
 šellānīa Tā svasti śīman-maâ-mandalēšuran Ariāa-rāyan kumāran
 Pakkaiāyan vālukkun-dōlukkum jayam āga Attavattaittudattil Varandarum-
 perumālum Šendan m svasti śrī Nigaril-Šōla-mandalattu Kai-
 vāra-nāttu Kaiyāratu udaiyār Bhīmīšvaram-udaiyārku . šellum Šilandadan-
 palliyum .. šellum Nāyan . ulla Paraiyar-makkam
 šellum ulladu Tārana-varushattu Mā . lattattinī
 ttēvarai śarva-mānyavam āga šellakadavad-āga vittōm inda-ttanmattai
 mārīnava Gamgai-kkaiyir-kurāl-pašuvai kon

90

At the same place.

(Grantha and Tamil characters)

svasti śrī Šakarai-yāndu 1267 idan mēr-chellānīa Kaliyuga-varusham 44 7
 idan mēr-chellānīra Pātīva-varushattu-pPanguni-māda tarri svasti śrī
 Annan-ankakkāra-tTuttarāditta Rāša-Nārāyana-Brahmādīāyar āna . vāśīnāyan
 kumāran Šūtti-nāyanum yanāyakkan magan Šonniya-nāyakkanum Kaiyāratil
 nāya . Bhīmašvaram-udaiyārku mun-nāl dēva-dānam āga-chchellānīra Šalan-
 dayanpalliyil mēr-pon kānikkai kandāyam denda-mundigai tariy-irai tattār-ppā-
 ttam Āśuva-kkaḍamai eppēipatta pala varivum šantrāditti-varai šellakkadavad-
 āga sarva-mānīyam-āga vittōm yidukku viḡnam-pannīnavan Gamgai-karayir-
 kurār-pašuvai-kkonra dōsham-pannīnavan Bramavatilē pōvaigal

91

At the same place

(Grantha and Tamil characters)

.. .. labha mahārājādhirāja pura-varādhīšvara Yādava-kulāmbara-dvīmanī
 sarvajña-chūdāmanī Malarāja-iāja malaparulu ganda ganda-prachanda ganda-
 bhērūḇḇan-ēkānga-vīra asahāya-šūra Šanivāra-siddhi Gīridurgga-malla chala-
 damka-Rāma varībha-kanthirava Ma..ra-rāja-nirmūla Pāndya-kula-samud-
 dharana Chōlarāja-pratiśṭhāchā. .. . ku yāndu mu.. .vadu Tārana-
 varushattu uttarāyanattil ivar pradhānigalil Kadaichchettiyena Kaiyāratil
 nāyanār Bhīmēšvaram-udaiya-nāyanārūku 1-nnāṭṭil Vaiyirakkūr nār-pāl-ellai
 .. nīl tiruchchūla-sthāpanamum tiru-munbil kal-ve . .

92

At the same place.

(Grantha and Tamil characters)

Šakâbdam 1206 idanmêi-chellâninia Tâiuna-varushattu uttarâyanattil svasti
 śrî Mâman-ankakkâia Dushtarâditya Râja-Nârâyana-Brahmâdhirâjan âna
 Ganga-pperumâlena Kaiyvâra m-âga vittu-ttiruchchûla-sthâpana-
 mum pannuvittên Ganga-pperumâlena inda dhanmamû Muga. ga parâyanadu
 idukku langhanam-panninavan Gengai-kaiyiyi-kurâi-pašuvai-kkonîân Brahma-
 hatyâ-dôshattilê

93

At the same place

(Grantha and Tamil characters)

llakkadavad-âga kallum vetti û lê tîruchchûla-stâ-
 panamum pannuvittu vittên idukku langhanam-panninâr undâgil Gamgai-
 karaiyil kurâl-pašuvai konra dôshattil vilakka

94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-samvatsaram 4475 idanul nîngiya Šakâbdam 1296 idan-
 mēl šellâninra Ânanda-samvatsarattu Panguni-mâdam 23 ndi śrîman-mahâ-
 mandalēšvaran arirâya-vibhâdan bhâshaikku-ttappuva râyara gandan šatu-
 samudrâdhîpatî śrî-vîra-Kampanna-udaiyar kumâran Jommanna-udaiyar
 prithvi-râjyam - pannânirka śrîman-mahâ-pradhâni Dēvanna-udaiyar tangal
 tôppanâr Îšvara-dēvarku punyam-âga tâmum Kaivâra-nâtâtârum Kaivârattu
 Bhîmîsum-udaiya-nâyanârku tirunâlun-garpittu i-ttirunâl alivukku-kKaivâra-
 nâttu-chChikka kallukku adaitta nañjey puñjey nâr-pâl-ellaiyum mēl nôkkina
 maraṁum kil nôkkina kinarum pon-vali puravâdai Kampanna-udaiyar-kâni-
 kkai Jommanna-udaiyar-kânikkai šarigai magamai makka-tirai Kâtṭigai-ppadi
 ullâyam nâda. nai âḍu-tirai tana gai dendam undigai a . . .
 yam. . kânpattu nar-yennai nall-erudu nar-pašu nall-erumai nani . .
 . nda . . .dagu irumbu Šakkilî-tirai verrile . . .mmai marrumm-ivv-ûr . .
 . pakânikkaiyum sai va-mânyam-âga.lêtu dhârâ-
 pûrvam-âga chandrâ

95

At the same village, on a stone lying to the north-east of the Amaranârâyana-svâmi temple.

svasti śrī Śaka-varushambulu 1283 agunêti Plava-samvatsaia-Phâlguna-šu 11
Guruvârâna śrīmanu-mahâ-mandalêšvara ari-râya-vibâla bâsege-tappuva-râya-
ia-ganda pûrva-pâschima-samudrâdhipati śrī-vîta-Bukkanna-vodeyara kumâ-
rundu Kamppanna-Vodeyaru prithivî-râjyamu sêyuchundagânu vâri nagari
Balumanne-Râjulu svasti śrīman-mahâ-mandalêšvara Tumbalada-gôva bava-
Sankara âne-mandalikaia-ganda ia bâla-râvutarâ . jangula ra ganda Sala-
raṇa-dêva Nilakka - Râju-kumârundu Râchaya-(back) Dêva mahârâjula ânati
śrīmanu-mahâ-Kayivâra-nâda samasta-gavundu-prajalunnu svasti samasta-
niya-nâmânka-mâlikâ-prâstasti-sahitam ubhaya-nânâ-dêši-samasta-pekkandrundu
padunenimidi-samayâlavârundu Kayivâiâna santa gattiñchi î-santaku pattana-
sâmi-Mâiappa-Setti-tammundu Periya-Nâyana pattanasâmingâ nilipi âtaniki
Kayivâram pedda-charuvu-venaka pam ma vari madinnu Talagavâra dêva
enta paduva . pannumu chênunnu sarava-mânyangâ nilpiri î-mânyam
tappaka â-chandrârkanigâ nadapangalavâiam î-mêiaku tappinavâru Amara-
Nârâyana-perumâlaku tappinâru mangala maha śrī

95a

On a stone near the same temple.

śubham astu svasti śrī Śakâbda 1336 Kali-varsha 44 Jaya-nâma-
samvatsaiada krishna . . śrīman-mahârâjâdhirâja râja-paramêšvara śrī-
vîra-pratâpa-mahâ-Harihara-Râya . Yerapagala . mâduva
 . . odeyara . kalu . . Nâganna Êkachakrapuriyâda
Kayivârada Amara-Nârâyana-dêvarige madda-nâda śâsana
 yênulla . â-chandrârka-sthâyiyâgi śrī-dêvaiu-
gala

96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakara-yându âyaratt-orunûrr-enbattâru šenra nmêr-chellâninra
Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâl addha-udayam âna
anru Šelvândai-dêvar ugandaruluvitta Amara-Nârâyana-pperumâlukku Râja-
Nârâyana-Brahmâdhirâjan âna Ganga-pperumâlana Tonḍikaraiyir - pâdiyum
Vikkaiyâṇḍi yi padinain-gandaga-kkalaniyum appulattilê panniru-kandagattu
pattu-kkulaḡa-kkolaiyum chandrâditya-varai šelvadâga vittên inda dharmattai
mâriina Gaṁgai-kkaraiyir-kurâ-šuvai konṛa narakattilê puguvar 1-dhammattai-
ppôrinâr punya-kammâv-âm

97

At the same place.

(Grantha and Tamil characters)

svastî śrî Śakâbdam 1178 idanmêi-chellâninîa Kâlayukti-varushattu Âni-
mudal svastî śrî Dushtarâditya Râja-Nârâyana-Brahmâdhîyâigal âna Ganga-
pperumâl-dêvai u dêvarum Amarêśvaia-dêvarum-âha Kaiyvarattil Amara-
Nârâyana-pperumâlukku-ttiruvidaiyâttam âha 1-nnâttil Tânatûril dêva-dâna-
nikki nikki nînra nañjai puñjai nâi-pâl-ellayun-jandrâditya-varai šella udakam-
panni vittôm

98

At the same place

(Grantha and Tamil characters)

svastî śrî Śakâbdam 1206 idanmêi-chellâninîa Târana-vaiushattu Mâši-mudal
Mâman-ankakkâia Dushtarâditya Râja-Nârâyana-Brahmâdhîyâyar âna Ganga-
pperumâlena Kaiyvarattil Amara-Nârâyana-pperumâlukku-tTânatûr nâi-pâl-
ellaiyum mun-nâlîlê tiruvidaiyâttam-âha vittamaikku sâdhanan-gandapadiynâlê
ivv-ûril nammôpâdiyil ullû nâyanâr dêva-dâna-nikki nikki nînra nañjai puñjai
nâr-pâl-ellayun-jamdrâditya-varai šella udakam-panni vittên

99

At the same place.

(Grantha and Tamil characters)

svastî śrî Śakâbdam 1208 idan mēr-chellâninra Vyaya-varushattu Aipaši-vishu-
vil svastî śrî Aiyyan-ankakkâra Dushtarâditya Râja-Nârâyana-Brahmâdhî-
râjar âna Vâsudêvarena Amara-Nârâyana-pperumâlukku-tTânatûril nammô-
pâdiyil ullûr nâyanâr dêva-dâna-nikki nikki nînra nañjai puñjai nâr-pâl-ellai-
varai šella udakam-panni-ttiruvidaiyâttam-âha vittôm śubham astu 1-ddham-
mam mulukka . . ttu ittai mârrinavan Gengai-kkariyir-kurâr-pašuvai
vadhittavanudaiya Brahma-hatyâ-dôshattilê viluvân Harih

100

At the same place

(Grantha and Tamil characters)

svastî śrî Śakâbdam 1207 svastî śrî samasta-bhuvanâśraya prithivî-vallabha
mahâirâjâdhîrâja śrîma-Dvârâpurî . purâ-varâdhîśvara Yâdava-kulâmbara-dyu-
mañi sarvajña-chûdâmanî malairâja-râja malaiparu . nda ganda-prachan-
ḍa ganda-bhêrunda anêkānga-vîra asahâya-śûia Śanivâra-siddhi Giridurgga-
malla chhaladamga-Râma vairibha-kandîrava Ma Pâtthiva . . .
tu-chChittirai-vishuvil ivar pradhânigalil pperumâlena Kaivarattil

Amara-Nârâyana-pperumâlukku-ttiruvidaiyâttam âha 1-nnâttil Tâ lē vi-
ttamaikku šādhanan-gandapadiyinâlē Kondaṅgulī-ppaṅgīl nammôpādiyīl nañ-
jai puñjai

101

At the same village, on the basement of the Nakulēśvara temple.

(Grantha and Tamil characters)

svastī śrī Nigariḷi-Šōla-mandalattu Kaiṽârattu Annan-ankakâia-tTuttarāditta
Brahmādhīāyar āna Šelva-Ganga-dēvar tīruv-irāṅyatiḷ Kumaiāndaḷ Tīruvālar-
ena e rteluvichcha Iḷaiyārarku ponn-aray-ittu man-ara konda nīlam kan-
dagam periy-ērī-kīl mudal-madai 1-ttammattai mārrinān tanga kkum
la tīruvidaiyāt . kīlakkīl. . . . gai-karaiyīl kurār-paṣuvai konrān
1-kkāni Puri-īdan-gonḍārku kuduttēn Tīruvāḷarena

102

At the same place

(Grantha and Tamil characters)

svastī śrī Šakarai-yāndu 1208 īdan mēr-chellānīra Vyaya-vaḷushattu Aippaṣi-
viṣhuvilē svastī śrī Aiyān-ankakkâia Dushtaiāditya Rāja-Nārâyana-Brahmādhī-
rājar āna Vāsudēvarena Kaiyṽârattil Subrahmanya(ya)-dēvar va . mbū
. m āna Tannāpalliyilē rupa nī mudalukku nīṅgīna nañjai puñjai nār-
pāl-ellaiyuṅ-guṭṭaigaluñ-jandrāditya-varai šella udakam-panni vittôm śubham
astu

103

At the same place.

(Grantha and Tamil characters)

Tondaḷ-mandalattu-tTiruppāṣūr Vaiyīṣiya-vāṇiga-nagarattārīḷ Kumarandaḷ
Tīruvālanena nān elundaruluvitta Pillaiyārkkū Tai-pūṣattu Vaiyīṣiya-vāṇiga-
garatārīḷ poḍikku mu-kkulakkum daiyilē mūttai ariṣiyum

107

At the same place.

śrī-Prabhumēru-Pōtevana maga Elōya-magam Avakhatana vīṭad Aralīmullul
svargay ōdan

109

At the same place.

svasti śiī Kolattūia tor ugole Savega Mududa toruva ikkisi sattan idak amange
kottodu ay gola-kalanī

110

At the same place.

(Grantha and Tamil characters)

Rājētra-Śōla -gāmundan.. .. yān Māraṣingāṇḍaik . mā
tanda . . . kānukku tiru .

111

At Perumāchanahallī (same hobli), on a stone in Kattukodagī field.

Ha | Khān-Sāhēbaru Payingala-sam | Vaiśākha-b 2 Perumāchanahallī-kere
katisidakke Kṛṣṇapage kota katṭu-kodige-hola kha ½ gadde kha 1 anubhaviṣi-
kondu baiōdu

113

At the same village, in Shēkdār's field

(Grantha and Tamil characters)

.. . . . llaiyum iraiy-ilī dēva-dānam pa vīruttī nīkki e
śatu-śirmaiyum Kaiṇaiattu Śavundan Śuravan-malaiḱku kudangaṇy-āga kudu-
ttōm ivarku śandirāditta-va . śellakadavadu

114

At Konganahallī (same hobli), on a stone in Kambada hola.

svasti vijayābhyudaya-Śaka-varusha . saluva-Kali-yuga-samvatsara 4495 neya
Āṅgīrasa-samvatsarada Pushya-ba 7 Ādivāra-Śiavana-nakshatra Vyatīpātayō-
ga.. . . . karana intu ī-paṇchāṅga-sahitavāda arunōdaya-puṇya-kāladallu śrīman-
mahā-mandalēśvara Indu-rāya-Suratrāṇa bhāshige-tappuva-iāyara-gaṇḍa rājā-
dhirāja paramēśvara pūrva-dakṣiṇa-paśchimōttara-samudrādhipati śrī-vīra-
Bukkana-bhūpāla-sūnu śrī-vīra-Harihara-Rāyaru sthira-simbhāsanadim prithvī-
rājyaṁ geyivutturalu ā-rāyana sēnāpati Khantikāra-Rāyara gaṇḍa Nāgaṇṇa-Vo-
deyarige ishṭa-kāryārtha-siddhiy āgabēkendu Dēpanna-Vodeyara kumāra
Nāgaṇṇa-Vodeyarū sarvva-sampat-samriddhiy āgabēkendu ā-Nāgaṇṇa-Vodeyara
pradhāna Śrīvatsa-gōtrada (rest illegible)

115

At Muttakadahallı (same hobli),

on a stone on the boundary line of Kempe-Gauda's field

svasti śrī Śīpurushan Ambalakar ālda alippon pañcha-mahâ-
pâtakan appo

116

On a virakal in the same Gauda's field

svasti śrī Mahêndrâdhirâja Gangara inêge parim pariye Attannavar Tolûgalla
Morappûra prapû . tolûvva ikkısı sattan

117

At Byâladahallı (same hobli), on a rock near kolamı tamarind tree.

(Grantha and Tamil characters)

svasti śrī Ayyan-añkakkâra-tTuṭṭarâditta Irâja-Nârâyana-pPirâmâdirâyan
Ganga-pperumâlena e gaḷ nâyanâr Śakala-Śiva-panditarku Mâdirakkal Poyšala-
śrī-vîa-Irâmanâ-Dêvarkku yâṇdu muppattu-añjâvadu Virôdi-varushattu
Vaigâši-mâdam-mudal sarva-mâniyam-âga kuduttên idu rrum ttu kolla-
kadavad-âga śilâ-tâpanam-panni-kkudutên šandirâdita-varai šellakkadavadu

118

At Kallahallı (same hobli), on a stone in Guttahallı Muniyappa's field

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-prithvî-vallabha
Pallava-kula-tilak aika-vâkyam Kâñchî-pura-varêšvara śīman-Nolambâdhirâja
Chôrayyam iâjyâle vandâli Balalchôia-Nolamba-Šeṭṭi Nanniya-bhûpa Kolatûra
kalnâdu po an avara magam Jêbayyan Keyamangaladûralivinol kâdi sattam
andina Šaka-kâla 933 neya Sâdhârana-samvatsaram pravattisuttire Mummadi-
Cholage yâṇdu ippattêla.. tamm annana kalla Nelligereyalı kala Nirggunda-
seṭṭi nirisidan

119

In the same field.

svasti śrī Viṇṇugô .sar âle Kolattûram Peramenda magam Modayarssa
Nemalada tore goḷuḷ ııdu svarggâla .

120

In the same field.

(The top of the stone is broken.)

. takkeya Chakiladûr alivınole kâdi satta.. . .Havalısınğam tama ayyange
kallan ikkısı. . .

121

In the same field.

svasti śrī Sēvomajala torugolole vidda voleya Rēvam Koiagova

122

In the same field.

svasti śrī Nalulgunda Châtamman torugola ırvva Vêdarâ kondu toruv ikkısı
sura-lôkam pukka

123

In the same field.

svasti Śaka-varisha 933 nê Sâdhâiana-sanıvatsara-Chaitia-mâsa Padumpaya
salıpadu ganeyyanna yya bbayıla kudareysi almi satta âtanga akka
Hagalayakkal kolpara kaypavâdu kottan (usual imprecatory phrases)

124

In the same field

svasti śrī Nolambâdhırâjar prithivî-râjyam geye Bânaiyanada sēneyam Tila-
man ırye Dugichêrakkan almi sattan âtange elpadıum kottudu kalani
mû-gôla pâluñ ida. pañcha-mahâ-pâtakan akku

126

In the same field

(Grantha and Tamil characters)

dir-vêlai-ttol m šeruvıl śınavi Paraśurâman
mêl.. v-aran bayangodu palı mıga Muśa .. .gan alapparum pugala-
odu mum nava-nedi-kkula-ppe

126 a

In the same field.

svasti śrîmach-Chôla-nâ Tennare â-vûr Kkuvalâ lattûrâ. lattûr. vara
.Kañchiyâ le .rıyolk ıldu bâlva .. Velattûr la .Kayvâra-nâdâ sēne
ba. . dore Ambala . Bayıramangalavan padınay-dûmbu-kalanıyu
tûmbu-pâlu pattu pesu (usual final phrases) baredon Kambi-Ūran

126 b

In the same field.

svasti śrîman-Vınnu-Gôvarasar. .Duggamârar sēne maga . nâlvadınvar kasa-
pra.. pontore bittadu (usual final phrases) Kambi-Ūran vaiedan

128

At the same village, on a stone in the Basavêśvara temple
 śrī-Basavêśvara-dēvara sâmpradâyakarâdanta Vîrappanu katista-dēvasthâna
 Akshaya-samvatsara-Mâgha-sudda 10 Śukravâra

133

At Guttahalli (same hobli), on a stone behind the old châvadi.
 śrī Sarvadhâri-samvatsarada Chayitra-śu 15 lu Guttahalliya kere Adina-gauda
 mâdisidanu

134

At the same village, on a rock east of the Karagada nir-bhâvi.
 svasti śrī samasta-lôkaika-nâtha Êkachakrapura-nivâsa Pândava-pûjita-linga
 Bhîmêśvara-dēvara stânika Nâḍânda-jîyau tânîkaru Huntagekoṇṭada
 namma Bhîmêśvara-dēvarige salu kanakam gana
 yanuka (rest illegible)

138

At the bêchirâkh village Eramantepalli (same hobli), on a stone near the
 eastern outlet of Dodda Allikunte tank.

(Grantha and Tamil characters)

svasti śrī Râjēntira-Śôla-Dēvar piriti-râjyati napa kulattil Munivarâditta-
 nâya . Malaimunda-araiśar magan Śelva-araiśar Śelvaśamuttira-
 kattuvittu tûmb-iduvittâr Malai-Śelva-araiśar ivv-êriy-achchukattu ivv-êri .
 dâdu vittâ pôgamu śâsanamu alichchân kapilai . Varanavâšiyu
 Pirâmanaraiyu alichcha Brahmatti-paduvân tangal-amku-ttânê ma

143

At Muddalahalli village (same hobli), on a stone to the east of Bûraga tree
 below kottakunte in Podalapalli-gadde.

Śaka-varisha-samvatsara-śatungal eṇṭu-nûra Ipatt-eṇṭaneya prava
 ttire svasti samadhigata-paṇcha-mahâ-śabda Pallavânvaya śrī-prithivî-valla-
 bha Pallava-kula-tīlak êka-vâkya śrī-Nolambâdhirâja Nalapayya prithivî-râjyam
 geyyuttire Râchâla-Pompala-Chalvana ttamma Muddayyanum Ereyamman
 esuvar-âdittam turuvan ikkisi sattonge Dilipayya .. kodange. ṇḍugam

147

At Gullakunte (same hobli), on a stone lying in a bush north of the village.
 Hêvilambi-samvatsarada Śrâvana-śudha-pâdyadalu śrīman-mahâ-mandalêśvara
 Annadâta-Bâḍiyaru prithivî-râjyavanu mâdi âlûve-kâladalli Hoda-nâḍin

olagâda Gullahalliya Muttarasana maga Dêvannana maga Mariappanu mâdisida
dîpamâle-kamba . Dêvannana Mariappana maga Dâvanna Mariyappanu
yibbaru makkalu

150

At Settipalli (same hobli), on a rock to the west of the sluice, in the bed of the tank.
svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1536 aguneti Ânanda-
samvatsaram Âshâda-šu 15 lu śrîman-mahâ-nâyannavârul ayina Gañjagûli
Pâpi-Nâyani Chinnaya-Nâyanigâru yi Basa-seti Vôpayana. Pôli-setiki
yichina katu-kodagi-dasavandam dharma-śâsanam

151

At the same village, on the rock called Tôtôni-bande, west of the village.

śrîmatê Râmânujâya namah svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varsham-
bulu 1. Pramôdûta-samvatsara-Vaiśâkha-śuddha-dvâdaśilo śrîmatu-Sûri-China-
Tammappa . śrî-Sadâsiva-Dêva-mahârâyalu mannim. namâ sthalamlôni
Gavvipaliki pratinâmamayina Krishnâpura bôga-têja-svâmânu śrî-Bhataru
Yambiru â-chandrârka nilinigânu dânadhi-kraya-vikrayamugâ . putra-
pautra-pâramparyamugânu anubhaviñchigalavânu tri-vâchakamugânu .dhâ-
ram bôsi ichina bhû-dâna-dharma-śâsanamu. (usual final phrases)

152

At the same village, on a rock south-east of the village

svastî śrî Śâlivâhana-śaka-varshambulu 1432 agu . Pramôdûta-samvatsara-
Mâgha-ba 14 Śivarâtri-punya-kâlamandu śrîmatu-Sankêpalli-Vengalivâruni
kumâru. Tîpa-Nâyanigâru Viraya-danâyaka-Vodeyalaku dharma . .Virann-
Odeyalaku sarvvamânyamugânu yichchina . .(usual final phrases)

153

At Gavipalli (same hobli), on a rock north of the Muktêśvara temple.

svastî samasta-praśasti śrîmat-Gangegonda Râjendra-Chôla-Dêvar prithîvi-
râjyamgeyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male
... . sarggatar âge avara magam Chelvarasam mâdisida i-mathakke me-
chchi..Mañgataṇḍali-kereyol bittubîla mûgola-galdeyum mû-gola pâlum
bittar (usual final phrases)

155

At Tadagôdlu (same hobli), on a stone in Mékala-gadde.

svasti śrī vijayābhyu Śālivāhana-śaka-varsha 1538 Nala-samvatsarāda Āśvija-
ba 7 śrīmatu-Sugutūna Mummaḍi-Tammaya-gauni-ayavāni Avagauni-Chinnā-
gayuku Gangi-Nāyadu yichina rakta-godugu-mānyam chēnu

156

At the same village, on the Dōnikālave-gadde.

Sarvadhāni-samvatsara Chaitra-śu 15 lu śrī-Ranga-Rāu-ayavāni kāiyakaita-
laina Basavayyavāni Tātapa-gauda godagu-mānyamu

157

At the same village, on a rock near the Jārake-bande

śrīmatu-Dundubhi-samvatsarāda Mārgaśira-śu 1 lu Dēva-Rāya-mahārāyara
kālādali Mulavāgila Mādannāykara kāla Harihara-Rāja-mahā-arasugalu
Mangalabhūni-sthala Basava iāgi ā-asagara chatu-śīme bande
(usual final phrases)

160

At Pottapalli (same hobli), in Viralagudi field.

(Grantha and Tamil characters)

svasti śrī Pū-mādu punara Puvi-mādu valara Nā-mādu vilanga Jaya-mādu
nilava-ttan tiru-ppadu-malar mannavai śūda Kalīngam iriya Kadalmalai
gaittu valangola mūvarai āli-nadātti šengōl šenru tišaitoru nadappa ven-
Galī nīngi meyy-ara talaippa vira-śingaśanatu Pūkkōkūlānnadīgallōdum vīri-
irunt-arulha Kōv-Irājakēśaiivanmai āna chakravattigal śiī-Vikkīrama-Śōla-
Dēvarkku yāndu añjāvadu śrī-Kāñchī-puṇa-paramēśvara Kāduvetti Pulikurukki-
kāniyālan Muttiy-araišan magan Šōmaraišan magan gan Vašavaraišan Vaša-
varaišan magan Šōmaraišan Šōmaiāišan magan šaraišan tan kani Muruga
... .

161

At the same place.

(Grantha and Tamil characters)

svasti śrī sakala-bhuvanāśraya śrī-pritivi-vallabha mahāiājādhirāja para-
mēśvara parama-bhattāraka Ravi-kula-tilaka Pōla-kula-śēkhara Pāndya-kulān-
taka Āhavamalla-kula-kāla Āhavamallanai ai-mmadi ben..nda rāja-śēkhara
rājāśriya rāja-rājendra Vira-Chōla Karikāla-Chōla śrī-Vīrarājendra-Dēvarku
yāndu ārāvadu Irattapādīkonda-Śōla-maṇḍalattu Mēlai-Mārāyapādi-kKoyyar-
kurai-nāttu-pPulikkurukkiyir-kāniyālan Muttiy-araišan magan Šōmaraišan šāva

SRINIVASPUR TALUQ.

1

At Šrinivásapur (Šrinivásapur hobli), on a stone lying south of Íchalakunte
(Front) šubham astu Šukla-samvatsara . na šu 1 Âdivâradalu . tu
Mârappa-Nâyakara maga Tîpana-Nâyakaru Bâpanam-Timmeya-Nâyakana
maga Dêveya-Nâyakage koṭa-katṭu-kodageya šâsanada kramav entendare
namma nâyakatanakke sallu nimma Pâpanahallige mûdana Koranelliya Kô-
vandam-haladalli kerêli kaṭi â-kerê-kelage gaddeyanu .. ge (back) .
gaddege holakke . dasavandavanu sa . vâgi endu kota
salihâ mikka gaddeyanû vokkaligeru ramanege.. geyalu kôran ikki
sukhadalli anubhavisuviri Tippanna-Nâyakara baraha šri Mahâdêvarû

3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters)

svasti šri Nigarilî-Šôla-mandalattu Puda-nâttil Kulandûril Šiva nga. . .
. . .chchiram-udaiya dêvarku nai-gandaga-kalanî mudal-madaiyil vittên
Kulandûru-nâd-âna . . .

5

At Aralukôte, belonging to Guluganapode, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratîhârikîta-
Mahâvali-kulôdbhava šri-Mahâvali-Bânarasar prithivî-râjya geye Manasûr
Aralî-Kaype-maganan Prabhu-Kaype tulige-vasantan ganda-padichandan Viyala-
Vijyâdhara tannan âlva Prabhumêru besase Dâmarigaran attî ırdı kudurege
pâgılla âge kudureyind ilıdu nadad ırdı ottı keydu bıldan avage bâl-galchu
koṭṭodu Kulanelîra savva-parihâra (usual final verse)

6

At the same place, on another stone.

svasti

tasya šri-Vikramâditya-Jayamêrôr mmahîbhritah |

Bâna-Vijyâdhara-khyâta-nâmadhêyasya râjabhiḥ ||

šri-Mahâvalî-Bânarasar prithivî-râjyam geye anî-chelvan Anuma-parâkraman
vîra-mabâ-Mêru Pokkîri-Voradoga-Râjan tannan âlva Prabhumêru besase
Mavindîṭṭuḷ Kâduvaṭṭiya samasta-balamu mēg eltare tamma pade gettu
betṭan adare tan idirane nadadu nâyakaruḷ taḷṭ ırdı ôḍisi bıldan tamma pade

balikke bandu kolgala gondattu avange vaṁśōtpattiyāge dāya gottodu Made-
gūlum Bilādeyu (usual imprecatory phrases) 1-dhammaḍi Dāvana-Perundavvange
kottodu aigula kalani parihāra

7

At the same place, on a stone-pillar

broken into four pieces and lying near the Aralukōte-cave.

jayaty āviṣhkiitam Viṣṇōr Vārāham kṣhōbhitarṇnavam |

dakṣhinōnnata-damshṭrāgrā-viśrānta-bhuvanam vapuh ||

svasti sakala-bhuvanōtkirṇa-abhidhānō'nēka-pratīta-pratīhārarkke uttama-śrī
prithvī-vallabha mahārājar Nolaṁbarasar prithivī-rājyaṁ . .90 neya rbbari-
samvatsa . lu Nolaṁba-Jaya-gonda nārā nānda (back) ta viśhaya
śāsana nade ganda isālya-trikūta pamma nele tenka-vāsi pūrbbaḍi. hubinā
me nadevam hallada daduga allim tenka kuribar bitta Bīdīra-kula
dharmma nadihe dēgula

8

Near the same pillar.

(Grantha and Tamil characters)

svasti śrī Nigarilī-Śōla-mandalattu Puda-nāttu-pPulladēva-mandalikar padai-
vittil Śittīśvaram-udaiyarkku śrī-Kāñchi-mā-nagarattu vāṇigan kudi-kilān
Śanga-nāyaka-ttēvan ēi-kattī payiudan dēvadāna śandīāditta-varai śelvad-
āga vittēn idu vilakkuvān Gengai-kkaraiyir-kurār-paṣuvai konra pāvattilē
pōvān

12

At the same village, on a stone near the sluice of the tank

svasti śrī Sakābda 1 8 Kali-yuga 4487 neya mēge Akshaya-samvatsarada
Āśvīja-śu 10 Budhavāradandu śrīman-mahā-mandalēśvara arī-rāya-vibhāda
bhāshege tappuva-rāyara gaṇḍa rājādhīrāja rāja-paramēśvara pūrvva-dakṣhina-
paścima-uttara-chatus-samudrādhipatī śrī-vīra-Hariyaṇṇa-Vodeyara kumāra
Yimmaḍi-Harī-Rāyanu prithivī-rājya māduva-kāladalu ā-Ba Vodeyara Māra-
ya-Nāyka (back) rayage nāda mariyādi vāra-kere-kodage
hattu voravan iḱki dadimage kaṭṭu-kodagi yeradara mariyādiyalu nadasalullava-
ru bāki nu Bemaṇnanigu kaṇḍuga-gadde-mānya yī-mariyādige namma
Nimbuhada stāna-mānya pūrbba-mariyādi (usual imprecatory phrases) yī-kereya
kaṭṭidaḍu ayinūru honnū pañcha-kelasake mukhyānāgi mādidātānu Tīllarada-
Bingōjya maga Chinṇōjanū (rest illegible)

14

At Nambihalli (same hobli), on the ceiling of the ranga-mantapa
of the Sômêśvara temple.

ndra-Chôla-Dêva-râjyattu . . svasti Chôraya-Dêvana kâlagadol
Belagattûra konda Arasigaya-gâvundara ma Erey-a-gâvunda toragolalu
pendiran ude uchchalu kâdi sargatan âda iva Mangapâleya-gâvunda disida

15

At Chaladigânahalli (same hobli), on a stone near the entrance to the pond.

svasti śrī vijayâbhyudaya-vilâsa-Śâlīvâhana-śaka-varushangalu (figures gone) nê
varushadalli Śukla-samvatsarada Jêshta-ba 12lu śrīman-mahâiâjâdnirâja śrī-
Dêśamukhi-Ghana-Śyâma-Râyara gumâsta râja-śrī-Naraso Ambâji Kôlâla-sîme
Dêśamukhi sannâyabiya . Veranahlli Sonamma-ûranu Chaladagâna-halli
Ayge-gauda Kri. ge .mânya hâki kotta mânya-hola kha $\frac{3}{4}$ akshâradalu
hadinaidu-kolaga-hola yi-mânya anubhavisikondu kôti-ârayike mâdikondu
sukhadalli yirôdu

17

At Kiravâra (same hobli), on two pieces of stone near the
western sluice of the tank

[I] svasti śrī Gange-gonḍa-Râjêndra-Chôla-Dêvar puṭhivî-râjyam geyyuttire
palarodeganda âlvinge ganda kâlega-mallam Nanniya-Gangam gadi

. [II] Gattûra Aramamma ra magam Uttama . avai magam Prabhu-
karasam Prabhukarasara magam Mâdalasa avara tammam Mâcharasara
magam Pudiyanṇa (back) Gangêśvarakke bitta dēva-bhōgadi galde mûgandu
gam || bittu-kattu kerege salisuvangam (usual impecatory phrases)

18

On a rock west of the same village

Sarvadhâri-nâma-samvatsara-Śrâvana-ba 8 lu stalam paurôhitam Subbâ-
bhattuku Karî-Mânîkya-Nâyanivâru mâku chelle-šimelôgâ Krishnâshtamî-
punya-kâlamandu ichina bhû-dâna-dharma-śâsanam Bommarâja kha 1 $\frac{1}{2}$

19

At Venkatāpura, attached to the same village, on a virakal in the kân below the tank.
svasti śrī Mayindam-arasa pīthivī-rājya geyē Maia raparī-nāda mēgge vandada
Kīru-Paraviyodeya per-Ggangan-āll-ibbara sanidhī Mallapariy odane tāgi
kādi saggiyādam palaiode-ganda kakariga-malla Ânandūra Śīkōti-âchâri
mâdīdan

20

At Kallūr (same hobli), on a stone in Gōpāla's field, north-west of the village.
svasti srīmat-Śrīpurusha-mahārājar pīthivī-rājyan keye Mandu-vūra toīu
kolvallī vīldōr Perānkōvar avange padī-tūpu kalanī netta-padī (usual final phrases)

21

At the same village, on a stone in front of the Īśvara temple.

(Grantha and Tamil characters)

śī-Nīgarilī-Śōla-mandalattu Pudi-nādu Kalliyūril daiyār Nandiśvaram-
u . Kaila . dēvānan-tīruvī . . nai Pula-dēvar āna
manda kan Nantiśaram-udaiya-dēvarku kana nāpa
nśaiy pu . . .

22

Behind the same temple.

(Grantha and Tamil characters)

śvasti śrī Nīgarilī-Śōla-mandalattu Pudi-nāttu Kalliyūr Jayangonda-Śōla-
Gangan mmagan Rājendra-Śōla-Gangar maga Mumudi-Śōla-Gangan magan
Śōmaśan magan Kēttaraśan magan Śōma . ya Mādēvarkku periy-ēri-kīl
dē danam panniru-kandagam achchanāpō iru-kandagam Śōlakattil īu-
kandagam . ttīya-gōtrattu Siva-Brāmanan Pama-battar Mahadēva-battar
magan Nāyaka-battan Âlvā

25

At Hebata (same hobli), on the sluice of the tank.

svasti śrī Dilīpa-Noḷamba prithivī-rājyam geyyuttire śrī-Kondala-gāmundara
magal Annāriyar Kādema-gāmundange koṭṭar Annāriyu mādīsida tūmbu

26

At the same village, in Chandappa's grove.

svasti śrī Nandi-Vemman Perbatṭam alav . . tina puyyaluḷ Avīyapoyarum . .
punya-pavittan eridu vīldān

27

At the same village, on a stone in Gattapalli Muniga's field.

svasti samadhigata-pañcha-mahâ-śabda Pallavānvaya śrī-prithivī-vallava Palla-
va-kula-tīlakam śrīmat-Nolambādhīrājar prithivī-rājya geye svasti samadhigata-
pañcha-mahâ-śabda parama-bhattā ka mahārājādhīrāja paramēśvara Âta-
niya mata pana nvita Śiva-śāstra-tapô-vanānurāga śrī-Pādhi-
vāla-grāma-viniggata Bhagavatpādaika-śarāna śrīmat-Brahma-Śivāchāryyan
tta Perbbattakkam Bidūūra aggalam ilivalli ankake kādida Bideyitta
sattan âtange batārāru kottudu Ingunamēdinol okulam kalani sarvva-
parihāram (usual final phrases)

28

At the same village, on a stone in Muniga's field.

ditya Śī nnyyam pri vī-rājya geyye anavadya-vidyārnua bhī-
kshana māna-pīanūna-kuvalaya-karnnāvatamśa rajah-ṣpātāpaśārītāśēsha-dig-
mānini-mukha-kalankā (back) pahāra praśasta-Śī chāyyara sthāna
hutt ildu Pervvatta ke ge bittuva .mā ttar Agala-turu (usual final
phrases) idan â-Kunnaya

29

At the same place

svasti śrī Ayyapa-Dēva rājya geyye Bhāva Śiva-tapa-rājya geye Perbbata turu-
goḷa satta agga kotta Agala-turukeyida â-pañcha-Mahantara gelasarge
idan â-Kunnayya

30

At Bayyapalli (same hobli), on a stone in Subba's field, north of the village

svasti samadhigata-pañcha-mahâ-śuddhānvaya śrī-prithivī-vallabha Nolamba
dayā-rasa-chitta-Chōlu-Permmānadigalu Mayindanu intu ī-mūvaru Kiru-tore-
marīyāde āle matta Kāduvatti kalageydan endu munidu Vallevaiasa-Dēvaya
mūdala-gōvan Baumān attida . āgalu Pāndiyana mēge eldu Pare-
yarū ırıdo śrī-Valleyarasar eligutti aiasan . pōpalli tannā āl pōpalle
visase Âneyūr tāgi echchu eridu āneyā e tti kādu satta avage kottudu
vīra. vāl-galchu kottodu idan alido pañcha-mā vana-Perundavvan

31

At the same village, on a stone under Kumbakunte tank near the sluice.

svasti śrī Ari-Pemasara Rāmaradi . Ari-Pemasarsark agida mısara lar
viltar a. ke kaṇḍuga-kalanīyum saiva-parihāradu kottar (usual imprecatory phrases)

35

At Brâhmanapalli (same hobli), on a stone in Gôpâlâyya's field.

šîi-Râma svastî šrî vijayâbhyudaya-Šâlivâhana-šaka-vai ushambulu 1654 aguneti
Paridhâvi-samvatsara-Mârgašira-šu 10 lu Tâdigolla-Râmappa-Nâyanî-Râmanna-
Nâyanigâru Biâhmanapalle-Yuagayaku vrâyîñchi yichchina mânya-šâsanam
nî-tammudu Tôtanna Digavakôta va mâ kâra vittâya ganaka nî-grâmamlô
kâ (rest illegible)

36

At the same village, on a stone on the bank of Râjahâlûve.

(Grantha and Tamil characters)

svastî šîi šârva-bhuvana-chchakravatti šrî-Poyšala-vîra-Râmanâtha-dêvaiku
iyându muppattu-nâlâvadu Šâivadâri-varushattu Aipîši-mâda-mudai Vir
naiyil Kêši-aiašarena Kuianelliyi tâdumidannai magan Šâma . ku udai-
yâi Tiruvâlîšuiam-udaiya-nâyanâi dēvadānam Tandikuttaikkum tūuchchûla-
kkal-pâiaikkum vadakku terku mêku Angâmundar kuttaikku kilakku batta-
virutti dānam-âga vittên ittanmattai mâirīnavan Gamgai-kkaraiyir kurā-
pašuvai-kkonrân Pirama-vadai l pōvan

37

At Adavichambukûru (same hobli), on a stone in front of the village

šîi-Râma svastî šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambu 1632 aguneti
Vikriti-nâma-samvatsara-Mârgašira-ba 14 ralu Achyuta-gôtra-pavitrulayina
šîiman-mahâ-nâyakâchâryulayua Tâdigolla Râmappa-Nâyanivâri putralaina
Raghunâtha-Nâyanivâri putralaina Râmappa-Nâyanigâru Mallamâmbâsamu-
dram-agrahâiam gana-saṅkhyâ 25 guu-mahâjanaluku vrâyîñchi yichchina
bhû-dâna-dhaima-šâsana-patra-kramam Pellagonda-îjyam Gudagui-šîma Koy-
yaguriki bhûmini mâ-nâyankânaku chelle Tâdigolla Êrukâlûva-šîmalô Bôya-
kânalô Adavi-Chambukûrîki piatinâmamaina Mallamâmbâsamudram-agra-
hârânaku Kûtalanâyani-charuvu Kottakunta-Linganikuntalatô kûdâ kâd-
ârambha-nîârambhamulu yalla chatus-sîmâ-valaya-Vâmana-mudîâ-šâsana-
mulu silâksharamulu vrâyîñchi mîku gaṇa-saṅkhyâ yuvai-ayidu vrittulu
chêsi mâ talli Mallayakkagâri charama-kâlamandu (rest illegible)

38

At Yalagamânapenta (same hobli), on a stone in Râmaraddî's field.

Virôdhikîtu-nâma-samvatsara-Âšvîja-ba 6 lu râjašrî-Râmappa-Nâyanî-Kadiri-
patî-Nâyanivâru Machcha-Vêdauna-koduku Yîra-Kadiriṅgânîki mânyam yich-
chinadi

40

At Muttakapalli (same hobli), on a virakal in Raḍḍi-mànya field.

svastī śrī Bijayittayyam Mâdâ-Mattarasarâ Polalammanâ mēg eldu Mûdekallâ-
kâlegadul Gâravar âl Avadhîrarâ magan Châtaguddiyârum Pulikurukiyarâ
Duggamâran mâ anivarum ânt iṇḍu sattar

43

At the same village, on a stone near a tamarind tree on the village frontier.

śrī-Râma Ângîrasa-nâma-samvatsara-Jêshtha-śu 13 lu srîman-mahâ-nâyankâ-
châyulaina Tâdigolla-Raghunâtha-Nâyanî Râma-Nâyanî . Kâlappa
Bayaparedi-ko . . śâsana-kramam etlam

48

At the same village, on a stone in Pûjârî's inâm field

(Front) śrī śubham astu . . shtha śu 12 . . redigala Vôbalî-Nânî Kaliya-
Mânîkya-nângârudu Yêrukâla-râjyamilô Nadi (back) malapalli Vâsavanta-
Râyam. . .

49

At Guttapalli (same hobli), on the basement of the Vâlêśvara temple
on the Vâlêśvara hill.

(Grantha and Tamil characters)

Haia Šaka-varsham âyiratt-oiu-nûlî-aimbattunâlu šellânîra Khaia-sam-
vatsarattu Âni-mâšattu svastī śrī Nigarîlî-Šôla-mandalattu-pPuda-nâttu râjapatî
Šakki-dêva-maṇḍalîkan magan Mâkkôvantavi Varaguna-pperumâl âna
Puḷla-dêva-maṇḍalîkanena -nnâttu-kKuranellî-malaiyil śikharâśinasthan-â-
kkôyil-konḍ-arulîya Tiruvâlîśvaram-udaiyâr tiru-kkôyi pañchânga-sahitam-âga
upânâdi . payyan . chantrâditya-varai šellakkadavad-âga vittên Oṛumanûi-
periy-êri-kîl Kâman kuḍi onra kulî iru-nûrum Tandikutṭaiyumu idarku nâ
utpatṭa-kkulî âyiratt-arunûrum kollai-nîlam orupattu-nâr-chân-
kôlâl . . Kuranellî-parrîlê kulî âyiratt-aññûrum . . lîkanena Kuranellî-
pperi-êri-kîlîl-apaiyumu idark-adaitta punṣey-nîlamum Tiruvâlîśvaram-
udaiyai ku vittên unda-ttiuppani . . rumam-âga-kkôyilun-dîru-
maṇḍapamum tiruppaṇi-šeyvittên i-nnâyanârkkum Palaiya Kuranellî Ulô
śvaram-udaiya-nâyanârkkum Kuranellîy-êri-kîl mēlai padakâl nîr pâyndu
vîlai-nîlatti . nda punṣey-nîlamum Tiruvâlîśvaram-udaiyâr tâmēy-udaiyar
inda-kKuranellî-pparîlî kôyil kânîy-udaiya Šiva-Brâ . . uchchâgattu
šeyvittên Šangi-baṭṭa

50

At Tinnili (same hobli), on a virakal in Venkatarâyappa's field.

. ñcha-mahâ-šabda Pallava-kula-tilaka śrīmat. . Rāja prithivī-rājya geye
Bhīma . ne-nādu-mû-nûru Podal-nād-aruvattuman āle Tālnellara . mandeya-
rā Śrīkaṇḍiyya turu-gondalli puyalgāgi turu almi satta . kottudu ok-kan-
duga-kalanī aygolam pālu (usual imprecatory phrases) Vānarasara mane-ma

52

At the same village, on a stone near the village entrance.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushangalu ? 1551 neya Śukla-sam-
vatsarada Śrāvana-ba 14lu śīman-mahārājādhirāja rāja-paramēśvara
Rāma-Dēva-Rāya-mahārāyaru prithivī-rājya geyuttam iralu (rest effaced)

54

At the same village,

on a stone near the Venkataramana temple, south of the village.

śrī-Ganādhīpatayē namah śrī-gurubhyō namah svasti śrī jayābhyudaya-Śaka-
varushangalu sāvīada mû-nûra hadinentaneya Yuva-samvatsarada Āśvayuja-
śudda 10 Guruvāradalu | śrīman-mahā-mandalēśvara arī-rāya-vibhāda bhāsege
tappuva-rāyara ganda pūrvva-dakshina-paścima-uttara-samudrādhipatī aha
śrī-vīra-Harihara-Rāyanu śrī-Vijayānagarīyalī śrī-Virūpāksha-dēvara karunadali
vīra-lakshumī-vilāsadalli paramānandadalli prithivī-rājya geyuttiralāgi ā-
rāyana kumāra Yimmadi-Bukka-Rāyanu Muluvāyalli Sōmayya-dēvara karuna-
dalli paramānandadinda prithivī-rājya geyuttiralāgi ā-Mula (back) vāyī-rājya
olagana Bilusōne-nād-olagana Hodaliya-grāmadalli śrī-Mācha-gaundana makka-
lu Mārappana Chinnananu ā-Hodaliya-grāmadalli prayatanava māduva dinan-
galalli tamma tande Mācha-gaundageyū tamma tāyī Maleyakkangeyū punyav-
āgalī yendu śrī-Vighnēśvarange nilisida dīpa-māleya kalu-kambha-pratishte
ā-chandrārka-sthāyiyāgi yiralī yī-darmmakke Kattigea Nāgappalu ā-Bilusōna-
nāda piabhu Tinnala-Chokkappanu yī-darmmakke sahāyigalu (usual imprecatory
phrases) mangala mahā śrī śrī śrī Piṅgaṇana maga Piṅgaṇana baraha

57

At Madivāla, bēchirāk (same hobli),

on a stone near the western sluice of Dēvarakere.

svasti śrī Śrīpurusha-mahārāja pri . jyaṁ geye avarā magandir Duggamār-
Ereyappo Kovalāla-nādu-mû-nûrum Gang-aṇu-sāsi. . taya-nādu Pāne-nādu

62

At the same place, on the north basement

(Grantha and Tamil characters)

svasti śrī Śakābdam āyīattu-nunūnu-orupattu-nālu śenia nāl mudal svasti
śrī sārva-bhuvana-chakravattigal śrī-Poyjala-Irāmanā-Dēvaikku iyāndu muppatt-
ettāvadu Nanda-samvatsaiatu Âni-mâsam mudal svasti śrī Nigarilī-Śōla-
mandalattu Puda-nāttu Kura

63

At the same place, on the west basement.

(Grantha and Tamil characters)

.. kan magan svasti śrī Nigarilī-Śōla-mandalattu-pPuda-nāttu
ādi-mandalikan āna Śakki-dēva-mandalikan magan Rājâśīaman Pulla-dēva-
mandalikan āna Varaguna-ppeiumālena Śakalai-yān yūatt-oiu-nūru-nārpatt-
ettu-chchellānīna Pāt va-samvatsaiattu Âni-māsattu i-nnāttu-kKūianelli
malaiyil elundaiuli irunda nāyanāi Tiruvāliśvaram-udai

64

At the same village, virakal below Kornalīkattu-kāluve.

svasti samadhigata-pāñcha-mahâ-śabdam Pallavānvayam śrī-prithivī-vallabha
Pallava-kula-tilakam śrīman-Bīra-Nolamba prithivī-rājyam geyye Sântarana
mēg eldu hasti-ghate geydu kâl[e]ga[dol] añchiya kādu va Battamarasar
marme eradu sattar ānakan dadeye badidu surānganeyol neredan
ātage kotta kaln nīlivi Bugiyūra pālu

65

At Himbal (same hobli),

on a stone south of the Īśvara temple at the east end of Rônûr tank bund.

svasti śrīman-Śīpurusha-mahârâjar prithi geye Duggamâr-Ereappa Kova-
lāla-nād āle Veja-Pe. arasai Rônûr āle Sagai-Mikkāne mane-odeorendu
pattam gattī gottudu saivva-pariyāram ok-kaṇḍugam kaḷani kottar (usual
imprecatory phrases)

69

At Ērukāluve (Nelavanki hobli),

on the basement stones lying in front of the Āñjanēya temple.

(Grantha and Tamil characters)

a ttēn i-ttanmattaiyum ivvanayum

b gaṇḍan Kāñchi-pura. ..

c . . dayâr dēvadānam āna Tandī.. ku kâny-āga kuduttē.n inda
ta .
d ru ttu iva r āna vitta mērkum idukk-ulppada

72

At Kūsandra (same hobli), on a stone at the Channēśvara temple.

Prajōtpa . . ra Chayitra śrīman-mahâ-nâ .ayina Tâdigola-Râ. .yini
Râmappa-Nāyinigâ Taṇḍuriki-Chinna-Kiishnappanigâr ichina grâma-
śāsana-damma-krama Channasâmi-a .yyagârî dinamu âlabhyam âchandrârka-
putra pautra-pâraparya vēsini . . Tiuyappa Annappa-redivâr ichina
. . . Kūsandra Redimagâr 1 (rest illegible)

73

At the same village, on a rock south of the same temple.

srī-Râma Prajōtpatti-samvatsara-Chaitia-šu śrīman-mahâ-nâyankâchâryula-
yina Nija-Râmanâtha-Nâyini Râmappa-Nāyinigârî ana-tammandi Biru-gavuni-
gârîki ichina . . śāsana-kiamam etlayanu mî-putia-pâraparya (rest illegible)

74

At Tûpalli (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-samvatsara-Phâlguna-šu 5 lu śrī-Tâdigola-Râmappa-Nāyanivâru...
..Sâbi-redi . suruga-mânyam kha ba 1 âr-ddumu

76

At Addagallu (Addagallu hobli),

on a rock near Kolme tamarind tree, east of the village.

svasti śrī vijayâbhyudaya-Śâlvâhâna-śaka-varshambulu 1689 aguneti sam-
vatsara-Bhâdrapada-šu 3 Guruvâram mahârâja-râja-śrī . . Nāyanivâru
Gâjala-Chinnayya-Kondayyaku vrâynîchi yichina... (rest illegible)

77

At the same village, on a rock in Chinna-Kondaiya's wet land.

svasti śrī vijayâbhyudaya-Śâlvâhâna-śaka-varushambulu 1689 aguneti Sarva-
jitu-samvatsara-Bhâdrapada-šu 3 Guruvâra mahârâja-râja-śrī-Jai-Râvu Ma-
llârî-Râvu (rest illegible)

80

Under the bund of the Vasantanâyma

amâni-kere, on a stone at Balaparâlla-gutta, near the sluice
svasti siî jayâbhyudaya-Šâlivâhana-šaka-vaishambulu ? 1669 aguneti Piabhava-
samvatsara-Šrâvana-ba 8 punya-kâlamandu Tâdigôla-Tirumalappa-Nâyinigâi
Tippaya-vibhu-gandula ayya Makalatave taligâi Timaya-putiala dhârâ
bôsi yichina Timmasamudiam agrahâram

81

At Kottûru (same hobli), on a stone lying to the south of the châvadi

(Grantha and Tamil characters)

šuvatti širi Puvanêkamalla mandalika Kêšava-dêvan irâšiyattil Punilur-kilân
Šivanândi-šetti kattina êri ava magan Pulâlân šeyppittai ivaia vangušadali
yivar kêtti. davanu Gongeya tadiya kavileya konda pâppadalu pô
.. ..

83

At Yenamalapâdi (same hobli), on a stone at Mallappa's well.

šrîmaj-jayâbhyudaya-Šâlivâhana-šakâ-vaishambul agunanêti Pâttiva-samvat-
sara-Kâtika-šu 2 Bu-lu šrîman-mahâ-nâyankachâyalayina Kotapâlem-Raghu-
nâtha-Nâyini-Kadurappa-Nâyinivâru Raya-pantu Tâtaya Mungânpalli
kârunniya-bhû-dâna-krama ganaka anî nimityamayina netra-ko gu-mânya
Kânuga-cheravu kânû-chênanu ba 21 chênu bayi vrâyinchi. cheruvu.
madî Kâmalâvâra arasara mânyamu nadapagalavâr vrâyinchi bhû-
dâna-patrikâ-šâsanam.. chedu-Vengannayaku (usual final phrases)

84

At the same village, on a stone under a tamarind tree at Yenumalavâra-bhâvi.

šrî vijayâbhyudaya-Šâlivâhana-šaka-vaishambulu ? 1676 šrî-Bhâva-sam-
vatsara šrîman-mahâ-nâyankachâyaya Kottapâlya-Râma-Nâyini Nârasimha-
Nâyî kunku-Dêvîrayaku yichina châvâta-mânyamu anubhavinchi tari
madî â-chandrârkamu putra-pautra-pârampariya (rest gone)

85

At Bharragânapalli (same hobli), on a stone in Šânabhôg's inâm field.

.. samadhî. bda .. samâlingita-vakshastala male Vaidumba-
mahârâja prithivî-râjyam geyye grahagondu Pulnâdu Râsamayya Halayûr-

arasaram danduv eldode Koggadi-Moligaran attı ııdu satta lli sattode
 śrīmat-Pallava-mahārājan dūram kalnātu māyuni-kalāvatāra ka salı.
 nalnūi-u-kola (usual final phrases) pelaşāgi salvudu pađı re bhūpa
 sana dadıda mānikemunā

88

At Bajjireddipalli (same hobli), on a stone in Bâchimpalli-gadda.

śubham astu svastı śrī vijayâbhyudaya - Śālivāhana - śaka-varshambulu 1435
 aguneti Śrīmukha-samvatsara-Āśvīja-şu 12 punya-kālamandu śrīman-mahārājā-
 dhīrāja rāja-paīamēşvara śī-vīra-pīatāpa śī-Krishna-Rāya-mahārāyaru sukhā-
 nurāgam śrī-rājyam geyyuchundagānu śrīmad-Raghupati-Nāyankāchāryyalaina
 Vōba-Rāyanna Rāmanna Hariyappa ku . yantraku Belegunđlu
 Bâchimpallıkı pratināmam Rāmapuram agra-hārangānu śī-Raghupati-sannitini
 sa-hiranyōdaka-dāna-dhārā-pūrvakangānu samarpṇichenu śrī-Rāmachandra ||
 (usual final verses)

90

At the same place

Saumya-samvatsara-Kārttika-şu 5 Sō śīmatu-Krishna-Dēva-Vodeyala aneti
 Bâchimpallıkı Nāyaku Malı-redigādu Jangam - Malinātha - ayyaku yichina
 śāsanam kayya - pūja - dhūpa-dīpa - nayivēdyānaku sajana - vritti āveri-
 dakshinambenu singāu 42 nāya . nni ā-chandīa-stāyigānu . . |
 (usual imprecatory phrases)

93

At Chilārapalli (same hobli), on a rock near Rendu-tūbina-kunte.

(Grantha and Tamil characters)

svastı śrī Dēvandi-şīyanena pōgāda-vedattarku viṭṭa dānam

94

At Dıguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters)

.. . . . lı Vaişīya-vāṇiyannena kuđi-ppēr şolhya Kāviri Mārāndann-
 ena Āndanayanai agala-ppōv-ena a. . şolli kuđiraiyai kuttikođu pattēn iduv-
 illaiy-enrān vāyıl kuttā- ppulu - chchorivān Kāviri-vangişattukkum Śakkali-
 vaṅgişattār āga. . āgil a-ppāvattilē pōvārgal Śivan enu śrī-pādam-şērndēn Kāviri-
 kılaiyar maga

95

At the same place.

(Grantha and Tamil characters)

šolli . . . rai munnûrum . . . mum šurr-ulla man ka
lê Irâjêntira ši Ganga . . . kku mëlê.. . na lil Dundu-
šenmašarattil kulañ-jol.

96

At Rîyalpâd, on two stones in a field in front of Gangama-gudde.

(I) Šâlivâhana-šaka-varushambulu 1691 aguneti Virôdhi-samvatsara Âshâda-ba
3 lu sunnagantivâri kâryâlu kalap ganuka šrîmatu-Lakshmi-
Nâyinivâru daya (II) chênu šâsanam. .yilavâru sukhâna anubhaviñchu-
konu sukhâna vunde sarvâdhikâi . mukhântarâam . .šâsanam vêsinadi

98

At the same village, on a rock near the râja-kâlûve.

šrî-Râma Tâirana-samvatsara-Mâgha-šu 5 lu šrîman-mahâ-nâyankâchâryulayina
Tâdigôla- Vasanta-Nâyani-Tirumalapa-Nâyangâru Yanumula-Yarama-radi-
komârundu Timma-radiki yî-Korikapalli stalâna tâmu kattinçhina cheruvu-
kinda (usual imprecatory phrases)

99

At Raddivârapalli, in Niraganti Channiga's field.

Manmatha-samvatsara-Âshâdha-šudha 2 lu śrîman-mahâ-nâyankâchâryalayina
| râ | Tâdigôla Tirumalappayyanu kumâra Tirumalappa-Nâyinivâru Kûrige-
palli-stala . Tela-Venkata-komârudu Venkaṭapagârîki râşinçhi yichchina
šilâ-šâsana

100

At Mattevârapalli (same hobli), on a rock in Banta-Virappa's field.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1631 aguneti Virôdhi-
samvatsara-Mârgašira-šu 13 lu šrîman-mahâ-nâyankâchâryulayina Tâdigôla
Tirumalappa-Nâyani kumâra Tirumalappa-Nâyinivâru Bonta-Chinaya-komâr-
du Virappaku vrâyinçhina châvâtu-mânya-kramam eṭlennanu kôta gatti vâri
kâryamlô Šrâvana-šu 3 lu mritamâya ganuka mâ nâyankatanamunaku chele
Mokuvâripaliku . ammanivâri kattaḍanaralo vînkî arakaṭadi šalav ichchinâru
putra-pautra-pârampariyantam anubhaviñchukoni sukhâna vuṇḍêdi kâṇike
kampâdalû pani lêdu.

101

At the same village, on a rock in the Pulimânyada chénu.

śubham astu Kîlaka-samvatsara-Mâgha-bahula 3 Sôma | â-Vîrappa puli
champinanduku mechchi Tirumalappa-Nâyadu dalavâyî-Rangappa Yîrappaya
vîru mechchi mâ vûra Vâbayakunta-mundara tûrpu puli-mânyam (rest
illegible)

102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1676 aguneti Bhâva-
nâma-samvatsara-Mâgha-śu 11 lu śrîman-mahâ-nâyankâchâryulayina Tâḍigodlu
Tirumalappa-Nayanî-Venkatappa-Nayanigâru Appa-Nâya ku viâyîncchi yich-
china dharuma-śâsana-kramam etlannanu mâ nâyankatanamunaku chelle Mudi-
madagu-samsthânalo Môtavâripalli kuppa .bâgamunaku mâdâ .. Malle-
dêvaia chervu (rest illegible)

107

At béchirâk Maralapalli (same hob'i), on a stone in the old village site

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-vaishambulu 1687 aguneti Pâithiva-
samvatsara Chaitra-śu 5 lu Râlapâdi-stala-Kadiri-mahârâyani Râmappa-
Nâyinigâru Lôkatî-Venkatappaku vrâyîncchi yichina śâsana Yirukal-seti
dâna nela . . .

109

At béchirâk Nallaguttpalli (same hobli), on a rock in Subba's field.

śubham astu || svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-vaishambulu 1679
aguneti Dhâtri-sam | Mârگاšira-śu 2 lu śrîman-mahâ-Narasimbâchâryulayina
Kâšîpa-gôtrala Bîmam-Nâyani Batapa-Nâyanigâru . . Kadirampalli Eguvapalli
Kômaṭi . . . paravânishtula pâda-gâni . . chêsînâru gana yî-agrahâram
Trimala-Nâ . . . koraku sukrita chêrunattigâ â-chandrâika-sthâyigâ anubha-
viñchukoni sukhâna vundêdi (usual final phrases)

110

At Baddipalli (same hobli), on a rock in Subba's netravatti inâm land.

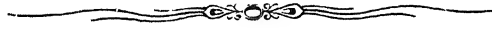
svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu Râkshasa-samvatsa-
ra . . Kottapâlemvâru Badipalli-kôta lagga petinapudu daluvâyî-Bayanappa .
vachi chachchinâḍu ganuka . . . mânya-chênuvî vâru yî-Bayina kumârunki

Raudi-rediki Nadimpali polâna kha 1 chênu nalina Kâdulanu madî kha pata-
mânyam yichchina

111

At Balatamarî (same hobli), on a rock at Dévara-gadde, north of the village.

svasti śrî vijayâbhyudaya-Šâlî rshambulu 1634 aguneti Nandana-samvatsara
śrîman-mahâ-nâyaukâchâyalayina Tippa-Nâyini-kumâra-Tiku-Tippa
Nâyini-vâru ti Balimari-Vîrabhadra-svâmiku yichina mânyamu chandiâi-
kamunaku Mudimadagu yichina Ayyanapalli Vîrabhadra-dêva .. putia-
pautra anubhaviñchi



TRANSLATIONS.

KOLAR TALUQ

1

Date 1496 A D

Be it well. (On the date specified), when the dharma-mahâ-mandalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immadi-Narasînga-Râya-mahârâya was ruling the kingdom—for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-matha of Muluvâyî, Vivanasamudra Apparasa granted land as follows—The Âlahalli village of the Hosakôte-śîme which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure Such is the dharma-śâsana given Śrî-Raghunâtha

2

Date 1452 A D

May it be prosperous (In the year specified), the mahârâja Chikka-Râya râjajya granted the revenue (*âdâya*) for *dharma*

3

Date 1746 A D

Be it well (On the date specified), Vakkalêri Channanna gave to Dyâva-rapa-ganda a *surage-mṇya* śâsana (as follows)—in the Tirumalakupa village in Vakkalêri-hôbali attached to the royal city (*râjadhâni*) Kôlâla, the *kodigi-mṇya* field of 3 and rice-land of 3 may you enjoy to sons, grandsons and posterity.

6

Date 753 A D

Be it well In Konguṇi-mahârâja Śrîpurusha's reign in the world, the 28th victorious year,—when Śivamâra was ruling Kadambûr,—Kadambûr Khudaram-mâlâ for Ònkaru Kanṭêśvara granted by measurement a kanduga of rice-land¹⁾

¹⁾ After this point most of the expressions are difficult to understand, and seem to be partly Tamil

Bullocks will work the well for five months so that the point (of the plough) may enter Kantêśvara and the ruling king will regulate and protect this (What follows is unintelligible)

Whoso willingly protects this *dharmma*, his feet do I place on my head
Whoso destroys this *dharmma* is guilty of the five great sins
Half a kanduga is given for

7

Date about 760 A D

Be it well. When Śrīpurusha-mahârāja was ruling the kingdom of the world —in the dispute (*vyavahāra*) between Kūdalūr Pādī-Odeya and Nandi Kādava Eranāga no debt remains. Witnesses to this,—Lôkāditya-Ela-arasa's son Malladī, the forty of Kadambūr, the renowned Pandumu of Vīdattūr,

8

Date about 753 A D

Be it well When Ko[ṅguni]-mahârāja Śrī[puru]sha was ruling the kingdom of the world —Lôkāditya-arasa having raised ? Kadambūr and made an attack, for this he gave rice-lands (as specified)

9

Date about 925 A D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Nolamba, was ruling the kingdom of the world.—Tombuvvoya's sons Nāgayya and Kondayya, gave to the Brahmans of Mendimangala 16 gadyāna of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon Whoso destroys this is guilty of the five great sins

10

Date 1323 A D

While Pôśala vîra-Vallāla-Dêvar was pleased to rule the earth,—the *mahā-sāmantādhypati* Pemmi Varada-bhūppālī-nāyakkar and the inhabitants of the Tēkkal-nādu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Šettipallī, situated in the Vittimangala-parru, and of the lands below the big tank of Vittimangala, having formed them into shares of one kandaga wet land each (Then follow names of the donees and details of the shares)

11

Date about 753 A D

Be it well When Kongoni-mahârâja Śrīpurusha was ruling the kingdom of the world —and Lōkāditya-Ela-arasa was ruling Kadambûr,—the world-renowned Arasattamma, in Kârttika of that year, gave to Pulikkurukki-bhatâia 100 gadyâna of gold only—which was paid and land bought in Chikka Bânur and divided into 17 shares And deducting the five sluices of Marasâlûr, the three remaining sluices are for the enjoyment of the god On this land, cultivating it so as produce fruit, one row in four will be ploughed Witnesses, the Brahmans of Belatûr and Kadatûr and the forty-two of Kadambûr

Whoso understanding carries this out, his feet be on my head Whoso destroys this is guilty of the five great sins

12

Date 1369 A D

When vîra-Bukkanna-udaiyar was ruling the earth,—(on the date specified) we, the *mahâ-sâmantâdhipati* Šonneya-nâyakkar and the inhabitants of the *nâdu*, including Nonapa made to Tambinâyan a grant of *nêri* near Vêmamangala, as a *kudangar* This is to continue as long as the moon and the sun endure

The signature of the inhabitants of the *nâdu*,—Śrī-Bhairavanâtha

13

Date about 1280 A. D

(The inscription is mostly defaced)

Be it well In the year of the reign of Poyšala vîra-Râma(nâtha-Dêvar). .

14

Date 1035 A D

Be it well In the 24th year of Râjêndia-Chôla-Dêva, the lord who captured Gañge, Kadâra and the east country —Kayvara-nâd Bêbugal Bukayya's palace priest's son-in-law Pâlpadu Chôlâchârî, when robbers carried off the cows of Volleyûr in Tagađu-nâd, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to *sargga*

15

Date? 1482 A D

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gaunda and his two sons (named)—to these three, an agreement (*sādāna*) as follows —You having built anew the Baichakere (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharma* to the god's treasury, the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom Sign manual—Bayirava-Dêva

Written by sēnabhōva Hiriyana May it be prosperous

In the Cheñji hill country Baichana built a new tank.

17

Date 1269 A D

(From the date specified) we two, Maraipukka-Rāman Śīpatināyan and Vairattamman, the headmen of Śrīpati of the Kaivāra-nādu in Nīgarili-Śōla-mandalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhattas* of Maraipukka-Rāma chchaturvêdi-mangalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head, and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges This stone

18

Date 1294 A D

(On the date specified) I, Śikka-Dēvana-dannāyakkan Annāmalai-dēvar, the great minister, councillor of *mandalīkas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-vidanga-kshêtrabâla-ppillaiyâr, who is worshipped for the success of the sword and arm of king Rāmanâtha-Dēvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Âjīvakas (or Jains), the tax on oil-mills, the tax on shops,¹⁾ as well as all other kinds of taxes in Kaḷlipalli, otherwise called Tirumadaï-vilāgam, which is a *dēva-dāna* of this god

¹⁾ The names of some more taxes occur, but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges

19

Date ? 1051 A D

(This inscription has neither beginning nor end It is dated in the 34th year of the Chôla king ? Râjâdhirâja)

Being directed by the revenue officer Viravichchâdara-mûvênda-vêlâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary, the Mûvênda-vêlân of Jayaṅgonda-Šôla-pParambûi-nâdu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Šôla-nallûr has been granted as tax-free property to Parântaka *alias* Râjarâja-Chôla-vêlân and his descendants, and according to the *ul-varî* that has been received, written by Virattûr-kudî-kilavan, the *puravu-varî-tinarkkalam mugavettî*, after having been entered in the register , and dated on the 222nd day of the 34th year—Nallambar-udaiyân Anayaruttaman *alias* Pârâpa-šûlâmani-mûvênda-vêlân, the *puravu-varî-tinarkkalam* overseer, Ittar-kudî-udaiyân Kidandân Šuppiramanṇian, the *puravu-varî-tinarkkalam* superintendent, Šîrrân Kâd-udaiyân Pattâgai Nîraundân, the *mugavettî*, Pallava-Nâranapuram-udaiyân Aiññûrruvan Ârâvamudu, the keeper of the land register, and Kolvâyamangalam-udaiyân Mullûr Venkâdan, the writer of documents, having assembled, on the 223rd day of the 34th year

21

Date 1500 A D

Be it well (On the date specified, when, protected by the great king, Lingarasa¹⁾ was ruling the kingdom of the world —Hâdya Narasinga-mahipâlârâya's son (made a grant for offerings to some god)

22

Date 1512 A D

Be it well (On the date specified), in the reign of the râjâdhirâja râjaparamêšvara vîra-pratâpa Krishna-Râya-mahârâya —the villages of Surabhidêvanapura belonging to the Gaurîšvara temple in the Neluvâgîla-šîme attached to the nâyaka's office of Nara ni-Nâyaka, and Urubûvanahallî otherwise named Sômasamudra, these two villages, with the under the old tank for the offerings to the god at the three seasons, the perpetual lamp .

¹⁾ The names are doubtful, the inscription being very rudely engraved, and Kannada words used spelt in Tamil fashion

23

Date ? about 900 A. D

For the holy god Alâla, Boyicha granted the following estate Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujaganna, land

24

Date ? 1017 A D

This is a duplicate, expressed in Kannada letters, of the Tamil inscription No 25 following.

25

Date ? 1017 A D.

(This inscription is only a fragment, without beginning or end)

.. Kôyirraman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kalanju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow If the *gâmunda* of the *nâdu* and the *gâmunda* of this village do not supply the goats (or sheep) to Kôyirraman, they shall be liable to a fine of 100 *kalanju* of gold; and Kôyirraman shall recover the said fine from them

The feet of him who protects this charity

To Râjendra-Šôla-Dêvar

. . . .

26

Date 1017 A D

In the 6th year of the reign of varman *alias* Sri-Râjendra-Šôla-Dêva,—in Gaṅgapallapuram of Nulambapâdi *alias* Nigarılı-Šôla-pâdi, we, the inhabitants of Kaivâra-nâdu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmundêšvari, the goddess of Jayangonda-Šôla-chchaturpêdi-mangalam and the guardian deity of this *nâdu*, and the *gâmunda* of this *nâdu* shall be held responsible for this gift.

27

Date 1286 A D

In the 31st year of the reign of the favourite of earth and fortune, mahârâjâdhirâja-paramêšvara parama-bhattâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Śaṇivâra-siddhi, Gīrīdurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, establisher¹⁾ of the Makara kingdom, raiser up of the Pândya family, the fearless pratâpa-chakravartī, the strong-armed Hoyiśala śrī-vīra-Râmanâtha-Dêvaraśai, we, the inhabitants of Periya-nâdu belonging to Ambadakkī-paṇṇu of Kaiyâra-nâdu in Nīgarilī-Śōla-mandalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumâl, for as long as the moon and the sun endure, one *panam* for every village where the cock crows

(Usual final imprecatory sentence)

28

Date 2 1291 A D

In the 37th year of the reign of while in this village the tax on looms, the tax on goldsmiths, the tax on Âjīvakas (Jains), *ūrpalachcham*, the grain in Kârttigan and the tax on oil-mills, had been paid to the temple at Madavilâgam of the god Ulaguyya-vanda-perumâl from the time of the Vannias,—I, Alagiyyâlan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king²⁾

(Usual final imprecatory sentence)

31

Date 1294 A D

(On the date specified) the son of Pâlaparayyan

32

Date 1342 A D

Be it well (On the date specified), when Hoysala vīra-Ballâlarasa-Dêva was ruling the kingdom of the world — . . . Sôma-dannâyaka's son Balappa-dannâyaka's minister Kalâvatī Chavadiyakka? gave land to Baiṛi-dêva

33

Date 1467 A D

May it be prosperous Dharma-śâsana granted by Narasinga-Râja-Vodeyar, free of all taxes.

¹⁾ 'The uprooter' in other inscriptions

²⁾ Apparently Râmanâtha Dêva.

Be it well (On the date specified), the mahâ-mandalêšvara, champion over the mustaches of the world, Kathârî-Sâluva Narasinga-Râyarayya-mahâ-
 arasu granted for the god Bayirava of Sihattî as an endowment (*puduvattige*)
 a dharma-šâsana as follows —Whereas the villages formerly given by Râjêndra-
 Chôla and vîra-Ballâla for the offerings, decorations and illuminations of the
 god, in the name of Nâganna, in Kaivâra-nâd in nâd, continued in their
 time,—And since then troublesome men (*hâvalikâranu*) having built
 villages, and the worship and offerings of the god having ceased,—Now, in
 order that the worship, ceremonies and festivals (specified) may be carried on
 according to former custom, and that in our name new trays of offerings
 (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for
 daily feeding 218 Brahmans which we have carried on, may be confirmed, we
 have given the following villages —. . (On the back) Villages given by
 Râjêndra-Chôla and Hoysala vîra-Ballâla (here follows the list)—altogether
 13 villages The old and new ceremonies to be performed for the god, as
 above given, are repeated Usual final verses

34

Date 1495 A D

May it be prosperous (On the date specified), when the mahâ-mandalê-
 švara, champion over the mustaches of the world, Kathârî-Sâluva Immadi-
 Narasinga-Râya-mahârâya was ruling the kingdom of the world —the mahâ-
 mandalêšvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu
 gave to Gûliya and the other priests of the god Bhayirava of Sihattî a šâsana
 as follows —The 28 gadyâna that you formerly paid for watchmen's wages,
 alms and tribute to the Kôlâla-šîme belonging to our office of Nâyaka, we
 grant for the offerings of your god Bayirava of your temple, and for a new
 car festival to be held for nine days, and for the expenses of extra sacrifices,
 lamps and offerings,—in order that merit may accrue to Narasinga-Râya-
 mahârâya and to our father Chikka-Timma-Râja The grant is repeated
 Usual final verses

35

Date 1468 A D

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen
 . . Sâmbhōya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of
 Sihattî a šâsana as follows—for one golden dish, one perpetual lamp, one
 . which we have given for that god Bhayirava, we give in Amaravala-
 halli . . .

36

Date ? 1468 A D

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavanna granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honnu and 3 pana from the revenue of Turuvâlahalli in Puli-nâd Imprecation

37

Date ? 1400 A D

(On the date specified) Baladaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday

38

Date ? 1298 A D

(On the date specified) I, Irâjarâja-kkarkatâka-mahârâjan *alias* Vêttaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-vidanga-Kshêtrabâla-pillaiyâr of Šrîpatî all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkunai which belongs to Mâliyûr-parru

39

Date 1393 A D

(The meaning of this inscription is not quite clear, on account of the gaps)

The inhabitants of the *nâdu*, including Nâganna-udai-pradbânar, son of tanda-kâra râyar-ganda Nâganna-udaiyâr of Kaivâra-nâdu in Nigarilî-Šôla-mandalam, Râjarasar, son of Brahmasasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpatî, having met together, it was decided (on the date specified) that when the big tank in Šrîpatî which was the *tiruvudaiyâtтам* of the god was built, Periya-perumâl-šetti, son of Poyyangilar Pammi-šetti, a leading Vaišya merchant, was to give ? to the god two kandugas of dry land near the southern outlet of the big tank, that in case . . . built on the land, no taxes in the village . . . , that the 13 *pon* paid annually . . . including the big tank . . . , that . . . had to be treated as a sarva-mânya for a period of 8 years from . . . , and that thenceforward the wet lands below the tank should become kudangai lands

This is the charity of Periya-perumâl, son of Pammi-šettiyâr

40 a

Date 1268 A D

(From the date specified) we—Śīpati-nāyan, son of Maraipukka-Rāman-
 Śettidēvar, and Vayirittamman, son of Vaduganāgan—gave Śōlakattai to
 provide for offerings of rice and for the god Śīrīpati-nāyanār

Usual final imprecatory sentence

40 b

Date 1271 A D

(From the date specified) I—Vayirittamman, son of Maraipukka-Rāman-
 Vaduganāgan—gave a perpetual lamp for the god Śīpati-nāyanār

41

Date 1267 A D

(From the date specified) I—Tammajayan, a descendant of Šambu-kula,
 lord of Gôdāviri, terrible to titled kings, *traiḷōkkarāya* (king of the three
 worlds)—gave, with pouring of water, all the dry and wet lands within the
 four boundaries of Šīriya-Nallālam, to provide for the noonday offerings of
 rice for the god Bairava-nāyanār of Śīpati. This shall continue unobstructed
 as long as the moon and the sun endure. Usual final imprecatory sentence

Engraved by Śīpati, son of Maṇiyâchârī

42

(The first portion of this inscription is gone, and we have only a portion of
 the usual final imprecatory verse)

He who confiscates land . . . is born a worm in ordure for 60 thousand
 years

43

Date 1082 A D

In the 13th year of the reign of śrī-Kulōttunga-Šōla-Dēva,—Vīra-Šōla-Brah-
 mārāyan, a Vaiśya of the Šāndilya-gôtra and the lord of Šāttanūr in Kuvalāla-
 nādu, renovated this *mantapa* and this *pītha* (pedestal) of the god Kshêtrapâlar

44

Date ? 1023 A D

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone)

In the [? 12th] year of the reign of Kô-pParakêṣaṁparmar *alias* śrī-Irâjêndra-
(Īṣṭa-dêvai) who,—while the goddess of Fortune having become constant, in-
creased, and while the goddess of the great Earth, the goddess of Victory in
battle, and the matchless goddess of Fame, having become his great queens,
rejoiced—in his extended happy lifetime, conquered with Idaiturai-
nâdu, Vanavâṣi, shut in by a fence of continuous forests, Kollipâkkai, whose
walls were surrounded by *sulli* trees, the fortification of Mannai, of unapproach-
able strength, the crown of the king of Îlam (Ceylon) which was surrounded
by the impetuous sea, the exceedingly beautiful crown of his queen, the
beautiful crown and the necklace of Indra, which the kings of the South (the
Pândyas) had previously surrendered to the kings of Îlam, the whole of the
Îla-mandalam surrounded by the clear sea, the crown praised by many and
the garland of ruddy rays, which were family treasures worn in succession by
the warlike Kêialas, many ancient islands securely guarded from time imme-
morial by the sea resounding with conchs, the crown of pure gold, worthy
of Lakshmi, which Paraśurâma, who in anger weeded out kings twenty-one
times in battle, had deposited in the inaccessible Śândîma island, having
considered it a secure place, the renowned Irattapâdi Seven-and-a-half lakh
(country), together with the immeasurable fame of Jayaśinga, who, out of fear
and to his disgrace, turned his back at Muyangi and hid himself, the great
mountains filled with the nine treasures, Śakkaragottam, whose warriors were
brave, Madura-mandalam, whose fortresses had cloud-kissing banners, Nâma-
nâiyakkonai, which was full of groves, Paṇjappalli, whose warriors possessed
cruel bows, Mâṣu . . . green, . . . together with many treasures,
after having captured, along with his relations, . . . of the old race of the
moon, . . . at Âdinagavai; Otta-vishayam, . . . dense bamboo thickets,
the fine Kôṣala . . . where Brahmans collected together, Tandabutti, whose
gardens abounded with bees. Iranaśūra, Vangâla-
dêṣam, . . . from which Gôvindaśandan, dismounting from his horse, fled,
elephants of great strength, . . . after having frightened on a . . . battle-field
. . . , Uttara-Lâdam, . . . the sea, and . . . whose sacred waters
abounded with fragrant flowers,— . . . on the hill of Śrîpati, a village
of blessed name, situated in . . . nâdu of Nîgarlî-Īṣṭa . . . *alias* Nulamba-
pâdi, . . .

45

Date 1286 A D

(On the date specified) I— nkakkâra Tuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šrîpati, all the wet and dry lands adjoining Mûvâru, with their four boundaries, as a *sarvamânya* I, Vâšudêvar, (gave this) to the god Bhairava Usual final imprecatory sentence

46

Date 1283 A D

(On the date specified) I—Mâman-ankakkâra¹⁾-tTuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šrîpati, all the wet and dry lands, with their four boundaries in the village of Mâdakkirai, as a *sarvamânya* I, Ganga-pPerumâl, (gave this) for the god Bhairava Usual final imprecatory sentence

47

Date 1281 A D

(From the date specified) I—Vâšudêvan *alias* Ayyan-ankakkâra²⁾-tTuttarâditya-Irâja-Nârâyana-Brahmâdirâjar, son of Ganga-pPerumâl—gave according to the order of Gaṅga-pPerumâl, to provide for offerings of rice for the god Tribhuvana-vidanga-Kshêtrapâla-Pillaiyâr of Šrîpati, Mudukirai and my portion within the four boundaries of the dry lands set apart for the temple-manager .. this tank Usual final imprecatory sentence.

48

Date 1280 A D

(On the date specified) I—Vâšudêvan *alias* Ayyan-ankakâra-tTuttarâditta Râja-Nârâyana-Brahmâdirâja, son of Gaṅga-pPerumâl—gave, to provide for offerings of rice for the god Tribhuvana-vidanga-Kshêtrapâlaka-pPillaiyâr of Šrîpati, my portion within the four boundaries of the wet and dry lands in Puliappalli of the Kaivâra-nâḍu and the Agilâšan tank in Ingurukki, as tax-free temple property. Usual final imprecatory sentence.

¹⁾ Mâman-ankakkâra = champion of his maternal uncle or father-in-law

²⁾ Ayyan-ankakkâra = champion of his father

49

Date 1279 A D

(On the date specified) I—Kariya-Ganga-pPerumâl *alias* Annan-ankakâra¹⁾-tTuttaiâdita Râja-Nârâyana-Brahmâdhirâja, son of Šelva-Gangan—caused a *mantapam* to be built for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati. To keep this *mantapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Pulhamballi of Kaivâra-nâdu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence

50

Date about 1283 A D

I—Ganga-pPerumâl *alias* Mâman-ankakâra-tTuttarâditta Râja-Nârâyana-Brahmâdhirâjan—gave, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, as tax-free temple property. Usual final imprecatory sentence

54

Date 1339 A D

(From the date specified) I—Dêvappar of Kodambulyûr—gave for the success of the sword and aim of šri-Pôšana-Vîra-Vallâladêva's son Periya-Vallappa-dannâyakkar, to the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, the tax on goldsmiths, *unmarattam*, and all other kinds of taxes in the two villages of Šripati and Kallapalli, Usual final imprecatory sentence

55

Date 1285 A D

(On the date specified) I—Gaṅga-pPerumâl *alias* Mâman-ankakâra Tuṭṭarâditta Irâja-Nârâyana-Brahmâdhirâjan gave, as tax-free property and as a *sarvamânya*, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kadaikkattûr situated in the Kaivâra-nâdu, and all (the lands) in Šuvarnamâṅgalam bordering on the above village, to . . . nâyanâr and Šômêšvara-dêvar, sons of the *râja-guru* šri-Viśvēšvara-Šiva-uḍaiyâr of the Šândilya gôtra,

¹⁾ Annan-ankakâra = champion of his elder brother.

one of the disciples of Šuramī-dēvar *alias* Prasanna-Šivattaiyâr, who was born in the family of śīmal-Lakshādhyâyī-mudaliyâr of pure lineage and was *guru* to the Chôla and the Pândya kings (*prithvišura-Chôla-Pândyargalukku gurukkal-âna*)

56

Date about 1020 A D

(This inscription is mostly illegible)

In the year of the reign of Kôv-Irâjakêsarivarma *alias* śrī-Râjâdhirâja-Dêva

There is no guile but virtue to those who understand virtue

57

Date about 925 A D

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace —The lord of Patmaṅgere, of the Vachcha-gôtra, Kaunnamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâna of gold for one daily to be kept up by the fifty Repeats the names of those who shared in making the grant Imprecation. Written by Manmeyya

58

Date ? 1497 A D

(In the year specified) the Kayivâra-nâd-prabhu, Kelanûr Chokkappa-gaundâ's (son) Paravatu-gaunda gave a well to Linga, together with the field and rice-land under it

59

Date ? about 900 A. D

Be it well. (With titles as in No 57 above), glory of the Pallava-kula, ? Bhôlati-Râja granted the right of cultivation in the land under this tank

60

Date ? about 1300 A. D

I, Maïyil-gâmunda, gave, for the god Šangîchchuram-udaiyâr of Kônûr, one kaṇḍaga of wet land at Maïyilśamuttiram

[illegible][illegible]

b

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रो पाण्डुपुत्रो वीर्यवान् ॥
 अर्जुनं धनुर्धरं शूराग्रं सज्जनपुमान् ॥
 अथ तदा कथं कुर्वन्मया पाण्डव ॥ २ ॥
 अथ श्रीकृष्ण उवाच ॥ ३ ॥
 अथ श्रीकृष्ण उवाच ॥ ४ ॥
 अथ श्रीकृष्ण उवाच ॥ ५ ॥
 अथ श्रीकृष्ण उवाच ॥ ६ ॥
 अथ श्रीकृष्ण उवाच ॥ ७ ॥
 अथ श्रीकृष्ण उवाच ॥ ८ ॥
 अथ श्रीकृष्ण उवाच ॥ ९ ॥
 अथ श्रीकृष्ण उवाच ॥ १० ॥

अथ श्रीकृष्ण उवाच ॥ ११ ॥
 अथ श्रीकृष्ण उवाच ॥ १२ ॥
 अथ श्रीकृष्ण उवाच ॥ १३ ॥
 अथ श्रीकृष्ण उवाच ॥ १४ ॥
 अथ श्रीकृष्ण उवाच ॥ १५ ॥
 अथ श्रीकृष्ण उवाच ॥ १६ ॥
 अथ श्रीकृष्ण उवाच ॥ १७ ॥
 अथ श्रीकृष्ण उवाच ॥ १८ ॥
 अथ श्रीकृष्ण उवाच ॥ १९ ॥
 अथ श्रीकृष्ण उवाच ॥ २० ॥

63

Date 757 A D

Be it well Victorious is the manifested Boar form of Vishnn, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk

Of the Mānavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyana, (were) the Chalukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was śrî-Polekêṣi-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was śrî-Kîrttivarṃma prithvî-vallabha-mahârâja

His son, who by defeating śrî-Haishavarddhana, the warlike lord of all the north, acquired the title of Paramêśvara, was Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitiakantha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pândya, Chôla, Kêrala, Kalabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kānchi who had bowed to no other,—was Vikramāditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhattâraka

His dear son, who, even as Bâlênduṣêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kānchi¹⁾, levied tribute from the rulers of Kavêra, Pârasika, Sîmhala and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted *pâli-dhvaja*²⁾ and all the other signs of supreme power,—was Vinayāditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhattâraka

His dear son, who even in childhood had mastered all the science of weapons, uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror, in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants, foremost in all battles,

¹⁾ Or the king of Kānchi, possessed of three kingdoms

²⁾ A special arrangement of rows of flags See Pâthaks explanation, *Ind Ant* XIV, 104

imbued with true energy, causing the hosts of his enemies to turn their backs, who, while acquiring for his father the emblems of the Gangâ Yamunâ and *pâli-dhvaja*, the insignia of the *dhakka* and *maha-śabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm, who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanaśraya*¹⁾), having the *pâli-dhvaja*, a sign of all supreme power, and other (insignia) of a mighty kingdom, — was Vijayâditya-Satyâśraya śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara bhattâraka

His dear son, who upon being anointed as the self-chosen of the Lakshmî of the dominion of the whole world, acquired great energy, who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tundâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmma who came against him, captured his ill-voiced trumpet (*katumukha-vâditra*), his special drum called ‘roar of the sea’, his flag of (Śiva’s) club, (*khatvânga-dhvaja*²⁾), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,—entered, without destroying it, Kâncî, like a beautiful zone (*kâncî*) to the lady the region of Agastya’s abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasimhêśvara and other temples which Narasimhapôtavarmma had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) Pândya, Chôla, Kêraḷa, Kaḷabhra and other kings,—set up at the southern ocean called Ghûrṇamânârṇna (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory³⁾, like the embodiment of the mass of his fame pure as the bright autumn noon,—was Vikramâditya-Satyâśraya śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara bhattâraka

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

¹⁾ This became a title of the Chalukya kings.

²⁾ A club or staff with a skull at the top of it, considered as an emblem of Śiva, and carried by Yôgis

³⁾ For *jayastambham*, the original has *jayamambham*

praying for an order saying, "Send me to subdue the king of Kāñchī, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-fort,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father,—thus in due time having gained the rank of Sārsvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour,—Kīrttivarmma-Satyāśraya śrī-prithivī-vallabha mahārājādhirāja paramēśvara bhattāka—thus commands all people—

Be it known to you, that by us,—seventy-nine beyond six hundred Śaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandāra-Gaviṭṭage¹⁾ on the northern bank of the river Bhīmarathī, on the full moon day of Bhādrapada,—on the application of śrī-Dōsi-Rāja,—is given to Mādha-vaśarmma, son of Krishnaśarmma and grandson of Vishnuśarmma, of the Kāmākāyana-gôtra, versed in the Rig and Yajur-vvêdas, the village of Sulliyûr, together with Nengiyûr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānungal, Kiruvalli and Bālavuru, on the southern bank of the river Aradore, in the Pānuṅgal-vishaya²⁾.

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyāsa, arranger of the Vêdas —By many kings has the earth been enjoyed, Sagara and others whosoever at any time is the land, his is then the fruit To make a gift oneself is very easy, difficult to maintain another's. but of making a gift or maintaining one, the maintaining one is the better Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years

By the great minister for peace and war, śrīmad-Anivārta-Dhanañjaya puṇya-vallabha was this śāsana written

63 (bis)

Date ? 1740 A D

(In the year specified), in the time of Chetrapati-Sāheb,—the Subedār Yantāpi-Basale granted to Maṇi-gavuda as a *kattu-godige* land (specified) for having a tank built in front of Dāsêrahallī This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this *kattu-godige*.

¹⁾ Identified by Dr Fleet with Bhandār-Kawte in the Sholāpur District (*Ep. Ind.* V, 201).

²⁾ Hānugal in Dharwar District.

64*Date ? 1494 A D*

May it be prosperous (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugatûr Mummadi-Tammaya-Gauda granted Garudanahalli Jayapura, free of all imposts

66*Date ? 1578 A D*

Be it well. (On the date specified), when Šrî-Ranga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world —on the application of Sugatûr Timmaya-Gauda, he granted to Chikka-Vîrabhadraya, son of Vîra Tumbikunte in the Kôlâhala (country)

67*Date 1384 A D*

Be it well When the mahâ-mandalêšvara, subduer of hostile kings, the Suratrâna of Hindu kings, champion over kings who break their word, râjâdhi-râja paramêšvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world —in order that life, health and wealth might be increased to Nâganṇa-Vodeyar, the champion over Khandikâra-Râya, and that his wishes and desires might be fulfilled to Nâganṇa-Vodeyar's son Dêpanna-Vodeyar,—the nâḍ-mahâprabhus of Kôlâla, the southern Dvârâpurî-pattana, frequented by hermits of the Nîgîrîhchôla-mandala, Adhikâri Lakkarasapa of Sâdalî, Mukanṇa-jîya, Sôvana-jîya, Yîri-Setti and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haḷeya-Kottanûr village in Kôlâla-nâḍ, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list) —altogether 16 shares

69*Date about 1280 A D.*

I, Vedummâra-Bânan, *alias* Uttama-Šôla-Gangan, the Purandara of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallabha, and the lord of Nandîgîrî—gave half of the wet and dry lands included in the four boundaries of the village of Usual final imprecatory sentence.

70

Date 1330 A D

I, Pemmi-ṣetti, the great Pasâyitta, one of the sons of Śingaya-dannāyakka, who was one of the ministers of vira-Vallāla-Dēva, confirmed (on the date specified) for the god Irugiṣvaram-udaiyār set up in the name of my elder brother at Kottanūr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmana, the revenue officer of Kuvalāla-nādu, the inhabitants of Kuvalāla-nādu, Mukkan setṭiyār, and the Sthānikas and Māhēśvaras of the four places (named) I also granted ten *kulaga* of wet lands below the Kurukkimugaran tank in the Kaivāra-nādu

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Śiva-Brāhmana lands, the *Pancha-Śavāśāryam* and all other kinds of rights to Śellappillaiyār, son of our *guru* Ulagukku-mūttanāyanār who, having come from Tirumudugunram, consecrated this god, to his brother Tirumudugunram-udaiyār and to his daughter Nāchchiyār's son Pemmana

The 18 *samayas* also granted for this god the following dues:— 10 *panas* for an elephant, one *pana* for a horse, 2 *kāṣu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *ālāḥku* for every load of pepper, 1 *kavaligai* for every load of betel-leaves, 1 *ālāḥku* for every load of salt, 1 *uri* for every load of grain, 2 *kāṣu* for every slave or servant, and 2 *kāṣu* for every pair of cloths. Usual final imprecatory sentence

71

Date 1330 A. D

I, Pammi-ṣettiyār, the great Pattavyāpārī and chief of the Ubaya-Nānādēṣi, having (on the date specified) caused a Śiva-linga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-ṣettiyār who had attained to Śiva-lōka on the 21st solar day of the month of Mārgaḷi of the year Śukla (1329 A. D.), made over the same, with pouring of water, to Pammana, son of Kuvarabakūttan of Nadavākīrai, and granted to him certain wet lands (specified) in Iruga-śamuttiram for conducting the ? worship (*mādāpattiyam*) in the temple. Usual final imprecatory sentence

73

Date 1404 A D

Be it well. (On the date specified), when vira-Harihara-mahārāya was ruling the kingdom:—the *mahā-vadda-byavahāri*, mahāprabhu of both sects of

Nânâ Dêsis, Yûngi-Setti's son Yûngi-Setti had the Šivâlaya of the god Vîrabhadra made, and for the offerings to the god granted lands (specified) The Vîrabhadra temple we have made over to Âdinâtha-vodeyar, and have granted this *dharma* for those who conduct the worship of that god, for as long as sun and moon endure Imprecation

74

Date 1712 A D

Be it well (On the Šaka date specified), Pâtapanna being Subedâr,—in (the Government of) Bijâpur, in the *sammat havêlî pargana* Kôlahâr, and the *sarkâr* Karnâtake, Alî Khân Sâheb, in the year 1121 (i. e. of the Hijra), favoured to Vakkalêri Tammanna's son Bayichanna a *netra godige* as follows — This Bayichanna having come on the king's business, and been killed in the performance of it, the Sâheb gave orders to his kârakûns, the Faujdâr Roka Beg and others (named) to give a village as *netra godige* Whereupon they gave the Holêrahallî village in the *havêlî-taraf* Vakkalêri belonging to the royal city (*râjadhâni*) Kôlâla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts

75

Date? 1139 A D

Be it well. In the 7th year of the reign of Râjarâja-Dêva¹, (the lord) of the 7 beautiful cities,—I, Râjendra-Šôla-Palavarâdittan, *alias* Mukkarašar Kâduveti, lord of Kâñchî-pura, having caused to be built for the god Šômišvaram-udaiya Mahâdêvar a temple on the hill called Vîrašritirumalai at Šûrûr, situated in Kuvalâla-nâdu of Nigarilî-Šôla-mandalam, granted Purakuttai as a *dêvadâna* for the god Mahâdêva and the temple servants (Usual final imprecatory sentence) Udaya-baṭṭa shall be the owner of this [property]

76

Date about 1280 A D.

I, Veḍummâra-Bâna, *alias* Uttama-Šôla-Ganga, the lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvēri-vallabha, and the lord of Nandigiri—remitted the land tax, *avrchchupattam*, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the dêva-dâna of the god Šômišvaram-udaiya-nâyanâr of Šûrûr.

(Usual final imprecatory sentence) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mâhêšvaras

¹) Taken to be Râjarâja II

77

Date ? 1321 A D.

I, Vikkīrama-Gaṅga, son of Uttama-Śōla-Gaṅga — the lord of the city of Kuvalāla, a descendant of the Ganga family, Kāvērī-vallabha and the lord of Nandīgiri—Talaiśiyarāyan, *alias* Śananādālvān Kōmuttan, one of my ministers, and his younger brother Gangādarāyan, *alias* Vīman, we three granted (on the date specified) to provide for offerings of rice for the god Śōmiśvaram-udaiya-nāyanār on the hill at Śūrūr in the Kuvalāla-nādu, the remaining lands and the tank out of the lands situated below Purakkuttan which had continued as a *dēvadāna* from the time of my grandfather, after excluding 8 kandaga lands (specified) for offerings of rice for the god śrī-Mūlasthānam-udaiyār We also granted as tax-free temple property to Ponnabatta, a Śiva-Brāhmana of the Harita-gōtra and Bahudhānya (Bōdhāyana?) sūtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gangapperumāl to provide for offerings of rice for the god śrī-Kailāsam-udaiya-nāyanār and the lands (specified) set apart for offerings of rice for the god Vīmiśvaram-udaiyār

This stone inscription [was put up by] Talaiśiyarāyan, one of my ministers, and Gangādarāyan, *alias* Virudar-kōvan

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure The protection of all the blessed Māhēśvaras [is sought for this charity].

78

Date 751 A D

Be it well. In the 26th year of Kongon Muttarasa,—in Vakkila belonging to Pulil-nād ..slew and fell¹⁾

79

Date about 890 A D.

Be it well When Nītimārgga Kongonivarmma dharmma-mahārājādhirāja paramēśvara, lord of Nandagiri, boon lord of Kovalāla-pura, śrīmat Permmānadigal, protecting the Gangavādi Ninety-six Thousand, was ruling the kingdom of the world —

¹⁾ The inscription is only legible here and there

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrī-Nolambâdhirâja was ruling the Ganga Six Thousand,—by order of Nolambâdhnîja —Be it well Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, śīmat Pompallam-Odeyai, making a stand in Muiggepâdi, fought with Bânarasa, slew many, fell and ascended to the world of heroes

Pleased with that, on the application of Nolambâdhnîja, Nītimârgga-Permanadigal and Nolambâdhnîja made a grant of Sûrûi, washing his sword

Whoso of the Ganga and Nolamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Venga family is a righteous man

Whoso destroys this has destroyed Bâranâši, and is guilty of the five great sins.

80

Date 1384 A D

Be it well (On the date specified), when the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, vīra Bukkanna-Vodeyar's son, the râjâdhirâja paramêšvara Harihara-mahârâya was ruling the kingdom of the world —in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâra-Râya, Nâganna-Vodeyar's son Dêpanna-Vodeyar,—his household officer Lakkarasa of Sâdali, and the nâd-prabhûs (named) of Kôlâla in Nikarîli-Chôla-mandala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôlâla-nâd, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

81

Date 1394 A D

(On the date specified), we,—Mâdava-batta, son of Mâdava-batta, of the Kâšyapa-gôtra, Nâchchiyappa and others (named)—the *sthânikas* of the temple of śrī-Mûlasthânam-udaiyâr at Tendattu-madaivilâgam, having agreed among ourselves, thus sold our *kshêtra* to Śiruchchômana, son of Šâmanta-batta, of the Haritapa-gôtra, a *sthânika* of the temple of Šômîšuram-udaiyâr at Šûrûr — Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dêvadâna* of the temple of śrī-Mûlasthânam-udaiyâr, including the houses,

the gardens attached thereto, the *gômāl* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified)

This is to last as long as the moon and the sun endure

82

Date 1319 A D

While the mahâ-mandalêšvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâla-Dêva was ruling the earth —

Be it well The Vattavyâpârî, chief of the Ubaya-Nânâdêšiyas, lord of Kolli, lord of the excellent city Uppanelli, Nadavarâditya, superintendent of Kôlâlâ-nâdu in Nîgarîli-Šôla-mandalam, — Irugi-šettîyâr, — having built the temple of the god of śrî-Mûlasthânam, otherwise called śrî-Kailâsam, at Tendattumadaivîlâgam to the east of Kottanûr in Kôlâlâ-nâdu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-baṭṭa and Šîru-Kaipaka-batta, of the Kâšyapa-gôtra, sons of Maniya-batta of Malliyûr, and another fourth by Kêrala-batta of the Kâšyapa-gôtra and Kanakasabhâpati-Âlvâr's son Mûlasthânam-udaiyâr of the Kaušya-gôtra

Date 1331 A D

Another grant made to some others (names given) Nâyinâr, Nallappa and Šômaṇa—these three shall divide and enjoy it

83

Date 1417 A D

Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world.—by order of the great minister Nâgaṇṇa-dannâyaka, in the time of Bayichaya-dannâyaka,—the mahâ-sâvantâdhipati Hebbere-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôlâlâ and others (named) made a grant for the Mûlasthâna god of Kendaṭṭi Maḍivâla which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Setṭi's son Bayiri-Setṭi gave a dharma-šâsana as follows.—Maḍivâla which is near to Kendattî in the Kôlâlâ-nâḍ which is the Nîkarilichôla-mandala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. **Imprecations.**

84

Date 1544 A D

May it be prosperous (On the date specified), when the mahâ-îâjâdhi-râja paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world — . . .

85

Date 1739 A D

(On the date specified), in the country attached to our office of *vazîr*, Sardâr-Khân of Hâsina gave to Linge-Gauda, son of the dalavâyî Vîre-Gauda of Kottanûr, the Pemmissettîhalli village, free of all imposts, with a stone šâsana,—to be enjoyed by his posterity

86

Date ? 1641 A D

Obeisance to Râmânûja (In the year specified), to the nalân-chakravartî Venkatâchârya, śrî-Ranga-Râya granted the Pemmissettîhalli village with this stone šâsana.

87

Date ? 1658 A D

(In the year specified), Basetî's son Îre-settî and Lakmi-bâyî's (son) Jambukadî Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga . . . , land for the sake of merit Imprecation

88

Date 1744 A D

(In the year specified), Kottanûr dalavâyî-Bhadre Gauda's *kattu-godîge* field for the Bettana-kere.

89

Date ? 1726 A D

(In the year specified), the honourable Subedâr of the Šettîs of Kôlâla, Râya. . . .

90

Date 903 A D

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

[illegible][illegible][illegible]

[illegible][illegible][illegible]

vii a

ಪ್ರಸಾದಿನೈವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಹವಿವ್ಯಸತಾಸರಣ್ಯಪುಷ್ಪವಪಾಹಿಸಂಪದಕರಣವಿಶಿಷ್ಟ
 ತದಾಗದರಪ್ರಪ್ತರದ್ವಾರೈಕೃಷ್ಣಯಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃ
 ತೈಶ್ವರಿ ಕೃಷ್ಣಲೋಕದರಣ್ಯದಿಷ್ಟಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಪುಷ್ಪವಪಾಹಿಸಂಪದಕರಣ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಹವಿವ್ಯಸತಾಸರಣ್ಯಪುಷ್ಪವಪಾಹಿಸಂಪದಕರಣ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಪದವಾಶ್ವಯುಜ್ಯವಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಗತವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು

viii b

ಪದವಾಶ್ವಯುಜ್ಯವಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಗತವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಪದವಾಶ್ವಯುಜ್ಯವಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಗತವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಪದವಾಶ್ವಯುಜ್ಯವಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಗತವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು
 ಪದವಾಶ್ವಯುಜ್ಯವಶಃಪೂರ್ಣದಾಣಿತ್ಯುತ್ಕೃಷ್ಣಯಶಃಪೂರ್ಣ
 ಗತವಿವಿಧಾನ್ವಯವಾದೃಶ್ಯವು ಉಪಾಪುತ್ರನಾಲ್ಕು

A sun illumining the clear firmament of the Jâhnavî(or Gangâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvyâna-gôtra, was śrîmat *Kongonivarma-dharmamahâdhirâjah*

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtrâ*), was śrîmân *Mâdhava-mahâdhirâjah*

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrîmad *Harivarmamahâdhirâjah*

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyana, was śrîmad *Vishnugôpamahâdhirâjah*.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrîmân *Mâdhava-mahâdhirâjah*

His son, the beloved sister's son of *Krishnavarmamahâdhirâjah*,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrîmân *Kongunimahâdhirâjah*, named *Avanîta*

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarî, Âlattûr, Poralare, Pelnagara and other places, author of a commentary on fifteen *sarggas* of the *Kurâtârjunîya*, was named *Durvvînîta*

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara*

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Śrîvikrama*, the first so named

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhūvikrama*. Who, moreover, had conquered the Pallavendra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Rāja-Śīvallabha*, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmi, was named *Nava-Kāma*, beloved by the good (*śiṣhta-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of song

Of that *Kongani-mahārāja*, whose other name was *Śivamāra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nārāyaṇa, raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants, terrific in anger (or, *Bhīmahōpah*), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Rājakēsarī*). Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Rāja Śrīpurusha*, a head-jewel among princes. To women, a Kāma (Cupid), in the use of the bow, the son of Daśaratha (Rāma), in valour, the son of Jamadagni (Paraśurāma), in great wealth, Balāri (Indra), in great glory, Ravi (the sun), in government by himself, Dhanēśa (Kubēra), of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was *Śrīpurusha*, the first so named, *Prithvī-Kongani-mahārājah*

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory, the sharp bright sword in his arm—
(a plate missing here)¹⁾

¹⁾ The loss of the plate at this point is unfortunate, but the Manne plates (Nelamangala No 60) enable us to supply the gap as follows — embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle, having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear, the sky filled with hundreds of banners won by victory in war, a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to

Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus, of distinguished fame from victory over the army of Vallabha, commanded by Râshtrakûta Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was *Śivamâra-Dêva*

His brother was *Vijayâditya* From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised *Râjamalla*, his feet illumined with the (crowns on the) heads of prostrate kings, a rāja free from all fault like the moon from the ocean,—*śrî-Râjamalla*, with the second name *Satyavākya*

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjârâmadu,—was *śrî-Nitimârḡga*

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son *śrî-Râjamalla*, his fame as bright as the moon illuminating all the points of the compass

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, *śrî-Satyavākya-Permmânadigal*, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Śaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhini,—this grant was made with pouring of water

For Kamungare-kanti,—female disciple of Uttanindipuri Mandala-bhatâra, the disciple of Kamungare Kadahura-bhatâra,—Polmada Mâdade-Nandâka's (son) Ayyammade-Nandâka's (son) Mēgante-Nandâkagâdeya had a basadi made in Kannamaṅgala, and for that basadi granted (the following) land,—the betel-leaf garden west of the basadi, the new garden of Mûdagare on the western stream, and below the tank a plot of three kandugas of the Tembelatta-palla land

behold, filled with twining entrails and streams of blood, lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon, distinguished by all the marks of an emperor, desirous only of benefitting others, without seeking any benefit for himself, having by his administration of justice rooted out the evil practices of the Kali age, surpassing Brihaspati in skill in his measures of policy, his character like a stone pillar for protecting *dharma* from ruin through the myriad cunning devices of a host of evil kings, surrounded by the twice-born gratified with his continual bestowal of gifts, flowing on without intermission and benefitting all the world, his gifts outdo the streams of rut from the regent elephants

For the basadi the Sottiyûr-oreya Madamayya's son Śrivaṃmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight kolagas in Tembâla Elanomme-Divve's son Ayya-panamme gave (the following) land,—a cocoa-nut garden west of the basadi, and in Tumpola four kolagas of Palla land

Thus does Râma-Dêva beseech all future kings,—*Dhamma* is a common bridge for kings, this from age to age should you maintain

91

Date 1076 A D

The Śaka year 998

In the 7th year of the reign of Kôv-Irâjakêṣarīvarma, *alias* the emperor śrī-Kulôttunga-Śôla-Dêva—Kumâiândai Kâttamaiyanna Irumudi-Śôla-mâyâlatti of Jananâda-chchatuppêdi-mangalam, *alias* Vellyûr, of the Kaivâra-nâdu in Nigarili-Śôla-mandalam, having rescued the cattle of Vellyûr and saved the village from destruction, attained to *svarga* His son, Kêttupâlanan Irumudi-Śôla-mâyâlatti set up this stone

92

Date 1288 A D ¹⁾

In the 34th year of the reign of the universal emperor śrī-Pôṣala-vîra-Râmanâda-Dêvar,—I, Śômanâ-dêva's son Gangâdara, the strong-armed Vîra-Nâiâyana, mandalika of Koyyakura-nâdu, Annan-ankakâra Nâlêrganda—to provide for a *nâlî* of rice for the noonday offerings for the god of Tirukkambî-ṣvaram, otherwise called śrī-Kailâsam, and for the god śrī-Mûlasthânam-udai-yâr, in śrī-Vishnuvardhana-chaturvêdi-mangalam, *alias* Vellyûr—gave (from the date specified) a fourth of Ambadakkî in the Kaivâra-nâdu and the taxes (named) in Vellyûr

93

Date 1167 A D.

While the mahâ-mandalêṣvara, Tribhuvanamalla, capturer of Talaikkâdu, Kongu, Naṅgali, Uchchangî, Vanavasi, Pânungal and Pelvala, the strong-armed vîra-Gaṅga-pratâpa śrī-Nârasimha-Pôṣaliṣvara was pleased to rule the earth—(on the date specified) . . .

¹⁾ The Śaka year given is 1221 corresponding to Sarvadhâri But Sarvadhâri=1210 The Kali year given is 4390 which corresponds to the Śaka year 1211. So, 1210 is the year meant

94

Date 1406 A D

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommanna-dannâyaka's son—by order of Dêva-Râya,—for the god Sôma of Bellûr, which is the Vishnuvardhana-chaturvêdî-mangala, granted the two villages of Bayîlanakunte belonging to Bellûr-sthala, given by Kannara-Dêva-Râya, and Tujlahalli, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto

And by that order, Dulinîdava-Rânî's son Malidêvi-Rânî remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.

95

Date 1286 A D

In the 32nd year of the reign of Pôšala-vîra-Râmanâda-Dêva—I, Aiyana-ankâia Tuttarâditta nna-Gangapperumâl, son of Šavâšinâyan, granted (on the date specified) for the gods śrî-Kailâsam-udaiyâr and śrî-Mûlasthanam-udaiyâr of śrî-Vishnuvardhana-chchaturvêdî-mangalam, *alias* Vellyûr, the 2 taxes in this village

(Usual final imprecatory sentence.)

96

Date ? about 1280 A D

Ponnândâl, daughter of Kuukkaiy-udaiyâr of Irâjarâjapuram, having set up Palliyarai-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nâlî* of rice, and when the goddess was taken in procession round the village on the day of *Uttarâ-nakshatra* in the month of Pangunî

98

Date 1284 A D

In the 31st year of the reign of the emperor of the whole world, Pôšala-vîra-Râmanâda-Dêvar—I, Tokkaraišâni, granted (on the date specified) $6\frac{1}{2}$ *kulî* of land (the boundaries given) to provide for a sacred lamp in the temple of Vâla-vanda-perumâl at Vellyûr, *alias* śrî-Vishnuvardhana-chaturvêdî-mangalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâla-vanda-perumâl, are also mentioned

(Usual final imprecatory sentence)

99

Date 1288 A D ¹⁾

In the of the reign of the emperor of the whole world, śrī-Poyśala-vīra-Rāmanātha . . , I . . . , the strong-armed Vīra-Nā . . , mandalika of nāḍu, Anna . . . , granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vāla-vanda-perumāl
(Usual final imprecatory sentence)

100 a

Date 1153 A D

While the mahā-mandalēśvara, Tribhuvanamalla, capturei of Talaikkādu Kongu Nangilī Gangapādi Nulambapādi Uchchangi Vanavasī and Pānungal, the strong-armed Vira-Ganga Jaganēkamalla śrī-Nārasimha-Poyśala-Dēva was pleased to rule the earth — To the temple of śrī-Nāraśinga-vinnagaia . . *alias* the Tigubeli temple, at Vellyūr, *alias* śrī-Vishnuvarddhana-chaturvēdi-mangalam, in the Kaivāra-nādu of Nigarilī-Śōla-mandalam, one *vritti* was granted by . . . , one by the members of the assembly, and one was purchased and granted by Mādēva-šetti . . Half a *vritti* was granted (on the date specified) by the Brāhmaṇi Ālvānangaiśāni, wife of the *bhatta* Pērâyiram-udaiyān, who was the *bhāgasvāmī* of the village, to provide for 2 offerings of rice for the god Venṇaikkāmayaruliyav-emberumān . . This half share granted by Ālvānangaiśāni and . . . her husband's brother along with the Śrīvaishnavas in the presence of Periyapillai in the year Bhāva . . .

100 b

Date 1380 A D

(On the date specified), we, the *pūyāns* (three named) of the temple of Vāla-vanda-perumāl at Vellyūr, *alias* śrī-Vishnuvardhana-chaturvēdimangalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Śīrappanachāri Nallapillai's son Mandalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence)

¹⁾ The Śaka year 1121 is given as corresponding to Sarvadhāri . . But Sarvadhāri corresponding to 1210 is meant . . See No 92 . . 1121 is a mistake for 1211.

101

Date 1363 A D

While the possessor of all victorious titles, the mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkanna-udaiyar's son Kampanna-udaiyar was ruling the earth—the sole manager of his palace, Abhanga-Garuda Nârâyana-chakrakola vijaya-chûdâmaṇi Dugganna granted (on the date specified) for the gods Vâla-vanda-perumâl and Velliyâr of Velliyûr, *alias* śrî-Vishnuvardhana-chaturvêdî-mangalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Velliyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc as a *sarvamânya*

102

Date 1293 A D

(On the date specified) the prâtâpa-chakravartî śrî-Pôśala-vîra-Vallâla-Dêva's son Naraśingapa-dannâyakka's son Vallappa-dannâyakka made the following grant for the god Vâla-vanda-perumâl of Velliyûr to provide for offerings of rice, sandal and sacred lamps.—one share of lands which he bought after full payment of 10 pieces of gold at $\frac{1}{4}$ *pana* for each *kuli* from Kêśavapillai . Allai who had received it as her portion from Kanyanâr, including .*kulis* of the garden lands and the superior and inferior lands below the tank of Velliyûr, and the *kuttars* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share

104

Date 1428 A D

May it be prosperous. Be it well (On the date specified), Lakkanṇa-Vodayar granted to Singarasa's son Annadâta this dharmma-śâsana.—the tank built by your Danakanî-dêvi in the Bellûr-śîmê belonging to the Muluvâyî kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

105

Date 1390 A D

Be it well (On the date specified), at the time of the eclipse of the sun,—when the mahâ-mandalêśvara râjâdhirâja îâja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans, Harihara-Râyaiasu was ruling the kingdom of the world —Lakshminâthapura, which is Mantrigundi in Kôlâla-nâd, the southern Dvârâvatî-pattana, frequented by hermits, of Nîgarilichôla-mandala belonging to the champion over Khantikâra-Râya, Nâganna-Vodeyar, — Hibbaî Lakumaiya-Nâyaka granted for *dharma* The nâd prabhus of Kôlâla (several named) and other men disposed to *dharma* granted all the lands belonging to that Lakshminâthapura

106 a

Date 1019 A D

In the 8th year of the reign of Kô-pParakêśaripammar, *alias* śrî-Râjendra-Śôla-Dêva who,—while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Idaiturai-nâdu, Vanavâsi, shut in by a fence of continuous forests, Kollippâkkai, whose walls were surrounded by *śulh* trees, Mannaikkadakkam, whose fortification was unapproachable, the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea, the exceedingly beautiful crown of his queen, the beautiful crown and the necklace of Indra, which the king of the South (the Pândya) had previously surrendered to the kings of Îlam; the whole of the Îla-mandalam surrounded by the clear sea, the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêrala, many ancient islands securely guarded from time immemorial by the sea resounding with conchs, and the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Śândîma island, having considered it a secure place,—

Araiyar Râjarâjan, *alias* Vîkkirama-Śôla-chchôliyavaraiyan, of Śâtta-mangalam in Tiraimûr-nâdu of Uyyakkondâr-valanâdu in Śôla-mandalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piḍârîyâr of Kuvalâlam in the Kuvalâla-nâdu of Nîgarilî-Śôla-mandalam, *alias* Nuḷambapâḍi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Šorīnapulīyan and Vinakkālan, Šiva-Brāhmanas of the Kauśika-gôtra

This is under the protection of all Māheśvaras

106b

Date 1006 A D

In the 22nd year of the reign of Kô-Râjakesariyamma, *alias* Sri-Râjarâja-Dêva, for the goddess Pidâriyâi of Kuvalâlam in the Kuvalâla-nâdu of Gangâ-sâyaram, the king was pleased to grant, with pouring of water, the village of Arayûr in the Kuvalâla-nâdu, as a *dêvadâna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess, . . . , a Šiva-Brāhmana of the Kauśika-gôtra

106c

Date ? 996 A D

(This inscription has neither beginning nor end The regnal year 12 is given, perhaps of Râjarâja of No 106b above)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the . . . day of the 12th year of the reign of . . . to the effect that Pâkkam . . . in the Kuvalâla-nâdu of Nigarilî-Šôla-mandalam was granted as a *dêvadâna* from the 12th year for defraying the expenses in the temple of Pidâriyâr at Kuvalâlam in the Kuvalâla-nâdu

106d

Date about 1071 A D ¹⁾

(This inscription may be a continuation of No 108 It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Pidâriyâr)

. [The following is the allotment of allowance] to the servants performing various duties in the temple —to the Kannâta-pandita who conducts the *mâdâpattiriyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûni and 1 padakku a day, to the Brāhman Mâraśinga-battâ of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâṣu, the equivalent of which

¹⁾ The witnesses are the same officers who apportion allowances to various temple servants in No. 108

in paddy is 5 kalam 1 tûni and 1 padakku, to the four Brahmachârins who . . . , 75 kalam of paddy for 360 days at 5 nâli each a day, together with 2 kâšu, at $\frac{1}{2}$ kâšu each, the equivalent of which in paddy is 5 kalam 1 tûni and 1 padakku, to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nâli a day, to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nâli each a day, to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuruni each a day, together with 3 kâšu, at 1 kâšu each, the equivalent of which in paddy is 8 kalam and 3 kuruni, to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuruni each a day, to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâli each a day, to the four Yôgêśvaras, 90 kalam of paddy for 360 days at 6 nâli each a day, to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day, to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuruni each a day, to the drummer who beats the drum [?] bound on the head, 45 kalam of paddy for 360 days at 1 kuruni and 1 nâli a day, to the two men who beat the tabor (*mattalam*), to the man who beats the double-drum (*karadigai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nâli each a day, to the [?] *kambâdaviyan*, 30 kalam of paddy for 360 days at 1 kuruni a day, to the dancing-master, 37 kalam 1 tûni and 1 padakku of paddy for 360 days at 1 kuruni and 2 nâli a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the accountant 30 kalam of paddy for 360 days at . . . a day, together with 1 kâšu, the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nâli each a day, to the potter who supplies pots to the temple-kitchen . . . , 15 kalam of paddy for 360 days at 4 nâli a day, to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nâli a day, to the astrologer, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the lecturer on vyâkarana and yâmalâ, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni, to the [?] *pûjârî*, 30 kalam of paddy for 360 days at 1 kuruni a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuruni a day

Thus has the allotment been made This is the signature of Nirupa-śikâmani Vilupparaiyan, the puravu-varî-tinaikkalam-mugavetti This is the signature of Virâśikâmani-mûvênda-vêlân.

Be it well

107

Date 1054 A D

In the 3rd year of the reign of Kô-pParakeśaripammar, *alias* śrī-Rājendra-Dēva—who, having conquered the Iattapādi seven and a half lakh (country) and set up a pillar of victory at Kollāpuram, having terrified Āhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures, and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, , the overseer of the dandanāyakas, Vettan Pañchanedi-Vānan, *alias* Madurāntaka-tTamilpperaian of Tandanguai in Vilā-nādu belonging to Pāndikulāśani-valanādu of Šōla-mandalam, granted two perpetual lamps for the goddess Pidāriyār of Kuvalālam in the Kuvalāla-nādu of Vijaya-Rājendia-mandalam, and, having ? purchased 63 cows , made them over to the two worshippers of the goddess, the Šiva-Brāhmanas — Šankaran Tiyaṃbakan, *alias* Bhūpālarāja-Brahma-mārāyan and Ālan Māraśingan, *alias* Rājapaiākkirama-Brahma-mārāyan—of the Kauśika-gōtra, for maintaining the lamps for as long as the moon and the sun exist Any profit accruing from these cows was to be theirs (the Šiva-Brāhmanas')

These (lamps) are under the protection of all Māhēśvaras.

108

Date 1071 A D

In the 2nd year of the reign of Kô-Rājakēsarivarmma, *alias* śrī-Rājendra-Šōla-Dēva¹⁾, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keli , seized many troops of elephants at Vayirāgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dārā at Šakkaragottam which had been free from fear of attack, placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Viṣṇu, having become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambū-dvīpam—

¹⁾ Kulōttunga I who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Viraśikâmanî-mûvênda-vêlâr, of Pândiyambâkkam in the Pembuliyûr-nâdu of Kâlyûr-kottam in la-mandalam, being seated in a mandapam within the enclosure of the temple of Pidâniyâr at in the Kuvâlâla-nâdu of Vijaya-Râjêndra-mandalam, questioned the Kannâta-pandita who was conducting the *mâdâpattiriyam* for the goddess, and the *panchâchârîya pûjâris* who . . ., whether any allotment of the paddy which was the equivalent of the revenue in gold (*mâdai*) collected from the villages which were *dêvadânas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of .

la-Dêva. Thereupon, the officer Viraśikâmanî-mûvênda-vêlâr made the following allotment in the presence of the above temple servants and of Nirupaśikâmanî Vilupparaiyan, *alias* . . ., of Araninilai-Mummudi-Sôla-nallû in yûi-kottam, the puravu-varî-tinaikkalam *mugavetti* —(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy) To each of the deities—Virabhadra, Brahmânî, Îşvarî, Kaumârî, Vaishnavî, Vârâhî, Indrânî, śrî-Châmundêśvarî, Ganapati, Châmundêśvarî of Mûlasthâna, Yôgêśvarî, Kshêtrapâla-dêva, Mahâ-śâstâ, and Sûrya-dêva—4 nâlî of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering (Then follow totals calculated for one year in measures of paddy) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûni of paddy, together with 4 nâlî of rice the equivalent of which in paddy is 1 kurunî, is required for putting below the *kalaśa*; $\frac{1}{4}$ kâśu the equivalent of which in paddy is 2 tûni and 2 nâlî, for buying the necessary drugs for the bath, and $\frac{1}{8}$ kâśu the equivalent of which in paddy is 1 tûni and 1 nâlî, for a cloth to fasten round the chief *kumbha*, for the great offering, 1 tûni and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kurunî of paddy; for 4 dishes of curry, 2 nâlî of paddy, for 20 areca-nuts and 40 betel-leaves, 4 nâlî of paddy, for 2 kalam of intoxicating drink required for Yôgini-Yôgêśvara-pûjâ, 1 kalam of paddy, together with 1 tûni of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûni and 1 padakku, and for one sheep required for the same *pûjâ*, $\frac{3}{8}$ kâśu the equivalent of which in paddy is 1 kalam and 3 nâlî.

¹⁾The same items are repeated for the day of the Kârttigai (Krittikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûni of paddy for 10 nâlî of oil required for lamps, at the rate of 1 padakku of paddy for every nâlî of oil.

On every Tuesday in the year—for offerings 1 kurunī of rice, for oblation (*balī*) 2 nālī, and to Astradēvarī 2 nālī, two dishes of curry, 4 areca-nuts and 8 betel-leaves, for burnt offering (*angara-balī*) 1 sheep valued at $\frac{1}{4}$ kâṣu, 10 lamps to be lighted at the time of performing the sacrifice, for the worship of the Virgin (Kanyâ-pûjā), 7 women and 1 Brahmachārī (Vikkēśvara-mānī) to be employed, 4 dishes of curry, 16 ? areca-nuts (verungāy) and 32 betel-leaves (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy)

On each of the 10 remaining *sankrāntī* days¹⁾ (the solstices having been already provided for) in the year—1 kurunī and 4 nālī of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves, 4 nālī of oil for lamps, for Yôgini-Yôgēśvara-pûjā, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tûnī of rice, and 1 sheep (valued at $\frac{1}{8}$ kâṣu) (The totals for one year are given)

For hoisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Pangunī, 1 kurunī of paddy together with 1 nālī of rice (the equivalent of which is given as 2 nālī of paddy) for putting below the pots containing sprouting seeds (*pālīgar*), $\frac{1}{8}$ kâṣu for buying a cloth to fasten round the Châmundâ-kumbam, offerings of rice, curry, areca-nut and betel-leaves, and $\frac{1}{8}$ kâṣu for buying a cloth of 12 cubits for the sacred flag, to the man who paints the flag, $\frac{1}{8}$ kâṣu, for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest, $\frac{1}{4}$ kâṣu, for presentation to the man who performs the ceremony of opening the eyes (of the image of the god), $\frac{1}{8}$ kâṣu, for the flag-god (Dhvaja-dēvar), 4 nālī of paddy for putting below the kalaśam, offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival), and 1 sheep on the day of hoisting the flag and another on the day of taking it down

For Astra-dēvar, $\frac{1}{8}$ kâṣu for buying a cloth for his vestments, and offerings of rice and curry twice a day, (totals for 7 days given). $\frac{1}{4}$ kâṣu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kurunī of paddy together with 1 nālī of rice for spreading below the pots containing sprouting seeds, $\frac{1}{8}$ kâṣu for buying a cloth to fasten round the Châmundâ-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves

For the Châmundâ-oblation (*hōma*) to be offered twice a day, 1 nālī of ghee For the oblation of rice, to be offered twice a day, 4 nālī of rice. For sesamum, parched rice and *tōraz* (a kind of rice), 1 kurunī of paddy. For

¹⁾ The day of the passage of the sun from one zodiacal sign into another

buint offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these)

For the nine gods (Nava-dēvataṅgal), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves, $1\frac{1}{8}$ kâṣu for buying 9 cloths for their vestments, $\frac{1}{2}$ kâṣu for 3 mañjâḍi of gold for their *trukkâppu* and for the oblation of rice to be offered twice a day, 4 nâli of rice. (Totals in measures of paddy given for 7 days)

For presentation to the man who offers the daily oblation in fire, $\frac{1}{8}$ kâṣu. On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves, oil for burning lamps at the place to which the deity is taken, $\frac{1}{8}$ kâṣu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath

To the man who officiates as Brahmâ, to the one who repeats *mantras* and to the man who recites hymns before the deity, $\frac{1}{4}$ kâṣu each. To one Rîgvêḍi, to one Sâma-vêḍi and to one Yajurvêḍi, $\frac{1}{8}$ kâṣu each. For buying cloths to be given ? along with boiled rice etc. offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâṣu

For performing the *ṣandî* for the divine mother (*mâtiru-ṣandî*), 1 padakku of sprouting paddy, and another for buying *tônai*, the pulse *ulundu* and other necessary things

At the place . . . , 1 kâṣu for buying $\frac{1}{2}$ kalañju of gold for a complete set of ornaments for a virgin, and $\frac{1}{4}$ kâṣu for buying a cloth for her

$\frac{1}{4}$ kâṣu for a cloth to wrap round the kettle-drum, 1 kuruni of paddy for putting below the kettle-drum, $\frac{1}{2}$ kâṣu for a cloth for flag, $\frac{1}{4}$ kâṣu for 1 sheep required for sacrifice, offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy), and oil for lamps

1 padakku of paddy and 4 nâli of rice for putting below the Châmundâ-kalaṣam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept, $1\frac{1}{2}$ kâṣu for buying cloths to wrap round the *kumbas*, and oil for one perpetual lamp

For the 10 Kumba-dēvatās and for Astra-dēva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days), 2 nâli of rice for the morning oblation, the same for the noon-day oblation, together with 1 sheep for the bloody oblation, 2 nâli of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again)

For *graha-ṣanti* and *arpuda-ṣanti*, 1 sheep per day, and oil for two hand-lamps at the time of sacrifice

For the *nava-hôma*, rice for the nine oblations and ghee, for Châmunda-hôma, 1 sheep per day.

For *yamu* *se*, offerings of rice and curry, and oil for lamps At the conclusion, eight she-buffaloes valued at 2 kâšu each one sheep for ? victim and 1 sheep for meritorious sacrifice (*punya-udai*) For the priest, $\frac{1}{2}$ kâšu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him, and 6 kâšu for 3 kalanju of gold to be presented to him For Šû , $\frac{1}{2}$ kasu for two cloths similar to the above, and 2 kâšu for 1 kalanju of gold to be presented to him

For the sacrificing priest, $\frac{1}{4}$ kâšu for two cloths, and 2 kâšu for 1 kalanju of gold to be presented to him

To the nine priests who performed the *nava-hôma*, $\frac{1}{2}$ kâsu each

On each of the 7 days during which the *śānti* is performed, 1 kalam of intoxicating drink and $\frac{1}{2}$ sheep for Yôgini-Yôgêśvara-pûjai, also 1 padakku of rice On each of the above days, 1 tûni and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced (Totals given in measures of paddy in all the above)

109 a

Date 1033 A D

In the 22nd year of the reign of Kô-pParakêśaripanmar, *alias* śrî-Râjêndra-Šôla-Dêvar who, etc (see Nos 106 a and 44), conquered with his great and warlike army Idaiturai-nâdu etc. (see Nos 106 a and 44), Mâšuni-dêšam, whose paddy-fields were green, a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâšan of the ancient race of the moon, in a battle which raged at Âdinagaravai of unceasing great fame, Otta-vishaiyam, surrounded by dense ? bamboo thickets which were difficult to approach, the fine Kôšalai-nâdu, where Brâhmans are collected together, Tandabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle, Dakkana-Lâdam, whose fame spread in all directions, after having so attacked Iraṇaśûra that his stubbornness vanished, [Vangâla-dêšam, of unceasing drizzle, from which Gôvindaśandan, dismounting from his horse, fled,] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battle-field Mahivâla of ? Śaṅgottal, who wore the warrior's ankle-rings; Uttira-Lâdam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers, and who—having sent many ships in the midst of the billowing sea and having [captured] Šaṅgirâma-vijaiyôttungapanma, the king of Kidâram, [along with his elephants

.],—took [the large heap of treasures which he had rightfully amassed], the Vichchâdira-ttôrana at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels, the extensive śrī-Vijāyam, Pannai, watered by the river, the ancient Malayûr, whose fortress was on a high hill, Mâyirudīgam, the moat around which was the deep sea, Ilangâśôbam, of undaunted heroic deeds, Mâppappâlam, having abundant waters as its guard, [Mêvilimbangam, which had fine fortifications as defence], Valaippandûru, situated in the midst of green jungle, Talattakkôlam, praised by great men versed in the sciences, Mâdamalingam, of steady heroic deeds, Nilâmurî-dêšam, whose fierce strength was increased by enmity, Mânakkavâiam, having gardens the flowers in which were full of honey, and Kidâram, of fierce strength, guarded by men who wore the warrior's ankle-rings,—

According to the command of śrī-Râjendra-Šôla-Dêva, the general Uttama-Šôla-Brahma-mârâyan, *alias* Mârâyan Arumoli, son of Râjendra-Šôla-Brahma-mârâyan, *alias* Nârkkana śrī-Krishnan Râman, of Kêralântaka-chaturvêdimangalam, *alias* Amanakudi, in Vennâdu belonging to Uyyakkondâr-valanâdu of Šôla-mandalam, caused to be built [of stone] what had formerly been built of brick in the temple of Pidâriyâr at Kuvalâlam in the Kuvalâla-nâdu of Gangâšâyaram in [Nigarili] Šôla-mandalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Šiva-Brâhmanas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brâhman Mûttavagattûdan Tiruppori Ambalattâdi of Kâttumâna-pâkkam in the Mâginûr-nâdu of Šengâttu-kkottam in Jayangonda-Šôla-mandalam.

Šintâmani Šankaran, the possessor of the Mûttavagai sacred parasol, of Eynangu in Velâ-nâdu which belonged to Kshatri-šikâmani-valanâdu, gave over to the charge of the Šiva-Brâhmanas worshipping in the temple a twilight lamp to be burned at one *šandî* (one of the three times of the day), as long as the moon and the sun exist, before the Pidâriyâr of Kuvalâlam.

110

Date about 1280 A D

I, Vettummâra-Bânan, *alias* Uttama-Sôla-Gangan (with usual Ganga titles)¹, remitted the land-tax, the tax on *arichhu* (?), the tax on houses, the tax on ? sugarcane mills and other taxes in the *dêvadânas* of the goddess and gods of Kuvalâlam, and in the *dêvadonam*, *tenudaiyâtta* and *pullichchandam* granted for gods in the Kuvalâla-nâdu

(Usual final imprecatory sentence.) This (charity) is under the protection of all Mâhêśvaras May it be prosperous There is no guide but virtue to those who understand virtue

111

Date 1027 A D

On the 240th day of the 16th year of his reign, Kô-Parakêsaripanmar, *alias* śrî-Râjêndra-Ŝôla-Dêvar, who took the Eastern country, Gangai and Kadâram, being graciously seated in the outer hall of the ? stage within the palace at Vikkîrama-Ŝôla-puram in the Kaivâra-nâdu of Nîgarîli-Ŝôla-mandalam, was pleased to order that the village of Pîagampalli in the Kuvalâla-nâdu of Nîgarîli-Ŝôla-mandalam, excluding the ? portion of the 1yots, should be entered in the revenue register as a *dêvadâna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Pîdâriyâr of Kuvalâlam in the same nâdu The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Râjêndra-Ŝôla-Brahmâdirâyar, *alias* Nârkkana-mârâyan Jananâdanâr of Kêralântaka-chcharuppêdi-mangalam in Venṇâdu of Uyyakkondâi-valanâdu, ordered that it should be entered in the revenue register in accordance with intimation received This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dêvadâna* from that year.

This is the signature of Aiññûrruvan Ârâvamudan¹, the puravu-varitinaikkalam mugavetti This is the signature of Ilavenbai-udaiyân, the puravu-varitinaikkalam mugavetti

¹) See Nos 69, 76, and 77

²) Also mentioned in No 19

112 a

Date 1022 A D

On the 270th day of the 11th year of his reign, Kô-pParakêṣarīpanmar, *alias* śrī-Rājendra-Śōla-Dêvar, who took the Eastern country and Gangai, being graciously seated in the outer western *mandapam* called Rājendra-Śōlan inside the temple at Kāñchī-puram, was pleased to order that the ? village of Paṣai in the Kuvalāla-nādu of Nīgarī-Śōla-mandalam,— excluding the ? portion of the ryots, including *kān ānmar*, *muyāṭchi*, excess and deficiency— should be entered in the revenue register as a *dēvadāna* from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Pīḍāriyār of Kuvalālam in the same nādu. The royal secretary, Rājendra-Śōla-nallūr Kīlavan, having written that the king had been pleased to order thus, and the chief secretary, Rājendra-Śōla-kKandiruvapperaiyan, along with three others (named) having approved of it, Rājendra-Śōla-Brahmādhīrājar¹⁾ ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a *dēvadāna* from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Pīḍāriyār of Kuvalālam.

This is the signature of the puravu-varī-tīnaikkalam superintendent, Kulalūr-udaiyān. This is the signature of the mugavetti, Ilavenbai-udaiyān

112 b

Date ? 1052 A D

In the 35th . . . Kô-pParakêṣarīpanmar, *alias* śrī-Vijaya-Rājendra-Dēva²⁾, who—having taken the head of Vīra-Pāndiyan, the Śālai of Śēralan, Ilangai and the Irattapādi seven and a half lakh (country), and set up a pillar of victory at Kalliyāna-puram,—took his seat on the throne of heroes and got himself anointed as Vijaya-Rājendra —
 Kuvalā . . in the Kuvalāla-nādu of Vijaya-Rājendra-mandalam

¹⁾ The same that is mentioned in the previous number.

²⁾ Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 33rd year of Rājādhīrāja, elder brother of Rājendradēva. This inscription may refer to the reign of the same king, Rājendra may have been a co-regent

112 c

Date ? about 1200 A D

The hero Mâdavan of Ândakku (?) in Têvûr-nâdu which belongs to Arumolî-dêva-vala-nâdu.

112 d

Date ? about 1025 A D

(This inscription is fragmentary It contains no date and no name of any king)

Details of the number and weight of some gold and silver ornaments presented to some god are given Some grants are made for burning perpetual lamps before the god of some place.

112 e

Date about 1025 A D

(Contains only a fragment of the historical introduction given in No 109 a)

Râjêndra-Chôla's time

112 f

Date ? 1023 A D.

(This is also fragmentary All the historical introduction is gone)

In the 1[2]th year of the reign of Kô-pParakêṣarîpanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who .conquered. —Vîra-Šôla . .of Nandi-puram in Tirunaraiyûr-nâdu belonging to Kshatriṣikâmanî-vala-nâdu, made over. . . . to the Śîva-Brâhmanas worshipping in the temple for burning a lamp before the ? Bhattar of Kuvalâlam in the Kuvalâla-nâdu of Nîgarîlî-Šôla-mandalam.

112 g

Date about 1020 A D.

This is similar to No 112 e The name of the king, Râjêndra-Šôla, can be made out.

113

Date 1379 A D.

(On the date specified),—Be it well The mahâ-maṇḍalêṣvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar, the mahântas of all the

would and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a *śâsana* as follows —Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganaharî village in Kôlâla-nâd, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple

Imprecation

114

Date 1538 A. D

May it be prosperous. (On the date specified), — when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world —. during his *pârupatiya* granted to the brave soldiers . in the villages of the . . temple in the *punya-kshêtra* of the goddess Kôlâla, worshipped in the four yugas, set up by Paraśurâma in this old time Dahana Kôlâla, giving it another name of Kôlâla Bhârgava¹⁾

115

Date ? about 1030 A. D

This is the sacred outer mandapam called śrî-Râjendra-Śôla-dêvan after the name of (the king) śrî-Râjendra-Śôla-Dêvar, caused to be erected by Jakkīyappai, daughter of Tribuvanaiyan of Iṭṭakirai, at the foot of Śûlkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kadambanâk-kai-nâdu.

116

Date about 1030 A. D

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

118

Date 1785 A. D

(Persian)—God is the Protector. All things exist by water. Thus is it written.

¹⁾ Some of the inscription being defaced, parts of the translation are uncertain.

119

Date 1786 A D

(Persian)—The shadow of God, Tipû Sultân, emperor of the faithful,—may his country and empire last for ever

By order of the Sultân, who is the king of the world, Saiyid Budan, a devoted Amil, in the year Sâhîr and the month Takî, constructed the tank, whose water is like the water of Kansar (the river of heaven)

120

Date 1216 A D

I, Vira-Gangan, *alias* Uttama-Šôla-Gangan (with usual Ganga titles), having set up the god Vira-Gangîšvaram-udaiya-nâyanâr in the village of Vira-Ganganallûr on the hill called Muchukunda-giri near Kuvalâlam of the Kuvalâla-nâdu in Ganga-mandalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuli of wet land, as measured by the rod *varîšai-kkôl* and of 28 kandagam of *etta*-land¹⁾ (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god May this last as long as the moon and the sun endure.

Date 1219 A D

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêttai (Jyêsthâ)-nakshatra, and the great festival on the day of the holy Kêttai-nakshatra in the month of Šîttirai, of this god, and to provide for the temple servants The temple authorities shall take possession of these lands This grant is to last as long as the moon and the sun endure This is placed under the protection of all Mâhêšvaras The giver obtains merit, his successor . . . should protect the charity, he who rashly injures it will long suffer in hell; but he who protects it

121

Date ? 1225 A D

I, Vira-Gangan, *alias* Uttama-Sôla-Gangan, granted (on the date specified) in the year Târaṇa corresponding to the 46th year of my reign, 12,000 kuli of wet land and 24 kandagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuli of wet land and 2 kandagam of dry land each, in order that they

¹⁾ Land irrigated by water-levers (?)

might serve in the temple of Vira-Gaṅgiśvaiam-udaiya-nāyanār at Vira-Gangapuram on the hill called Muchukunda-giri I also granted 1500 kuli to Pādum-āndān (the songster Āndān ?) This is under the protection of all Māhēśvaras.

122¹⁾

Date about 1280 A D

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist —

5 pana for every foal. born in the Kuvalāla-nādu, 3 pana for ,
1 pon for every foal sold in the same nādu, and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses

I also granted, to provide for offerings of rice, lands (specified) excluding former dēvadānas and including the taxes on land and on avichchu (?)

123

Date about 1280 A. D

I, Veṭṭummāra-Bānan, granted, for the perpetual lamp of Šenkara, of Kuvalālam.

124^a

Date ? 1218 A D

I, Vallāla-dēvan, son of Šikka-dannāyakkar, who was the younger brother of Pōlāla-dannāyakkar, who was again the father-in-law of the mahā-mandalīśura Uttama-Šōla-Ganga (*alias* ?) Šelva-Ganga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vira-Gaṅgiśvaram-uḍaiya-nāyanār. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps...

124^b

Date 1321 A D

The officers (two named) under Kariya-Irāmāya-nāyakkar, son of Kā ... yar, who was one of the ministers of vira-Vallāla-Dēva, and the inhabitants of Periya-nādu in Kuvalālam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vira-Gaṅgiśvaram-

¹⁾ In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, e g. vimta for vitta.

udaiya-nāyanār (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-ṣettiyār, the headman of the Ubhaya-Nānādēṣigal (Usual final imprecatory sentence) The protection of Māhēṣvaras (is sought for this charity)

125

Date ? about 1250 A D

I, Marudūr-udaiyān Kamban Villavarāyan, [*? alias*] Pottasam Vēle Adakkaiyan, made a grant of land¹⁾ (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vīra-Gaṅgiṣvaram-udaiya-nāyanār. This is to last as long as the moon and the sun exist. This is under the protection of Māhēṣvaras

126

Date ? 1286 A D

I, Malaiyāṇḍai Śīyan's son Dēvāṇḍai Śīyan, the strong-armed Vīra-Nārāyana and maṇḍalika of Koygaikkuru-nādu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuḷi of land (specified), in order that its income, viz, 21 pana, might be utilised for ? carrying in procession the god Vīra-Gaṅgiṣvaram-udaiya-nāyanār in the month of Vaiḡāṣi and on the day of Āyilya (Āṣlēṣhā)-nakshatra, the star under which I was born

127

Date ? about 1220 A D

I, . . . Gangan Viluppar Nārayan, Uttama-Sōla-Ganga . . ., granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vīra-Gaṅgiṣvaram-udaiya-nāyanār] (Usual final phrase and imprecatory sentence)

128

Date 1321 A D

(On the date specified), vīra-Ballāla-Dēva's minister Kalu-Lakkumai-Daṇṇāyaka's son Kariya. Rāmai-nāyaka's officer Halla . .

¹⁾ It is called kaṟḡkalani—stony wet land

129

Date about 1220 A D

I, Vikkīrama-Gaṅgaṇ . 's son kka, the servant of Vīra-Gaṅga, *alias* Uttama-Śōla-Gaṅga (with usual Gaṅga titles), am the husband of the wives of those servants who run away Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away

130

Date 1216 A D

I, Vīra-Gaṅgaṇ, *alias* Uttama-Śōla-Gaṅgaṇ (with usual Gaṅga titles), having set up the god Jalakantēśvara-nāyanār in the village of Vīra-Gaṅga-nallūr at the foot of the hill called Muchukunda-giri, near Kuvalālam of the Kuvalālanādu in Gaṅga-mandalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuḷi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god I also granted the village of Vibhūtipuram adjoining Kuvalālam to provide for the worship of the god (Then follow the boundaries of the village) The Śiva-Brāhmaṇa of the Kauśika-gōtra shall enjoy this (village)

(Usual final imprecatory sentence) (Signed) śrī-Jalakantēśvaran (This charity) is under the protection of Umā-Mahēśvara

131

Date 1198 A D

Be it well Vikkīrama-Gaṅgaṇ,—who was the lord of l śaiyār of immense fame on this earth. . . . girt by the wavy sea, who was the friend of . , who was the first chief merchant (ādi-vanikēśan) that settled people in the great city of Kuvalālam of spotless fame, who owned the city of Alagai also; who was born from the womb of his Arundatī-like mother, the lady Uyyāndai, who had been born along with? Śīrāśai-ttēvan to the Trailōkya-pattana-svāmi Aiyan, who had his breast decorated with bright jewels, who was the lord of the fertile Tonḍai-vala-nādu, surrounded on one side by waters abounding in red lotuses; who was greater than the great, and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indalūr the god of the sharp-edged spear, who pierced the mountain (Subrahmanya), granted one vēli (specified) of the best lands below the Kuvalālam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Śībalī (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist

This charity is under the protection of the Māhēśvaras and of the Five-hundred.

132

Date 1179 A D

(The meaning of portions of this inscription is not quite clear)

Be it well In the name of Śelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth, , who had the elephant [of his banner] sketched on the Mēru of the north, who was the most celebrated in the lunar race of the west, who crossed the fertile waters of the Kāvērī of the south, the singer of whose praises became a king of the gods, in obeisance to whom the man that raised his joined hands to his head . , who wore golden necklaces and was full of grace, who on one occasion captured by force the ? army (*parikalam*) of Vengālī to the panic of the gods of the eight directions and of Iyama (the god of death), who, having pierced the long mountain range and gone to the nether region of the Nāgas, . . attacked , who was well versed in the three forms of Tamil¹⁾, and who was the lord of Muchukunda-giri and of the excellent city of . . puna-varttanapura extolled by bards—his daughter, Mādēvī of renowned chastity, younger sister of the implacable Vikkīramādittan,—the younger brother of the leader of ? Śāraman's heroic army .and ? of Vīra-Gangan who was the ? messenger of the Pañjavar (Pāndyas ?), the son of others' wives and the bearer of the cruel bow,— the celebrated elder sister of Kūttan, and the paternal aunt of the youthful Gangapperumāl—who . .king. . .who was the lord of Kachchi and who vanquished Tennan (Pāndya) on the battle-field ,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tōrana-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Śaṅkara together with his consort Umaī near the hill on which fragrant Vilva (kūṇṇai) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil*, pearls., jewels and gold.

¹⁾ Prose, poetry and drama

133 *a* and 133 *b**Date ? 1311 A D*

(The inscriptions are fragmentary The meaning is not quite clear)

(On the date specified) grants of land (specified) were made for the god
 Śelva-Gangāśvaram-udaiyār

134

Date 1367 A D

Be it well (On the date specified), at the time when the mahā-mandalē-
 śvara, subduer of hostile kings, champion over kings who break their word,
 vīra-Bukkanna-Odeyar's son vīra-Rājendra-Vodeyar was ruling the kingdom of
 the world —a grant of land

137

Date 1284 A. D

I, Vīra-Gangan, *alias* Uttama-Śōla-Gangan (with usual Ganga titles), having
 received full payment in gold, gave full possession of certain lands (specified)
 to.....vi

I, Tālaikkāḍujeyaniravi, granted (from the date specified) the above lands
 as a gift to 19 Brāhmans and the god of the place These 19 families of
 Brāhmans shall enjoy the lands, residing at .vi-mangalam

This is the signature of Vīra-Gangan, *alias* Uttama-Śōla-Gangan This is
 the signature of Gangapperumāl This is the signature of Tondaimān This
 is the signature of . rāyan. I, . . lāndān, shall carry out this

138

Date about 1284 A D

(The first part of the inscription is gone)

I, Vīra-Gangan, granted, together with certain taxes (named)
 ...this Iravimaṅgalam. He who covets . . shall incur the sin of
 having slaughtered a tawny cow near the Ganges He shall incur the sin of
 having unjustly slandered his own mother This charity is to continue as
 long as the moon and the sun endure. This is the signature of the merchants
 of the 18 nāḍu. He who confiscates land, whether given by himself or by
 another, is born a worm in ordure for 60 thousand years. The man who takes
 away a cowrie (*hiranyam*), a cow [or even an inch of land] goes to hell . .

139

Date 1287 A D

In the 32nd year of the reign of the universal emperor śrī-Poyśala-vira-Rāmanā-Dēvar—I, Nāga-dēvar, *alias* Nārāyanan, . . . Šōlakattu . . . Kuvalāla-nādu, *alias* Ganga-pādu, granted (on the date specified), for the prosperity of śrī-vīra-Rāmanā-Dēvar, the wet and dry lands belonging to with the four boundaries, including the wells underground, the trees over-ground, the houses, sacred places and gardens, together with certain taxes (named) to Ândân-bhattan and to Echhamutti-bhattan, son of Kidāmbi . ppillai, as a sarvamānya exempt from taxes This is to last as long as the moon and the sun exist For every bullock-load of [areca-nuts] 10 areca-nuts (Usual final imprecatory sentence)

140

Date 1287 A D

(This inscription is gone in parts)

This is the edict of Šittarumēša, the son of the goddess of the earth . . . who is the son of the goddess of the earth, who knows the essence of the three forms of Tamil which form an excellent treasure, who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished his fame increased and his enemies grew feeble, whose ornament is liberality . . . For victory to the arm and sword of śrī-vīra-Rāmanā-Dēvar, we, ? the inhabitants of Periya-nādu in the Kuvalāla-nādu of Ganga-vala-nādu, ? including Ândân-bhattan and Kidāmbi Echhamutti-bhattan, granted some land (specified)

. . .

In the [3]2nd year of the reign of vīra-Rāmanā-Dēvar— Šōlakaṭṭe

143

Date ? about 1284 A D

While (with usual Gaṅga titles) Uttama-Šōḷa-Gaṅgan Ganga-pperumāl was ruling the earth—I, Ena . . . maṇḍalikkān, son of . . . pāri-dēvan, of Kūṭṭēri in Kuvalāla-nādu, otherwise called Nīgarilī-Šōḷa-maṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappiśvaram-uḍaiya-Mahādēvar of Kūṭṭēri, to the Śīva-Brāhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Śiva-Brâhmana-pûjâri. This charity is under the protecton of all Mâhêśvaras There is no guide but virtue to those who understand virtue God alone is the protector

145

Date 1611 A D

Be it well. (On the date specified), Sugatûr Ayapa

147

Date 1558 A D

May it be prosperous. Be it well (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâśiva-Râya's agent the mahâ-mandalêśvara Râma-Râjaya's agent Diluvar Khân's agent Sîtappa , granted to Virayya, Kôḍi-Râmasamudra in the Kôlâla-śime, as a bata-agrahâra, to continue as long as sun and moon

If kings of the Turuka race fail in this, they have eaten hog's flesh If kings of Karnâtaaka fail in it, they will incur the guilt of murdering father and mother in Kâsî Whatever king fails in it incurs the sin of slaughtering cows.

149 a

Date 1089 A.D

In the 20th year of the reign of Kôv-Irâjakêśaripannmar, *alias* the emperor śrî-Kulôttuṅga-Śôla-Dêva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pândyas) became disconcerted, and Vikkalan and Śīnganan plunged into the western ocean, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirâmîśvaram-udaiya Mahâdêvar at Kalaniyûr in the Kuvalâla-nâḍu of Nigarîh-Śôla-mandalam,—I, Jayaṅgonda-Śôla-Brahma-mârâyan, . . of Karaikkanda-Râmadêvakamî, a Brâhman of the Kauśika-gôtra and the Bahudânya (Bôdhâyana ?) sûtra of the same village—made a grant of 1000 kulî of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them, and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,

to the Śīva-Brāhmana (named with his *gōtra* and *sūtra*) worshipping in the temple, to be enjoyed by him and his descendants

149b

Date 1041 A D

In the 30th year of the reign of Kō-pParakēśarīpanmai, *alias* sri-Rājēndra-Śōla-Dēvar, who took the East country, Gangai and Kadāiam—the dry land with the four boundaries granted for the god Mahādēvar, *alias* Tiruvirāmiśvaram-uḍaiyār of Kalaniyūr .

150

Date 1393 A D

(On the date specified), at the time when the mahā-mandalēśvara vīra Rāya was ruling the kingdom of the world—the prabhu of Kalaniyūr in Kōlāla-nād, Sintaka-Chaundi-jīya's son Chokkappa made a grant of land (specified) to the carpenter Gandōji Nāchōja's son Śivadiyōja for erecting an upper storey for him Imprecation.

151

Date 1520 A D

(On the date specified), the Brahmins of Vōlu-Narasimhapura and the priests gave to Dyāpa-Kedurappa land (specified) and a house

152

Date 2 1528 A D

(In the year specified), the mahā-mandalēśvara Rāmaya-Dēva, with certain gaṇḍas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Eḍiyūr *dandī*, Vīrann-odeyar

153

Date 1580 A D.

May it be prosperous. Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Raṅga-Dēva-mahārāja was ruling the kingdom of the world.—the mahā-mandalēśvara Rāma-Rājaya-Timma-Rājaya's grandson, Kōsala-Rājaya's son, Chinna-Timma-Rājaya granted for the offerings to the Timmalanātha of Kāmadēvanahallī land (specified), free of all imposts.

154

Date 1565 A D

May it be prosperous Be it well (On the date specified), Sugatūr Tammaya-Gauda gave to Karaga-mayilappa-gaunda a *nagāru-godagu* field of 10 kolagas. Imprecation

156

Date ? about 1565 A D

May it be prosperous. Raghunātha-Rājaya confirmed our Kannada Bhāratī agrahāra Kallandūr for as long as sun and moon exist. .Tammappa-Gauda's work of merit

157

Date 1614 A. D

Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara, master of the eastern western southern and northein the four oceans, vīra-pratāpa vīra-Venkatapati-mahārāya, seated on the jewel throne, was ruling the kingdom of the world —Sugatūr Tammappa-Gauda (made some grant)

158

Date about 950 A D

Be it well. When Irīva-Nolamba was ruling the kingdom of the world —

159

Date about 1180 A D

In the.of Hōjana-vīra-Vallāla-Dēvar, of the Kuvalāla-nādu .
... .

162

Date ? 1366 A. D

Be it well. (On the date specified), the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vīra-Bukkanna-Voḍeyar's son vīra-Kumāra-Kampanna-Voḍeyar granted to all the Brahmans of Devalāpura, which is Kilūrugali in Kōlāla-nād, the agrahāra made by Avasarada Ankappa, all the lands and rights (specified) formerly pertaining to the agrahāra, and confirmed the

shares formed by Avasarada Ankappa for Brahmans of various gôtras, with extra shares for the purâna Brahman, the servants, . . .

163

Date 1642 A D

(Telugu) — Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-Ranga-Dēva-mahārāya-ayya was ruling the empire of the world — Ōbi-Rāja Ramana-Rājayya-Dēva-mahārāya-ayya, at the time of the eclipse of the sun, made to Bhāskara-Sīdhēśvara-bhatta, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kōlāla-śīme—which Śrī-Ranga-Rāya-Dēva-mahārāya-ayya had favoured to him as an *amara-umbali*,—to be enjoyed to his posterity

164, 165.

Date 1630 A D

Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-Dēva-Rāya was ruling the empire of the world — Sugatūr Chikka-Rāya Tammaya-Gavuda granted to the Dalavāyi Sonṇaya-gauda a *netara-godiḡe* śāsana as follows,—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you in the Sugatūr village.

167

Date ? 1736 A D

(In the year specified), Hajarat Pākhar-Khān Sāheb granted a rent-free field of 10 koḷaga to Gōpanna, Nāranappa and others (named), and a half share in . to Timmapa

169

Date 1155 A D

While the possessor of victorious titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, capturer of Talaikkādu Koṅgu Nangali Uchchangi Vanavāsi and the fortress of Pānaṅgal, Jagadēkamalla-Poyśala-śrī-Nārasimha-Dēvar was pleased to rule the earth—(on the date specified) .. the big tank at lam .. . *alas* Pālāru

170

Date ? about 1180 A D

Be it well Refuge of all the world, of world-wide renown, having acquired five hundred vīrā-śāsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bira-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vāsudēva, Khandali and Mûlabhadra, having 32 cities, 64 yôga-pîthas, and 64 ghatika-sthânas in the middle of various countries,—the 16 of the 8 nâds, the 40 Sâle-gavaregas, gâtrigas, gaudigas, gâvunda-svâmis, settis, settiguttas, and sênabhôvas, each one a hero, abounding in gold, all bearers of stout staves, âchâias, the elephants (at the points of the compass) their hedge, Bengele their shelter, the Bhêri their drum (*maddale*), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour, emperors over the Chêra Chôla and Pândya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities¹⁾, the children of Bhagavatî . the children of Paramêśvari of the town of Ayyâvale,—Ayyavayyi and others .

171

Date ? about 1270 A D

(This inscription is much gone in parts)

I, Irâja-Nârâyana-Brahmâdhirâjan Šelva-Gangan,, to Šêtu-Irâmišvram-udaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurar the wet and dry lands great earth . . of the Šôlas who would not change even if the moon and the sun changed their course (Usual final imprecatory sentence.)

173

Date 1321 A D.

While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhattâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pândya-kula, establisher of the Chôla kingdom, Poyšala śrî-vîra-Vallâla-Dêvar was ruling in peace from his residence at Pudu-Padarividu—I, Pammarašar, son of the mahâ-maṇḍalêśvara Murâri-dêvar, the chief of Idavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

¹⁾ All assumed titles of the Banajas, of which it is difficult always to make sense

(from the date specified) certain lands (specified) for the god Vayiri-dēvar of Ilavappalli as *kudangar*. This is to last as long as the moon and the sun endure (Usual final imprecatory sentence)

174

Date 1566 A D

(On the date specified) the Gottihalli gauda Mācharasa's son Pangarasa had this stone cut

175

Date 1173 A.D

(On the date specified, partly defaced), Rachavayya-gavunda's son Siguttayya recovered the cows, and went to *svargga*

176

Date 1660 A D

(In the year specified), Šambāji-Rāja granted land (specified) to Antrāji-pandita of Akaladarasa in Sugatūr hōbali

177

Date 1163 A D

(Tamil)—While the possessor of all titles, the mahâ-mandalēšvara, capturer of Talaikkādu Kongu Nangili Koyārūr Uchchangi Vanavaši and Velvalam, the strong-armed Vira-Ganga Pōšala Nārasimha-Dēvar was pleased to rule the earth—

When the cattle of the village of Mādamangalam of Puda-nādu in Nigarili-Šōla-mandalam were being harried, Orrikkāmundan, son of Širuttondan, a landholder of O t ttūr, fell (on the date specified), having rescued them—I, . . . of Kachchuvarašar, a landholder of Mādamangalam, set up this stone to commemorate the event. Kachchuvanāga-gāmunda granted to Nāgappaiaiya 30 kulagam of wet-land as a kuḍaṅgai . . . I, Nāga-gāmunda, son of Kachchava-gāmunda, gave to my brother-in-law. . .

178

Date ? 1422 A D.

May it be prosperous Be it well. At the time when the mahārājādhirāja rāja-paramēšvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world —(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-dannâyaka-odeyar was ruling the kingdom of the world,—to Turavida-Râvu, the mahâ-sâmantâdhipati granted the Uttamasamudra village belonging to Arehalli, with all the usual rights

179

Date ? 1693 A D

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the śânabhâga Subbanna, and Baire-gauda's son Honne-gauda. The sculptor was Basavana's son Mallâchârî

182

Date ? about 1000 A D

Be it well Madalûr Kuppa of the Gogga family, fought among the cows, died and went to *sagga* For him was given land (specified) free of taxes

183

Date ? about 1000 A D

Be it well The Vaḷigal archer ¹⁾

184

Date ? 1578 A D

May it be prosperous Be it well. (On the date specified), Sugatûr Tammeya-Gauda ...

185

Date 1752 A D

Be it well (On the date specified), Mâstenhalli Ayama-Gauda, the dêśa-kulakaraṇi gumâsta Venkaṭêṣaya, the Dalasanûr hôbali kulakaraṇi Annappa and others (named) granted rent-free land (specified) to Karaga Tammanna and Ajaṇṇa. (*signed*)—Kempaṇṇa

The people of Kadivâna then bought the land for 300 varaha, of which three-fourths was for Tammanna's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares Unless Kempaṇṇa gives it, there is no claim.

¹⁾ Śrî Vaḷigalâmbuṇa—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vêlgaḷburre.

186

Date 1128 A D

(Tamil)—In the 10th year of the reign of the emperor Vikkīrama-Šōla-Dēvar—I, Vāna-Vichchādara-pPudanād-ālvān, *alias* Māran, son of Alagiya-Šōla-pPudanāttuvēlān, *alias* Eruttilān . ngan, having in accordance with the order of Rājēndra-Šōla-pPudanāttu-mandalikan, the gāmunda of Puda-nādu in Nigarilī-Šōla-mandalam, reclaimed 300 kulī of land below the big tank of Tiladanūr after clearing the jungle and removing the shrubs, granted the same as a *dēvadāna* for the god Aṅkakkārīśvaram-udaiya Mahādēvar of this village

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin)

We two, . . . maya-gāmunda and Vāna-Vichchādara-pPudanād-ālvān, gave, with pouring of water, the land, exempt from taxes, to the Śiva-Brāhmana Ādittadēva-bhaṭṭa, son of Pichchadēva-bhaṭṭa, of the Bhāradvāja-gōtra.

187

Date about 1025 A D.

(Contains only a fragment of the historical introduction given in No 109 a)

Rājēndra-Chōla's time

188

Date? 1789 A D

(In the year specified), the Dalasanūr hōbalī nād-gauḍa Ayima-gauḍa, kulakaraṇi Annappa, and others granted to the Nabāb Shāyir Jān's khijamatahār Nūr Mahamad, land (specified) in Gāndlahallī Muchalakunṭe, for the support of the *masīdi* (or mosque) Imprecations

189

Date? about 1207 A. D.

(Tamil)—While Pulla-dēvar was pleased to rule in Puda-nādu of Nigarilī-Šōla-mandalam—I, . . . ttirapālan, *alias* Šōmāndān, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurāndu for the god Kollīśuram-udaiyār of the same village. (Usual final imprecatory sentence.)

190

Date? about 1210 A D.

(Tamil)—. Kākkunāyaka-bhaṭṭa, a Śiva-Brāhmana of the Ātrēya-gōtra and the holder of the tax-free land of the temple of Tirukkolīśuram-udaiyār at Poṇa. . in Puda-nādu of Nigarilī-Šōla-mandalam,

193

Date 1654 A D

(In the year specified), the rājādhirāja rājamānya rājaśrī Śambhōji-Rāja-mahārājarayya's agent for the border district of the Kōlāla-śime, Kanayājapant, and others, on the Kōmatīs of Kōlāla abandoning it, gave to Chandaya-Tambārahallī Dēpa-gauda, land under the Muduvādi Mallasamudra tank, with a śāsana, for constructing it . . . and Bālāji-panditarayya having given permission, they granted land (specified) in Mallasamudra and Muduvādi,—both together, 49 kaṇḍugas of rice-land

194

Date 1569 A D

May it be prosperous (On the date specified), for all the learned of the Muduvādi agrahāra, which is Dēvarāyapura, in the Muluvāyi kingdom,—the mahā-nāyaka . . .and others (named) granted this dharma-śāsana You having given to us the . . . which the guardian Raghunātha-śrīpati

196

Date 1541 A D

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Achyuta-Dēva-mahārāya was ruling the kingdom of the world.—Kōlāla-mārāya gave into the hand of Rāmabhaṭṭa-ayya, for the temple service of the Kōlāla goddess, the Dēvānda-hallī village Imprecation.

197

Date ? 1515 A. D

(In the year specified) Tammapa-Gauda-ayya made this *pura* and granted the village to Liṅgaṇṇa.

198

Date about 950 A. D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, śrīman Nōlambādhirāja Iriva-Nōlamba Nōlipayya was ruling the kingdom of the world:—And śrīmat Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand.—the *bittu-kattu* of the Baṅgavāḍi tank was remitted Imprecation.

200

Date ? about 890 A D

Be it well. When, born in the Mahāvali-kula, having made Paramēśvara, the chief lord of gods and demons, revered in all three worlds, the doorkeeper—śrī-Mahāvali-Bānarasa was ruling the kingdom of the world — Bānarasa and Mahāja being at war,—on being sent to raid Nekkundi-nād, Bānarasa's army being in Pulikurikkī,—when the two armies met and were rushing into one another, Nāga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died Whereupon, washing his sword, they granted Bellamparavī for him, free of all imposts Imprecation

201

Date ? 1346 A. D

Be it well (On the date specified), when the mahā-mandalēśvara rājādhirāja rāja-paramēśvara vīra-Bukka-Rāya was ruling the kingdom of the world,—by order of his son, pratāpa-Harihara-Rāya, the minister Mallarasa granted this śāsana,—to Irigī-settī, prabhu of Kōlāla-nād in the Nīkarīchōḷa-maṇḍala, we formerly granted as a *kodage* the Nukkanahallī village, belonging to.

,—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights Usual final verses

202

Date 1351 A. D.

(On the date specified) the customs-officer of the mahā-mandalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Kumāra-Kampanna-udaiyar, Idaipalli as a sarva-mānya

203

Date 1361 A. D.

(Tamil)—When the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, śrī-vīra-Bhukaṇṇa-udaiyar's son Kampana-udaiyar was ruling in the city of Mulaṇṇai—According to the order¹⁾ of Śōmappa-udaiyavar, the great minister of his (the king's) palace, . . .

¹⁾ The Kannada form *niruvadinda* is used.

Vittappa, his elder brother Kopparaśar, the inhabitants of Periya-nādu in Puda-nādu of Nigaiḷi-Śōla-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-palli-puram after fixing the four boundary-stones, and gave this śilā-śāsana to Vīrappa, son of Aruvattu-mūvar Vīrabhadra-dēva of the same village This is to continue as a sarvamānya for as long as the moon and the sun endure (Usual final imprecatory sentence) Kopparaśa's charity Great prosperity

204

Date 1619 A. D

May it be prosperous May it be unobstructed

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-mahādēva-Rāya, seated on the jewel throne of Penugonde, was ruling the kingdom of the world —Chikka-Rāya Tammaya-Gauda, son of Immaḍi Tammaya-Gauda, and grandson of Sugatūr Tammaya-Gauda, of the fourth gōtra, granted to Bālakrishna, son of Narasarāja, approved by poets, and grandson of Rāmaja, of the Bhāradvāja-gōtra and Chandiśvara-vamśa, the dharma-śāsana of a bhatagrahāra as follows:—the rāhalli village of the Kōlāla-śīme in the Yēlunāḍ-śīme belonging to the chāvadi of the town which Rāmarasa-mahārāja had favoured to him for the office of *amara-nāyaka* .

205

Date 1373 A. D

(In the year specified), the mahā-maṇḍalēśvara vīra-Kampanna-Vodeyar made to Duvāle... a grant of the Vāranāsi village in Hode-nād, belonging to . . . , free of all imposts . Local rent-free grants (to continue according to former custom) . . .

207

Date 1661 A D

Be it well (On the date specified), rājamānya rājaśri Vilāju-pandita Viraya granted to. veḍige Gaṇapati. . a *kaṭṭu-kodige* with the following agreement.— You having caused the tank of Baṅgarādi belonging to our Dalasanūr-sthala to be built, and a *batya-kodage* being granted to you,—every year you will grant from the produce (various amounts to the dēśāyi, as specified, from the Kārtika and Vaiśākha crops) Imprecation

218

Date ? 1140 A D

(In the year specified), the mahâ-mandalêśvara Timmaya-Dêva-Chôla-mahârâja granted rent-free land for the god Tirumala

219

Date 1663 A D

Be it well (On the date specified), the râjâdhirâja râjaśrî Šambhâji-Râja-sâheb gave to Alambigiri Tippî-setti and Vâranâsi Chenne-gauda a *koḍige-šâsana* as follows —You having caused the old tank of Hôlûr belonging to Kôlâla to be restored, we grant to you the land (specified), altogether 6 khandugas of rice-land formerly belonging to the *achukattu* (or irrigated area) of the tank, free of all imposts Imprecation

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra, both together, 1 kha according to dry field measurement Imprecation

220

Date 1628 A D

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya Kovara-Avubala-Nâyaka's son Nâgar-Nâyaka,— with the permission of Sugatûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agrahâra,— granted to four Reddis (named) a *kattu-kodagi* dharma-šâsana as follows — from the *kha* of land formerly given to me at the sluice of the big tank of Hôlûr agrahâra, is granted to you by measurement . This may you enjoy to your posterity, as long as sun and moon exist Imprecation

221

Date ? 1200 A D

(Tamil)—In the time of Mudaliyâr Jayaṅgonda-Šôla Ilavaṅḡiyâr—Kachchi-Mukkaṇa Kâḍuvetti Pallavâdittan Kâmarâśa's son Kuttaraśar built (in the year named) . . . uḍaia-šamuttiram and Šâma-šamuttiram, and made a grant of some land for the god of the village.

222

Date 1356 A D.

The mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans

¹⁾ May Śiva who wears matted hair and the Gangâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Sangama-nripêndra

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing *dharma*, lord of the goddess of sovereignty, with a name renowned among kings, was vîra-Kumâra-Kampana

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all ., exalted by his perfect prosperity, skilled in politics, lord of .luvâdhipuia, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śrî-Sômanâtha

At some time after this, in observance of the Monday-vow (Sôma-vâra-vrata), the king paid a visit to the most blessed god Sômanâtha. Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god

224

Date 1670 A D.

(In the year specified), by order of the dowager (*mâtusrî*) Jayita-Bâyamma,—the Sugatûr-hôbalî havâldâr, Viṭhala-panditaraya, and the Brahmans of the agrahâra, granted a field as *netara-kodîgi* for Annênahallî Śankharaya, to be enjoyed free of all imposts

225

Date 1641 A D

(Telugu)—May it be prosperous. Be it well (On the date specified), Śrî-Raṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêṭi Râma-Râju Rangapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuś-śâkha, granted to Venkaṭagiri-śâstrî, son of Raghunâtha-sômayâṇi, and grandson of Nandyâla Phanipati-sômayâṇi (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapallî village with a dâna-dharma-śâsana

¹⁾ The portion from here is in Sanskrit and abounds in mistakes

226

Date ? about 950 A D

Be it well Bêlûra's son Madappan, when the prabhu-gaudi Bêlûra's she-buffalo was carried off, fighting and slaying, died On account of his death a field was granted

227

Date 1666 A. D

Be it well (On the date specified), Jayitâ-Bâyî-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-nîla,—made to Bhâvuji-pant, son of Virûpâksha-Šankara, and grandson of Kapathali Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows —the Uttûr village in the Kôlâla-šîme belonging to the Kôlâr-châvadi have we granted as an agra-hâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights . .

228

Date 1526 A D

May it be prosperous (In the year specified), Sugatûr Tammappaya-Gauda-ayya

229

Date about 750 A D

Be it well. When Šrîpurusha mahârâjâdhîrâja paramešvara bhatâra was ruling the kingdom of the world.— halting in Puttûr Jettemugol, he gave to Puttûr Attâni 5 *tûmbu* of rice-land, and 5 *tûmbu* of ? garden Imprecation

230

Date about 750 A D

Be it well. In Puttûr, Kannam Gûlarasa gave to Kanakârî 3 kola of rice-land for Bhagavatî. Imprecation

231

Date ? about 800 A D.

When śrîmat Šiva[mâra]-mahârâja was ruling the kingdom of the world:— the master of Puttûr, Šivamâramma, gave to Duṇḍage and the master of

Nallattūr, Ogga, an enlargement of the house, 5 *tūmbu* of soft rice-land, and 7 *tūmbu* of plantain garden, as a Brahman endowment, free of all imposts

Whoso protects this, his feet do I place on my head

232

Date about 750 A D

Be it well When Indapparasa's servant was in command,—Puttūr Bhuvanasingi's son Sômana having come to ? Kamavikuna and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate

The king and Attânî being pleased, gave for him . of rice-land and 2 kola free of imposts Imprecations

233

Date about 815 A D

Be it well When Nolambâdiyarasa was ruling the kingdom of the world — the cows of Puttūr being carried off, he recovered them, the great hero, the setti's son. Binding on him the badge of a man (*nara-pattam*), the king halted at the village and gave him 5 ploughs of rice-land Imprecation

234

Date 1291 A D

(Tamil)—In the 37th year of the reign of the universal emperor śrî-Hôjala vira-Râmanâda-Dêvar — (on the date specified) I, Kâduvetti, *alias* Araiyan Vinduvar-perumâl of Perumangalam, granted, as a dêvadâna, Kânakattai built by me, for the god Pīllai-Âlva-iśuram-udaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttūr division (*parru*) of Pudanâdu in Nigarilî-Šôla-mandalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šiva-Brâhmana of Nenamali in Illattūr-nâdu of Tondai-mandalam

235

Date ? about 890 A D.

Be it well When Mahâbalî Bânarasa was ruling the Ganga Six Thousand, —
...

237

Date ? 1655 A D

(In the year specified), Šâmbaya-Nâyaka of the Kôlâla fort granted a *kattu-godagi* to Bayirapa.

238

Date about 1600 A D

In order that merit might accrue to Chikka-Rāya Timma-Gauda, rent-free land was granted

239

Date 1291 A. D

(Tamil)—In the 37th year of the reign of the emperor of the whole world śrī-Poyśala vīra-Rāmanāda-Dēvar — while Mañjya-māvuttar and Ilavañjurāyar, two of the king's ministers, were engaged in a battle at Virchunai, Villi, one of the sons of Nambi-ṣettiyār and a resident of Menianpalli under the jurisdiction of Virakkalalmugiyār, went to battle and fell fighting (On the date specified) we, Virakkalalmugiyār and vāyar of this village, granted certain lands (specified) including certain taxes (named), as a saivamānya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure

240

Date ? 1407 A D

(Tamil)—While vīra-Bukkana-udaiyār, (son of) vīra-Hariam-udaiyār, was ruling the earth — we, the inhabitants of Šonneyanāyan-ṣaturvēdi-nāḍu, including Paṭṭiyūr Pemmi-ṣeṭṭi and others (named), gave (on the date specified) the village of Šīnamarādi, situated in the Pammapetta-nāḍu, to ? Šeravāran-nāḍu as a *kudangar*, exempt from taxes. This is to last as long as the moon and the sun endure

241

Date 1608 A D

Obeisance to Basava Linga May it be prosperous

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Venkaṭapati-Dēva-mahārāya was ruling the kingdom of the world and the four oceans, east west north and south — Mummadi-Tammaya-Gauda, son of Sugatūr Immadi-Tammaya-Gauda of the fourth gōtra, granted the Kōtūr-Hosahalli village in the Kōlāla-śīme, belonging to our office of Amara-Nāyaka, to Mahadēva, disciple of Nagaratēśvara-dēva, Śivaputra of the Chatra-gōtra, — in order that merit may accrue to our mother and father, — giving it another name of Virapura, and in order that the temple of the god Basavaliṅga may be your maṭha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations

242

Date ? 1273 A D

(Tamil)—I, Gangapperumâl, son of Uttama-Šôla-Gangar Padîma-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumâl of Vanniyagattam

243

Date ? about 1280 A. D

(This inscription is mostly gone)

(Tamil)—[Šel]va-Gangan seems to have made a grant for the god Arulâla-nâda of Tirunandavanapuralapuram (?)

244

Date ? about 1270 A D.

(Tamil)—I, Padumišeyan, *alias* Uttama-Šôla-Gangan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-pillai, son of

.
I granted, as a dêvadâna, for švaram-udaiyâr, and had the grant engraved on stone I also granted out of this, 12 kandaga of wet and 12 kandaga of dry lands to Brâhmans.

245

Date 966 A D

Be it well. When Irîva-Nolamba was ruling the kingdom of the world — the oilman Perundâli-settî's son Gange-settî, when the cows of Kalasyare Panatî were carried off, went to fight, attacked and slew, and ascended to *sagga*, (on the date specified) This work was done by the Koyatûr *kâsiga*, whose good qualities. Vikramâditya

246

Date 1637 A D.

May it be prosperous. Be it well. (On the date specified), when the rājādhirāja rāja-paramêšvara vîra-pratâpa, lord of the four oceans, east west

north and south, vîra-Venkata-Dêva-mahârâya, seated on the jewel throne of Penugonda, was ruling the kingdom of the world — . Timmaya-Gauda. .
of the fourth gôtra, .

247

Date ? 1637 A D

Immadi-Chikka-Râya-Tammaya-Gaudarayya, son of Chikka-Râya Tammaya-Gauda, and grandson of Sugatûr Immadi-Tammaya-Gauda, in the temple which we caused to be built on the bank of the Antara-Gangâ of the Šatašringa mountain, having set up Êkâmbra-nâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haralukunte of Holalipatide, and giving it another name of Šivakânchîpura, making 33 images of *ganas* to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may accrue to our father Chikka-Râya Tammaya-Gaudarayya and to the embodiment of virtue Halasamma,—and made a grant of the village, with all rights and taxes (specified) Imprecations

248

Date 1397 A D

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world —in order that life, health and wealth might increase to . Râya,—Mahêšvara-pandita-ârâdhya granted to Mudda-Girinâthayya a dharma-šâsana as follows:—the prabhus of Kôlâla-nâd having rebuilt Andiganahalli, which from the old time of Ballâla-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya Imprecations

251

Date 1631 A D

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Venkaṭapati-Râya-mâhârâya was ruling the empire of the world —(this part is all gone) Tamme-Gauda made to ? Ampeyya a grant of 11 villages (specified) in the Kôlâla-šime belonging to his government, together with all rights Imprecations

252

Date 1469 A D.

Obeisance to Ganâdhipati. Be it well (On the date specified), the mahâ-mandalêšvara poḍe-râya bhûpa-Nârâyana-râya, Hulihali-Râmaya-arasu granted

to Kemidēva Virana-vodeyar of Śrīparvata a dharma-śāsana as follows —the Timmasamudra village belonging to Kôlâla-nâd, attached to Teppada Nâgana's *gadi-châvadi*, have we given for the service of the god Mallikârjuna, to continue as long as sun and moon Imprecations.

253*Date 1726 A D*

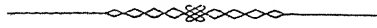
Be it well (On the date specified), at the time of an eclipse of the moon,
(a grant by Râmôji)

254*Date 1693 A D*

Be it well (On the date specified), râjaśrī Jayitâ-Bâyamma made a grant
for the Kailâsavâsi

256*Date ? 1541 A D*

(In the year specified), forming the fields below the Sômarasanahallī tank into rice-fields, the Baralūr farmers will enjoy them in peace From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.



MULBAGAL TALUQ.

1

Date ? 1577 A D

May it be prosperous. Obeisance to Šambhu etc

Invocation of the Boar and Ganēša

Be it well (On the date specified),—for the Mulabāgal-maṭha of Suvarna-varna-Paraśurāma-tīrtha, disciple of Sankarshana-tīrtha, and disciple's disciple of the *parama-hamsa parivājakāchārya*, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaiṣṇava-siddhānta, worshipper of the holy feet of the god Gōpīnātha, Ādirāja-tīrtha,—Vijaya-Venkatapati-Rāyarayya, son of Virūpāksha-Rāyarayya, and grandson of the rājādhirāja rāja-paramēśvara rāja-mārtānda rāja-kanthīrava apratīma-pratāpa-vīra-narapati, terrifier of the minds of Aśvapati and Gajapati, champion of the world of men, chief lord of the Karnāṭaka throne of Vijayanagara, Narasimha-Rāyarayya of the Ātreya-gōtra Āśvalāyana-sūtra and Rik-śākhā,—gave a śāsana of a grant of land as follows.—the Vengere village in the Vaḍaga Rātūr-hōbali attached to the Paramatī-sthala belonging to the western fort gate of the Vūtākūr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment (The grant is repeated three times) Usual final verses

(signed)—śrī-Virūpāksha

2

Date 1431 A. D

śrī-Prasanna-Virūpāksha May it be prosperous Be it well (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosing wall, gōpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahāra villages, maṇṭapas, maṇṭapas for alms, and all other religious provisions, being due to Vijaya-Rāya's dharma;—the Heggade-dēvas, of the Viṣṇuvardhana-gōtra, Vommāyamma's sons Lakhanna-danāyaka and Madanna-danāyaka, in order to provide for the god Prasanna-Virūpāksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses

3

Date 1521 A D

Obeisance to Hanuman May it be prosperous Obeisance to vîra-Râmachandra-pati

Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Krîshna-Râya-mahârâya was ruling the kingdom of the world—to the south of the Hanumanta temple of the eastern *parishe* of Muluvâyî, the Udayagiri-sthala sê nabôva, Hariyapa-vodeyar . granted a śâsana as follows—the Tâtagata village in the . śîme of our vodeyar, Râya-Sidhanna-Vodeyar,—for the sake of *dharma* to Koṇḍamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights

And (besides) the gods Râmanâtha and Sitâ-Paramêśvarî which had been set up,—setting up the god Lakshmana, and having the temple, gôpuia and mantapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagata village. Usual final verse

4

Date 1547 A D

May it be prosperous. Obeisance to Šambhu etc

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Mulavâgî kingdom,—the mahâ-maṇḍalêśvara Nandyâla Vîra-Râja Šrî-Ranga-Râja's son. mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâśiva-Râya (Much of the inscription is effaced)

5

Date 1526 A. D

(In the year specified) Hariyapa .—in order that *dharma* might be to—made a grant. (The inscription is nearly all effaced)

7

Date 1416 A. D

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world.—And in the great minister Nâganna-daṇṇâyaka's Muluvâgî

kingdom, Annadâni-Odeyar was maintaining the proper dharmas, and firmly protecting the Muluvâgil kingdom,—by order of the original chief goddess of Muluvâgil, Muluvâyî Nâchi-dêvi, her temple priests, Kêśava Perumâle's sons Balepa, Maniya and Mârâpa, and his younger brother Âvâmbala, agreeing among themselves, gave to Sivârâtri-Vithanna, Mallanna and other Brahmans a śâsana as follows — The Aralî dam in the Pâlâru river in the Katariyahalli-śîme belonging to our Muluvâyî Nâchi-dêvi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muluvâyî-Nâchipura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muluvâyî Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muluvâyî Nâchi-dêvi. All the usual rights of the village named Muluvâyî-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone śâsana in front of our Muluvâyî Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

9

Date 1270 A. D.

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Hardar Valî, store of the knowledge of God—668.

10

Date 1399 A. D.

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmî-Nârâyana and erected for it the temple, with a tower. Usual final verse.

11

Date 1389 A D

Ôm Obeisance to Šiva Invocation of Šankara

(On the date specified = 1388 A D), pratâpa Immadi-Bukka-bhûpa gave to the guru Kriyâšakti, who was a form of Vidyâšankara, the Kummâyî-palli village in the Âhabanî district, free of all imposts ¹⁾

Be it well. (On the date specified), the mahârâjâdhirâja-râja-paīamêšvara vīra-Harihara-mahârâya's son the mahâ-mandalêšvara vīra vâya Immadi-Bukka-Râya-Odeyar granted for the god Vidyâšankara a *dâna-patra-šâsana* as follows.—the Kummâdêviyahallî village in the Âvanî-nâd of the Mulavâyî kingdom have we granted for the offerings to the god Vidyâšankara, with all belonging to it, and this grant we have had inscribed in a stone šâsana and a copper šâsana

Immadi-Bukkanna-Odeyar's approval (*signed*)—šrî-Harihara

Usual final verse

12

Date ? 1389 A. D

Be it well. (On the date specified,—the principal part of which is gone), when Immadi-Bukkanna-Odeyar was ruling the kingdom of the world —

15 a ²⁾

Date ? 1244 A. D.

(Tamil)—(On the date specified) I, . . . to god Mâdêvar, . . .
in case I survive him

15 b

Date ? about 1244 A D.

(Tamil)—I, mâchchan-ankakkâra . . . 1a1, a servant of the mandalika Kûttâdun-dêvar, . . . Imprecation

16

Date ? about 1284 A D.

(Tamil)—I, Gaṅgapperumâl, son of Âdi-Šôḷan, . . . to Nulambappan, son of Nulambâdirâyar of Âvaniya-nâdu m. . . šayakonḍa-Šôḷa ..

¹⁾ So far is in Sanskrit, what follows is in Kannada.

²⁾ The inscriptions Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.

18

Date ? 1234 A D

Be it well (On the date specified), for the god Prasanna-Sômêśvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the mantapas for alms, and all other religious provisions,—the rājādhirāja mahârâya, raiser up of the Kânchî-vamśa, obtainer of the favour of the god Êkâmbarêśvara, mahârâya-Vira-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muluvâyichâvadi,—also the Sômêśvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêśvara Chandraśêkhara-dikshita. Usual final verses

19

Date 1518 A D

May it be prosperous Be it well (On the date specified), when the mahârājādhirāja rāja-paramêśvara vira-pratâpa vira-Krishna-Râya-mahârâya was ruling the kingdom of the world —Salageya-dêva having made petition to Krishna-Râya-mahârâya that he might grant for . the Mandaragonte village in the Yelavañji-nâd belonging to the Muluvâyî kingdom,—favouring that petition, an order was issued to karanika Nâganna that the village was granted to the god Sôme,—whereupon, according to the order of Krishna-Râya-mahârâya,

20

Date 1468 A.D

May it be prosperous. Be it well (On the date specified), when the mahârājādhirāja rāja-paramêśvara, hunting elephants his pastime, master of the eastern southern and western oceans, vira-pratâpa Virûpāksha-Râya-mahârâya was ruling the kingdom of the world.—in order that *dharma* might be to Narasinga-Râja-Odeyar,—Muluvâyî Hariyappa gave to the Muluvâyî city merchant Dandapa's son Yeleya Sankapa-Setti this *dharma-śâsana*,—the fixed rent you pay of 2 hana, the gauda-sunka of. . . , tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muluvâyî, you and your posterity, as long as sun and moon exist. Imprecation.

22

Date 1544 A D

May it be prosperous Be it well. (On the date specified), when the rājādhirāja rāja-paṇamēśvara vira-pratāpa Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world

23

Date ? about 1250 A.D.

(Tamil)—Arulāla-nādar alias Allāla-śamuttiram, to four men... ..

25

Date 1553 A D

Muluvāgil Tuḷuva Gummana-Nāyaka's son Kṛṣṇnam-Nāyaka, (in the year specified), granted to two gaudas (named) a *kattu-kodigai-mānya*

26

Date ? about 890 A D

Be it well. When, having made Paramēśvara, the lord over gods and demons, revered in the three worlds, the doorkeeper,—Māvali Bānarasa was ruling the kingdom of the world.—Pallava .slew Nīnga-Rāya and died.

28

Date ? about 1200 A D

(Tamil)—.... d-aḷagiya-perumāl. Be it well O great hero, lord of dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?¹⁾

Great in victory,.... .

29

Date 1398 A D.

Be it well. (In the reign of) Harīhara-Rāya,—(on the date specified), at the time of setting up the god Sômê of Kāntanahallī in Âvanī-nād,—Viṭhappa-Voḍeyar granted certain villages.

¹⁾ The meaning of the verse is not clear.

30

Date 1546 A. D.

May it be prosperous (On the date specified) when the mahārājādhirāja paramēśvara vīra-pratāpa Sadāśiva-Rāya-mahārāya was ruling the kingdom of the world —

31

Date about 950 A. D.

Be it well When Iriva-Nolamba was ruling the kingdom of the world — when Eradayūr was raided, Enabāra Dhavayya slew, died, and gained *sargga*

32

Date about 950 A. D.

Be it well When Iriva-Nolamba was ruling the kingdom of the world — Ballada having carried off the cows , Kobegayya hearing of it, sent Volipayya, who died

34

Date ? 1396 A. D.

(Tamil)—In the time of vīra-Bukkanna-udaiyar, we, the inhabitants (a few named) of Kāvuttarpallī in Âvaniya-nādu and the merchant Kāḍandaḥ among the citizens of Muḷavāyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to . lavikunram-udaiyār, and gave a *śāsana* to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother
Witnesses to this—(four named) This is the writing of Śāvuttan.

35

Date ? 1557 A. D.

(In the year specified), Viramarasa granted in Kāutanahallī, belonging to the Muḷuvāgil kingdom, land (specified) as a *bhata-vritti* to Takkuru Virayya.

36

Date ? about 1370 A. D.

(Tamil)—In the reign of Virupaṇṇa-udaiyar, Kollanāṁ Appaiya-nāyakan, .. Vittappaḍaiyar, in Kāvattanpallī

37

Date 1527 A D

May it be prosperous (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Kîishna-Râya-mahârâya,—granted land (specified) as a *kodagi-mânya* Imprecation

38

Date about 890 A D

The goddesses of Fortune and the Earth, with Pôlâlchôra's senior queen, the equal of Bhuvanâmbike (Pârvatî) and the Speech goddess, Dîvalabbarasî may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dîvalabbarasî. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down, since that, Agastya swallowed and again spat it out, afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dîvalabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gange had come down to the south, the Dîvalabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndia a pond, in her own name also a tank, with temples of Îśa (Śiva) and Mukunda (Viṣṇu), and promoting *dharma*, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vamśa being the house in which she was directly born, the Pallavêndra Iṛiva-Nolamba being the son born to her, the greatness of Dîvalabbarasî extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vamśa the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srîmad râja-Manôja-bhûpa*,—otherwise, of the king Râja-Manôja),—Dîvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêṣvara, a sin-destroying bell was given by Dîvâmbikâ for (that) Nolamba-Nârâyanêṣvara.

Be it well On the death of,—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nolamba-Nârâyana śrī-Vīra-Mahēndra-Nolambadhirāja,—Divabbarasi caused to be built in Polaramangala the Divabbe-samudra, had a Vishnu temple made there, and having Nolamba-Nârāyanēśvara made in Âvani, for these gods granted Yelanagara, free of all imposts, to continue as long as earth and moon Imprecation

Written by Nāmayya

39

Date 1369 A D

Be it well (On the date specified), to Anantappa's son Avasarada-Ankappa, the priests (named) of the god Rāmayi of Âvani sold the Keluvangeie tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharmachhatra*

40

Date 1264 A D

(Tamil)—I, Alagar, son of the headman of Manali—Udaya-pillai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppurakkuḍai for the god Tiruvnāmiśvaram-udaiya-nāyanār (This charity is under) the protection of Māhēśvaras

41

Date 1228 A D

(This inscription is gone in parts)

(Tamil)—(On the date specified), Jayangonda-Śōla [Ilavañji-rāyar] made a grant for the dancer in the temple of Tiruvirāmiśvaram-udaiyār at Âvaniyam in Âvaniya-nāḍu of Nigarili-Śōla-mandalam, and ? gave it over to the charge of the worshippers (named) in the temple.

42 a

Date 1349 A D ¹⁾

(Tamil)—(From the date specified), we, the inhabitants of Âvaniya-nāḍu, including Ponna-gāminḍar, superintendent of the same nāḍu, Anka-gāminḍan and

¹⁾ The cycle year given is Pramādi and it is said to correspond to the Śaka year 1269.

But Pramādi = 1261 and Sarvajit = 1269

others, made, with pouring of water, a grant of 2 lands (specified) for the god Tiruvirāmiśvaram-udaya-nāyanār of Āvanīyam in Nigarilī-Śōla-mandalam. (Then follow signatures of Śadumban and Araśan-pilai) We also made a grant of one panam from every village for the goddess Nāchchiyār. These grants are to continue as long as the moon and the sun endure We have caused them to be engraved on stone and copper Usual final imprecatory sentence Signatures of Ponna-gāmīndar and others (eight in number). (He who injures this charity) shall be the husband of his own mother This charity is placed under the protection of Māhēśvaras.

42 b

Date? 1098 A D

(The gaps in this inscription are filled in with the help of Nos 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kōv-Irājakēśari-panmar, *alias* the emperor śrī-Kulōttunga-Śōla-Dēva, who—while the wheel of his authority rolled as far as mount Mēru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvardja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Śakkara-gottam, and captured troops of rutting elephants at Vayirāgaram, who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontala who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region, who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmī) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponnī (Kāvēri) avoid being lonely, put on by right of inheritance the pure and excellent¹⁾ crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown, whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mēru, before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pāṇḍya), pecked by kites; who made Vikkalan—his former words to Kulōttunga, viz., 'your stain shall be like that on the crescent

¹⁾ puvani-nagṛirumani-makutam of No. 49 c appears to be the correct reading

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Nangil of rocky path as far as the Tungabatturai which adorned the middle of Manalūr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*pāni*) called Gaṅga-maṇḍalam and Śiṅgamam, who, having resolved in his mind to acquire Pāṇḍi-maṇḍalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling , and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pañjavas (Pāṇḍyas)¹⁾ turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction, who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Śaiyyam (Sahya) where wild rutting elephants were captured, and Kanni, and fixed the boundaries of the Southern (Pāṇḍya) country, who was pleased to establish settlements of people on all sides (in the conquered country) including Kottāru as far as . . . , so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kungalar became scattered, who took possession of the Kalinga-maṇḍalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-mulud-udaiyāl, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-mulud-udaiyāl, the crest-jewel of liberality²⁾, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Śiva,—and while Êl-ulagam-udaiyāl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gaṅgai when graciously seated with Śiva;—

¹⁾ Pañja-Pāṇḍavar is the reading in Nos 42 c and 42 f

²⁾ In Nos. 42 c and 42 f the reading is Tiruśintāmani, in No. 54 it is Tiyāgavallavitarum.

Šôla-mâttânda-Brahma-mârâyai, *alias* Annaman Âtti , of the Kâšyapa-gôtra, the gâmunḍa of Ilanagar-nâḍu and a resident of Âliyam in Ilanagar-nâḍu of Nigarilī-Šôla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmišvaram-udaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu We three, the Šiva-Brâhmanas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist (Usual final phrase)

42 c

Date 1104 A D

(The historical part of this inscription is identical with that of No 42 b)

(Tamil)—Be it well In the 35th year of the reign of [šri-Kulôttunga]-Šôla-Dêvar, who etc.—

Râjêndra-Šôla-Brahma-mârâyan, (son of) Arumoli-dêvan , of the Kâšyapa-gôtra, the gâmunḍa of Ilanagar-nâḍu and a resident of Âliyam in Ilanagar-nâḍu of Nigarilī-Šôla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brâhmanas received them under the same condition. (Usual final phrase.)

42 d

Date 1302 A D

(Tamil)—I, Kûttâḍun-dêvar, *alias* Jayangonda-Šôla Ilavañṇiyar, son of Vâšudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dêvadâna* for the god Tiruvirâmišvaram-udaiya-nâyanâr of Âviniyam in Âviniya-nâḍu of Nigarilī-Šôla-maṇḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâši.

Some more grants also appear to have been made—among others, one to the Šiva-Brâhmana of the temple (Usual final phrase)

42 e

Date ? about 1300 A. D

(Tamil)—We, Jayaṅḡḍa-Šôla Ilavañṇi-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâḍu

.

42f

Date 1096 A. D

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No 42b)

(Tamil)—In the 27th year of the reign of Kôv-Irâjakešaiṇpanmar, *alias* the emperor śrī-Kulôttunga-Šôla-Dêvar, who etc —

Vikrama-Šôla-mûvênda-vêlân, *alias* Šûriyan Šakkarapâni, of Nariyanûr in the kûrram of the southern Nittavinôda-vaḷa-nâdu of Šôla-mandalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmišvaram-udaiya Mahâdêvar . . . of Nigarilī-Šôla-mandalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Šûrya-dêvar, one before the goddess Pidâriyâr and the remaining one before the goddess Tukkaiyâi of the same temple

The merchant Âirumu . . . Širâlan-dêvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirâmišvaram-udaiya-nâyanâr . . . For the stands of these seven lamps including the mould, seven *palam*, as weighed by the scales of Âyiravan, [were given], and for these lamps 15 [*palam*] . . . We, three, the Šiva-Brâhmanas (named with their gôtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase)

42g

Date about 1270 A. D

(Tamil)—During the rule over the earth of Ilaiya (the junior) Vâsudêvar, son of . . . , it was engraved in the *panchângam* of the temple of Tiruvirâmišuram-udaiyâr at Tirumadai-vilâgam in Âvaniyam of Nigarilī-Šôla-mandalam that the property of those without issue in Âvaniya-nâdu would be taken possession of for charitable purposes . . . This charity . . . Perumâl Ilavaṇṇiya-râyar .

42h

Date about 1071 A. D

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods)

(Tamil)— The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Vilupaiayan, the *puravu-varu-tinakkalam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkāl* called after Arumoli-dēvan are given) —

To the god Tiruvirāmiśvaram-udaiya Mahādēvar on the hill one kurunī and four nālī of rice for three daily offerings at the rate of four nālī of rice for each, 6 dishes of curry for three daily offerings at 2 dishes for each, 1 ālākku and 2 ševīdu of ghee at 2 ševīdu for each; 1 nālī and 1 urī of curds at 1 urī for each, 6 areca-nuts at 2 for each, 12 betel-leaves at 4 for each, and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy) To the god Tiruvirāmiśvaram-udaiya Mahādēvar [? at the foot of] the hill 3 kurunī of rice per day with 2 nālī of rice for the *artta-yāman*; 16 dishes of curry, 1 ulakku 1 ālākku and 1 ševīdu of ghee, 4 nālī of curds, 16 areca-nuts and 32 betel-leaves, per day, oil for 30 twilight lamps, 5 *artta-yāma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kāšu (the equivalent given in paddy) for buying vestments for the deity One nālī of rice for the noon-day pot-rice (*šattu-chchōru*)

To Arkalīnga-dēvar taken out in procession when offering oblations 1 ulakku of rice per day. (Total given for one year in measures of paddy) To Šandira-šēkara-dēvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps (Total given for one year in paddy)

To Umā-sahita Irājanṭira . . . carried in procession during festivals, to Ganapatiyār and to Karumānikka-dēvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps (Totals similarly given.)

42 i

Date ? about 1100 A D

(Tamil)—The first portion of the inscription is gone From the remaining portion we learn that 3000 kuli of land below some tank were sold for 2 kalañju of gold, and that the land was purchased to provide for the offerings of rice for the god . . . niśvaram-udaiya Mahādēvar

42 j

Date ? about 1200 A D

(This is only a fragment)

(Tamil)—We, for the god . . . daiya Mahādēvar . . . Šōla-maṇḍalam

44 a

Date 1289 A D

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pôśala śrî-vîra-Irâmanâ-Dêvar—

I, Tiruñālangilavai Valliyālvâr, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nālî of rice per day for the noon-day offering for the god Anniśvaram-udaiya-nāyanâr [? out of the interest] on the 5 pon which I have now advanced on Amudakkadaî . . which is a dēvadāna of this god This charity is to continue as long as the moon and the sun endure.

Usual final imprecatory sentence

44 b

Date 1189 A D

(Tamil)—In the 12th year of the reign of śrî-Kulôttunga-Śôla-Dêvai which corresponded to the Śaka year 1112 (Saumya)—while śrî-Vallāla-Dêva was ruling the earth, (on the date specified) Śirimalaiyālan Śāttangandan rrālvâr of Âvaniya-nādu, *alias* yangonda-Śôla for the god . . śvaram-udaiya Mahādêvar of Âvaniyam in Âvaniya-nādu of Nigarilî-Śôla-maṇḍalam.

45

Date 1185 A D

(Tamil)—While the mahâ-maṇḍalêśvara, capturer of Talaikkādu Gangavādi Nulambavādi Vanavāśi Pānungal and Uchchangî, the strong-armed Vîra-Ganga, unassisted hero, Śanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, Poyśala vîra-Vallāla-Dêvar of unshaken valour was pleased to rule the earth—I, Pemmiyakka, the consort of Śrîkaranam Vallāla-dandanāyakkan, *alias* Nāyagattēvan, the great minister of Poyśala vîra-Vallāla-Dêva, headman of Puliyûr in Puliyûr-kottam of Jayaṅgonḍa-Śôla-maṇḍalam, the sarvādhikāri, samasta-chatrapati, vāvuttara-niyôgādhipati and the maha-pasāyatta, deposited (on the date specified). .pon with the two Śiva-Brāhmaṇas (named with their gôtras) of the temple of Tiruvirāmiśvaram-udaiya-nāyanâr at Âvaniyam in Âvaniya-nādu of Nigarilî-Śôla-maṇḍalam with the condition that the interest on the amount at the rate of one pāgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Māhêśvaras, of Nuḷambādarāyar *alias* Purriḍaṅḍâr, and of Valaṇḍiyar

46

Date about 1185 A D

(Tamil)—Some one deposits certain *pon* with the same Śiva-Brahmanas for maintaining a twilight lamp in the temple of the same god

47

Date 1079 A D

(The historical part of this inscription is identical with lines 1—9 of No 42 b)

(Tamil)—In the 10th year of the reign of Kôv-Irâjakêṣarivarmmar, *alias* śrī-Kulôttunga-Śôla-Dêvar, who etc was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Šembiyan, *alias* Ariṇṇisadaïyan, headman of Nidûr in Pâmbunikkûrram of Śôla-vala-nâdu, which included Kalliyânapuram, in Śôla-mandalam, and Mûvênda-vêlân of Tenkirai-nâdu, gave one perpetual lamp for the god Tiruvirâmîśvaram-udaiya Mahâdêvar of Âvaniyam in Âvaniya-nâdu of Nigarilî-Śôla-mandalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchârya pûjâris* of the temple who

(Usual final phrase)

In the 10th year, Vîranukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god May this continue as long as the moon and the sun exist.

(Usual final phrases)

48

Date 1289 A D

(Tamil)—In the 34th year of the reign of the emperor of the whole world śrī-Poyśaḷa vîra-Râmanâ-Dêvar—(from the date specified) I, Tiruñalangilavan Viliyâlîvâr, a merchant residing at Âvaniyam, the 8 *pon* that I have ? spent on Kaṛkuṭṭai and Vellirikuṭṭai

49 a

Date 1072 A D.

(The meaning of the latter portion of this inscription is not clear)

(Tamil)—Be it well. In the 3rd year of the reign of Kôv-Irâjakêṣarivanmar, *alias* śrī-Râjendra-Śôla-Dêvar, who—while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalāvaśan¹⁾, seized many troops of elephants at Vayirāgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dārā at Sakkaragoṭṭam, which had been free from fear [of attack], placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown, and caused his sceptre to sway over every land in the Jambū-dvīpa—

We—(the inhabitants of) the Eighteen viśhaiya, the great army of the right-hand class armed with great weapons (*perumbadar-valangai-mahāśēnai*) and the (?) *Paḍangandu*²⁾—have caused a śāsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôlas in the Śôla-mandalam 78 nāḍu and in the Jayañ-gonda-Śôla-mandalam 48000 country, in both of which, by the grace of śrī-Rājendra-Śôla-Dēvar, the ? farmers of the whole country came and settled, and likewise in the śrī-Rājendra-Śôla 18 great viśhaiya and the *Kandamādam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Śôla-mūvēnda-vēlār, that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*pudarai*) should be given for every 1500 kuli of land on which *kumari* cultivation is carried on by the hill-tribes, that 2 kāṣu should be paid on account of .. *anta* including *kumara-gachchāṇam*, the tax on washermen, ? a good bull and ? a good cow, that the Āśuvi-makkal (Jains) should pay 1 kāṣu each for the minor tolls, and that if they failed to do so, they should pay an additional kāṣu; that the house of . the female servant and every house in which there are two women should supply labour [without payment], that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, ¼ kāṣu should be levied on

¹⁾ Mulbagal No. 119 reads Kelilāvañjan

²⁾ Kandamadam in line 4 of No 119

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth . . .

(Final imprecatory sentence)

49 b

Date ? about 1185 A D

(Tamil) — While Dēvar was ruling the earth — Pānappillai-perumāl, son of Arangan Tirukkālatti-udaiyān, gave one perpetual lamp for the god Tiruvirāmiśvaram-udaiya Mahādēvar of Āviniyam in Āviniya-nādu of Nigarili-Śōla-mandalam, and deposited 8 *noḱḱi-mādar*¹⁾ with the Śiva-Brāhmanas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure

This charity is under the protection of Nulambādarāyan and of Valaṅṅiyar
He who destroys this has killed a tawny cow in Vāranāśi

49 c

Date about 1100 A D

(Contains only a fragment of the historical introduction given in No 42 b)

(Tamil) — Kulōttunga-Chōla's time It gives the correct reading *puvan-narṛiru-man* of the expression *punḍarīru man* often met with in inscriptions

50

Date about 890 A D

Praises (much effaced) of Divāmbikā, of the great Kādambānvaya She caused to be made the Nolamba-Nārāyanēśvara temple and granted for it Elanagara, free of all imposts Imprecation,

51

Date ? about 950 A D

When Dilīpayya was ruling the kingdom of the world:—he remitted for Mahādēva the twelve petty taxes of the Āvani temple, raising (or setting) up an iron post²⁾. Imprecation.

¹⁾ In another place, these are called 8 kalaṅṅju of gold (*uppon enkalanjum*)

²⁾ *Salāḡeyan ettisi*,—it is not clear exactly what this refers to.

53

Date 1225 A D

(Tamil)—I, Tantira-pâlan Pêriyudaiyân, one of the servants of Kuttâdun-dêvar, *alias* Jayangonda-Šôla Ilavañjiya-râyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nâli of rice for Tiruvirâmišvaram-udaiya-nâyanâr at the time of awakening the god early in the morning. We, the Šiva-Brâhmanas (four named, with their gôtias) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nîraniñjân, elder brother of Tantira-pâlan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

54

Date 1102 A D

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 33rd year of the reign of Kôv-Irâsakêšarivanmar, *alias* the emperor šri-Kulôttunga-Šôla-Dêvar, who etc — Gângêya-râjan, *alias* Râjendra-Šôlan, *alias* Araiyan Arandangi, the headman of Tiugâdu-pâkkam in Ūriukkâttukkottam of Jayangonda-Šôla-maṇḍalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchârîya pûjâris* of the temple who . May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

55

Date 1271 A. D.

(Tamil)—I, Šettâlvâr, daughter of Brahmâdirâjar, *alias* Šelvâṇḍai-dêvar, and consort of Ilaiya Vâšudêvar, son of Jayangonda-Šôla Ilavañjiya-râyan, *alias* Kuttâdun-dêvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam*, of the village of Tottiganpalli, to provide for offerings of rice and expenses of worship and for the *pûjâri* in the temple of . Ilavarâmišvaram-udaiyâr at Âvanyam, and, with pouring of water, gave the lands together with the right of worship to the Šiva-Brâhmaṇa (named, with his gôtra) who caused repairs to be done for the temple. (Usual final phrase.)

56a

Date 1225 A D

(Tamil)—I, Śūrriyālvâr's son Tiru , a servant of Jayangonda-Śôla Ilavañjiya-râyar, *alias* Kûttâdun-dêvar, gave (on the date specified) 6 pon to the *bhattas* (five named, with their gôtras) of the temple to provide, for as long as the moon and the sun endure, for one nâli of rice for the dancer in the temple of Tiruvirâmîśuram-udaiyâr at Âvaniyam in Âvaniya-nâdu of Nîgarilî-Śôla-mandalam. (Usual final imprecatory sentence and usual final phrase.)

56b

Date ? about 1150 A D

(Tamil)—This inscription is fragmentary It seems to record the grant of some land whose boundaries are given to the *pûdârî* of the temple at Âvaniyam

57a

Date 1306 A D

(Tamil)—While Jayangonda-Śôla Ilavañji-râyar, *alias* Kûttâdun-dêvar was pleased to rule the earth—(on the date specified) we, ? Manîdârî and Panri-mukkan, made a grant, to last as long as the moon and the sun exist, to Śimândai, son of Perrapillai, and to Šettiyannan, son of Vayirândai, among the Vira-Śôlavânukkas, who were prominent in carrying out repairs to the temple, of four kaṇḍagam wet lands in Peri-êri (big tank) which was a dêvadâna of the god Tiruvirâmîśvaram-udaiya-nâyanâr of Âvaniyan in Âvaniya-nâdu of Jayangonda-Śôla-vaḷa-nâḍu in Nîgarilî-Śôla-mandalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother This is under the protection of the temple authorities

57b

Date about 1289 A.D.

(Tamil)—In the . . . the universal emperor [Śrî-Râmanâ-Dêvar]—I, Tiruñâlāṅgulaṇ Vallyyâlvâr, gave 5 pon . . . to provide for a daily offering of [the equivalent in rice of] one nâli of paddy for (Usual final imprecatory sentence and usual final phrase).

58

Date 1362 A D

Be it well (On the date specified), by order of (with usual titles) vira-Bukkanna-Vodeyar's son Kampanna-Vodeyar's palace minister Sômappa-Vodeyar,—the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu Imprecation

59

Date ? about 900 A D

Be it well Entitled to the band of five chief instruments, of the Pallava-ânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kañjâsana (Brahma), master of war, Bira-Trinêtra, royal wrestler with elephants, a champion terrifying many, śîmad Chaladankakara-Dêva's perggade Basavayya, perfect in war, had this *mâna-stambha* made

60

Date 1645 A D

(Nâgarî characters)

Obesance to Venkatêša With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman¹⁾. With Vishvaksêna do I take refuge, attended by the elephant-faced (Ganêša) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakôra birds, and increasing the life of the immortals His grandson was Purûrava, the son of Budha His son was Âyu, whose son was Nahusha, from whom was Yayâti, and Pîru from him. In that vanša was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parikshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vira-Hemmâli-Râya was the third, who was a worshipper of Murâri, and lord of Mâyâpuri.

¹⁾ Ahalyâ, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.

Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks, from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day, from him was an heroic son, Râghava-Dêvarât, from whom sprang the king Pinnama, the lord of Âravîti-nagarî, whose son was the king Bukka, by whom even Sâluva-Nrisimha's kingdom was firmly established To that king Râma-Râja, a *chintâmanî* to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmî the consort of the Lotus-eyed (Vishnu), became the queen. To him was born a son through his penance, the king Šrî-Ranga-Râja, a lamp to the Lunar race, with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him) His wife was Tirumalâmbikâ (her praise) Skilled in policy, Râma-Râja, the learned Tirumala-Râja, and the king Venkatâdri,—three sons in this order were born to that great king by Tirumala-Dêvî All the thorns his enemies in the world did the heroic Râma-Râja slay in battle ¹⁾ The glorious Veṅkatâdri-Râja was as handsome in the world as Lakshmana Of the three sons of king Šrî-Ranga having defeated his enemies in battle, the king Tirumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vêdas) from the mouth of Brahma, as *sâma* (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunâtha-Râja, Šrî-Ranga-Râya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Venkata-Dêva-Râya

Šrî-Ranga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonda kingdom Then Veṅkatapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points To his elder brother, whose character put to shame the ties of the gods, the lord Râma-Râja, were born Tirumala-Râja and the famous Šrî-Ranga-Râya Of them, to Šrî-Ranga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Šrî-Ranga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Râma-Râya was long distinguished To the afore-mentioned king Râma-Râja, a Râmahadra in form,

¹⁾ The second half of one verse and the first half of the next are in defect here Also in some other places in the inscription

an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Śrī-Ranga-Rāja, like the moon to the earth, lighted all the three worlds with his fame, being like the *pāṇyāta* among the trees of the gods. Pleased with the penance of Śrī-Ranga-Rāja, the lord of Śēshagiri (Vishnu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhūta (Indra). Named Peda-Venkatēndra and Pina-Venkatādhirāt, they were able in maintaining their rank, and powerful in overcoming Khara and Dūshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Rāma and Lakshmana. The fortunate king Peda-Venkatēndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Śrī-Ranga-Rājēndra's son the heroic Venkata-Dēva-Rāya was anointed to the throne in the Penugonda kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Venkatādrī was the object of the favour of the self-chosen of the goddess Śrī (i.e. Vishnu), able in destroying the rutting elephants his enemies, in protecting the world of poets like a new Bhōja. To him the king Śrī-Ranga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Puruhūta (Indra), the mighty Gōpāla-Rāja, who in gratifying the desires of all the learned caused Bhōja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Venkata-śaila, who, regarding him with favour and prepared to grant a boon, said to him. "As a son of the famous king China-Venkatēndra was I who am called Venkata born in the world on account of his great penance, like as of old I was the king Vasudēva's son and called Krishna. As of old Nanda brought him up as his son, so adopt that Śrī-Raṅga-Rāya as yours.' Accordingly, adopting the king Śrī-Raṅga-Rāya, who was in the form of Śrīkānta, for the protection of the world and the continuation of his own family, Gōpāla-Rāja was filled with joy.

Thus Śrī-Raṅga-Rāya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kāmsāsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Śrī-Ranga (Vishnu), the great king Śrī-Raṅga-Rāya, his lotus feet (*pādāmbhōja*) revered by Bhōja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Śārnadhara (Viṣṇu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *rāya-rāhutta-munda*, favourite of the goddess of heroism, chief lord of Âravīti-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Âtreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karnâta, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Śrī-Ranga-Râya protected the whole world surrounded with the ocean, with great glory

(On the date specified), in the presence of the feet of (the god) Venkatêṣa,—for the maṭha of the learned Rāmachandra-Bhârati-svāmī,—disciple of Viṭhala-Bhârati-svāmī, disciple of the chief of the *paramahansa-parivrâjakâchâryas*, Viśvârûpa-Bhârati-svāmī,—he granted the Chinânikallu village, (boundary villages named), belonging to the Kôlâla-dêṣa, giving it another name of Narasiṃha-pura, together with all the usual rights.

This śâsana of the great king Śrī-Ranga-Râya was composed by the grandson of Sabhâpatī, and son of Kâmakôti, the poet Râma By order of the king, Sômanâthârya wrote the śâsana, Kâmaya Ganapayârya's grandson

Usual final verses.

(signed)—śrī-Râma

61

Date 2 1254 A D

(Tamil)—I, Dêvan, son of the ? painter Śittira pandita and a servant of Nulamba-dêvan, son of Kulôttunga-Śôlavanukkan Udayândai, who was one of the feudatories of Tan-vâṣi-kâtṭiya¹⁾ Vâsudêvan, *alias* Jayangonda-Śôla Ilavañjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need]

62

Date 1629 A D

(Telugu)—Be it well (On the date specified), when the râjâdhirâja râja-paramêśvara vira-pratâpa vira-Râma-Dêva-mahârâya was ruling the empire of the world:—Immaḍi Tammaya-Gauḍa, grandson of Sugatûr Tammaya-Gauḍa of the fourth gôtra, his wife, and certain gauḍas (named), had the *agnishtôma* (sacrifice) performed by Krishna-sômayâḍi,—younger brother of Umâpatī-sômayâḍi, son of Tirumala-sômayâḍi-bhaṭṭa, son ofbhaṭṭa,—in the presence of (the gods) Râmêśvara and Kâṣi-Viśvanâtha of Âvani (and made a grant for it).

¹⁾ Who has displayed his greatness or superiority

65

Date 931 A D

Be it well Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra

66

Date 973 A D.

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire

67

Date about 920 A D

Mahêndra-bhatta made for Kali-yuga Rudra the smaller temple

68

Date about 930 A D

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the śâstras? who skilled in making orations? *(the rest effaced)*

69

Date ? 1552 A D

(In the year specified), Sugatûr Ayama-Gauda and his servant Silavanta Chikka had the *gadubu* fixed (its extent)

70

Date ? about 1228 A. D

(Tamil)—Šengândai, consort of Kûttâdun-dêvan *alias* Jayaṅgonda-Šôla Ilavaṅṇiya-râyan, had the door..... set up

71

Date 1229 A D

(Tamil)—I, Šurriyândan's son Pêriyudaiyân *alias* Tantira-pâlan, a servant of Kûttâdun-dêvan *alias* Jayaṅgonda-Šôla Ilavaṅṇiya-râyan, gave (on the date specified).....to the bhatṭas (named) of the temple to provide for a daily

offering of one nâli of rice, for as long as the moon and the sun endure, for Tiruvirâmišvaram-udaiyar of Âvaniyam at the time of awakening the god early in the morning

72

Date 1231 A D

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kûttâdun-dêvar for the same god, and the making over of the grant to the Śiva-Brâhmanas (named) of the temple.

73

Date 1228 A D

(Tamil)—I, Śangâlvâr, daughter of Vâšudêvar, *alias* Nulambâda-râyar of Âvaniya-nâdu in Nigarilî-Śôla-maṇḍalam, and consort of Ilavanjiya-râyar, *alias* Kûttâdun-dêvar, son of Mârâlvâr, *alias* Jayaṅgonḍa-Śôla Ilavaṅjiya-râyar, granted (on the date specified) as dēvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called śrî-Mûlattânam — of Tiruvirâmišvaram-udaiyanâyanâr at Âvaniyam in Âvaniya-nâdu of Nigarilî-Śôla-maṇḍalam

74

Date 1397 A D

(Tamil)—While Immaḍi Bukka-Râyan, son of śrî-vîra-Arihara-Râyan, was ruling the earth—we, Muttarâṇḍâr Muttar and Vâšāṇḍai's son Pachchainâyan, who conduct the *maddâpattiyam* in the temple of Mûlattânam-udaiyâr at Âvaniyam in Jayangonda Śôla-vaḷa-nâdu, having received (on the date specified) 21 pon from Vadavâṇiyan Periya-perumâl and Kâmāṇḍai-ṣettiyâr, two of the Vaiśyavâṇiya-nagarattâr who , residing in the great street . . of Muḷavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhman during the ninth festival
(Usual final imprecatory sentence and usual final phrase)

75

Date 1527 A. D.

(On the date specified), among the *maha-mahattus*, the Kailâsa Marulappayya-dêva of Holalakere and other... ..

76

Date ? about 1500 A D

(Telugu)—... being the place in which the Vana-dēvatā came and appeared to Sītā-bhagavatī, and remained,—Sugatūr Chikka-Tammaya-Gauḍa's elder sister Halasa-Rātama, through her purōhita Kṛṣṇa-bhatta Tirumala-sōmayāḥ, offered at the feet of the goddess in this southern Gayā *telōdaka* and *pṛṇḍa*, securing the reward of making the offering in Kāśi, Gayā and Prayāga, as declared by Vālmīki

77

Date ? about 1250 A D

(Tamil)—I, Viruda-mandana¹⁾ Mādēvan, will not survive Vīlupparaiyan who . I swear by Vallavaraiyan

78

Date ? about 1250 A D

(Tamil)—I, Pallimukkanna's son Kāman, a servant of Kulōttunga-Śōlavanukkan Udayāṇḍai, who is one of the feudatories (*śāmantar*) of Vāśudēvan, *alias* Ilavañṇiya-rāyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me]

79 a

Date ? 1290 A D

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirāmīśvaram-udaiyār and a grant of money for feeding Brāhmins.

(Usual final imprecatory sentence and usual final phrase.)

79 b

Date ? 1249 A D.

(Tamil)—I, ? Uṛaikārumugan, a servant of Nulamba-dēvar, who is the son of Kulōttunga-Śōla-anukkan Udayāṇḍai, one of the feudatories of . . . Ilavañṇiya-rāyar Vāśudēvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

Date 767 A D

Be it well In the 42nd victorious year of the Śrī-rājya, when Śrīpurusha mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world:—

¹⁾ Adorned with titles

and his son Duggamâr-Ereappa was ruling the Kuvalâla-nâd Three Hundred and the Ganga Six Thousand, and his queen Kañchiabbe was ruling Âgalî,—to Maduregilâ Vellamma were given lands (specified), free of all new (*apûrvva*) imposts Imprecation.

81

Date about 767 A D

When Šrîpu[rusha-maha]râja paramêśvara was ruling the . . . Thousand — and . . . Narêndrarasa was ruling the Sixty,—the master of Ârângalî . . . made a grant to Jannayya.

82

Date ? 1501 A D

May it be prosperous (In the year specified),—in order that *dharmma* might be to Narasanna-Nâyaka,—in Muluvâyî, Sênarâma's sons Râmapa and Bayireya made a grant of . . . as a gift to Krishna

84

Date 974 A D

Be it well. (On the date specified),—Be it well Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Nolambâdhirâja and Chôrayya Nolamba's father, these three having halted in Sûryya-Minîyûr,—hearing that Mârasingha-Permmadi was dead,—Be it well Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâduvetti-vamśa, chief lord of Kâñchî-pura, like a thunderbolt in the front of battle, Nândî's Java (Yama), Nanna. . . .

85

Date about 975 A D

Be it well . . . Anuva 's hound named Lôka killed 75 hogs, besides which, with this hound named Dhalaga, Pîrisandî's son killed 26 hogs.

86.

Date ? about 767 A. D.

. . . in. . . ndu-maṇḍala, attacking the opposing enemy's force, and slaying, went to *sagga*.

Chiliya, standing in the wealth of the Chô[la] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a *koḍange* of 12 kuḷa to Vâṇi Jannayya's set up this stone for Hariyya-Biranna.

87

Date ? 1540 A D

(In the year specified), Guru Tammanna granted for Âgâṇi Bayirava-gauda a *nettara-godagi* (as specified)

89

Date ? 1537 A D

(In the year specified), Timma-Râya, for the settlement of the Tīpaṭūr-ṣīme,

91

Date 1007 A. D.

Be it well (On the date specified), when Tribhuvanakarttara-bhaṭāra was ruling the Âvaniya-sthâna,—Masekal .ppa-dêva's son Nolamba-gâmuṇḍa, fighting in the destruction of Balla, died and went to *sargga*

92

Date ? about 780 A D.

Be it well. In the 2nd victorious year of Bâna-Vidyâdhara, born in the Mahâvali-kula, who made Paramêśvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Ranamukha-Dutta's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvala, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâṇi, being pleased, granted land (specified) Imprecation.

93

Date about 970 A. D

Be it well When Dilipayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the *sthâna*;—the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhaṭar*, being pleased, granted a *koḍangi* of 10 koḷaga.

94

Date about 970 A D.

Be it well. When Dilipayya was ruling the kingdom of the world — and Tribhuvanakaitta-pandita was ruling the kingdom of penance (*tapā*), — Banūchchāvārī's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*

95

Date 2 1007 A D

In the ruin of the Balla town, Mudda-Setṭī's son Malla . . . died and went to *svargga*

96

Date 1431 A D

May it be prosperous. Be it well (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agraḥāras, mantapas, a matha for mendicants, and all other religious works, — by the *dharma* of Vijaya-Rāya-mahārāya's son, the elephant-hunting Dēva-Rāya-mahārāya, — the Heggade-dēvas of the Viṣṇuvardhana-gōtra, Vommāyamma's sons Lakhanna-daṇṇāyaka and Mādanna carried out as service to this god Prasanna-Virūpāksha. May it be prosperous

97

Date 1527 A D

May it be prosperous Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Virūpāksha-Dēva-Rāya-mahārāya was ruling the kingdom of the world — Rāyadurga Tipparasa's son Bhōgarasa, — in order that *dharma* might be to his ruler Tipparasa-Vodeyar — granted for the god Prasanna-Virūpāksha, the Kalavekal village, otherwise named Tippasamudra, of Mukundasāgara in the Kundāni-śīme belonging to the Muluvāyī-chāvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights.

98

Date 1703 A. D

(Telugu).—Be it well. (On the date specified), to Sahāya-śāstrī, deputy of the āchāryya who was an establisher of the vēda-mārga, the dharmasivāchārya

of the original Tiruvâlangâdu, otherwise named the western Virûpâkshapura, Immaḍi-âchâryya,—Vîra-Râjappa-šâstri, deputy of the Tiruvâlangâdu eastern new dharmašivâchârya, gave a written document (*patrika*) as follows —Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Alî Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagara on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the *Šiva-dâna-patra* we are new:—Therefore, the old disciples belong to you, and Subbâ-šâstri and the Nagara people are my disciples. You are not to touch them Such is the paper of decision written and given Witnesses (signatures)

100

Date 1290 A. D

(Tamil)—In the 36th year of the reign of śrî-Poyšala-vîra-Râmanâ-Dêvar—I, Šâyana Dêvanâga-kûttan, the ? headman of Nâgapaṭṭanam, situated near Tammam, which was a dēvadâna of the god Tiruvirâmišvaram-udaiya-nâyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbiṣuram-udaiya-nâyanâr of the same village as a dēvadâna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase)

May there be prosperity

101

Date 1440 A. D

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêšvara śrî-vîra-Dêva-Râya-mahârâyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdana-dannâyakkar at . . .pâpaṭṭanam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâḍu, which was the property of the temple of Tiruvirâmišvaram-udaiya-nâyanâr at Âvaniyam, to provide for the offerings of rice at the *tiruvotta-šâmam* for the same god..

102

Date about 880 A D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhiraṇa was ruling the kingdom of the world — to Puttū Konguni-svāmi was granted in Belamballī a royalty of three kaṇḍuga

104

Date 1485 A. D

May it be prosperous Be it well (On the date specified), Vumbana-Voḍeyar's son Lingana, of the Vishnuvardhana-gôtra and Âśvalāyana-sûtra, granted to Aubhalanâtha's son Singa-Perumâle, of the Kâśyapa-gôtra and Âpastamba-sûtra, a dharma-śâsana as follows — Of the *umbali* land which has come down to us in Dêvarâyasamudra, we have separated a field of . . . *kola* (boundaries specified) . . . when Virûpâksha-Râya-mahârâya was ruling the kingdom of the world, in the administration of Narasimha-Râja-Voḍeyar, . .

105 a

Date 1073 A D

(Tamil)—Be it well In the 4th year of the reign of Kôv-Irâjakêṣaripanmar, *ahas* śrî-Râjêndra-Ŝôla-Dêvar, who — while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre, destroyed the dark Kalī, decked himself, as with necklaces, with valour and liberality, performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-mulud-udaiyâl.—

We, Virârâkshasa-Brahma-mârâyar and other citizens of Iratīyûr, *ahas* Ammaṅgaiyâlvar Tirumadaippalli-ppuram, in Puda-nâdu of Nigaiḷi-Ŝôla-maṇḍalam, granted, in order that the sacred body of Ammaṅgaiyâlvar might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Îśāniśvaram-udaiya Mahâdêvar of the same village We, the leaders of the assembly in Iratīyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâḷi of oil, measured with the nâḷi of Arumolī-dêvan: 90 nâḷi, at the rate of one uḷakku a day, for one perpetual lamp for the above god, and 6 nâḷi for one twilight lamp for the god Ganavatiyâr This charity was caused to be founded by Nuḷamba-mâdêvi-kkôn nâḍâlvan, *ahas* Śîrâlan Tiruvaraṅga-dêvan.

105 b

Date 1073 A.D

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, *alias* šri-Kulôttunga-Šôla-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—I, Râja-Vichchâdira-Brahma-mârâyan, *alias* Irugan Šambi-dêvan, a Brâhman land-holder in Iratîyûr, *alias* Pillaiyâr Ammangai-yâlvar Tirumadaippalli-ppuam, in Pudal-nâdu of Nigarilî-Šôla-maṇḍalam, made a grant to provide for offerings of rice, vegetables for the goddess Châmundêšvari of the same village

105 c

Date 1050 A D

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who took the head of Vîra-Pândiyan, the Šâlai of Šêralan (the Chêra king), Ilangai and Irattapâdi,—

I, Vîrarâkshasa-Brahma-mârâyan, *alias* Šâmundan Irugaiyan, of Iratîyûr, which was šri-Râjâdhirâja-Dêva's Tirumadaippalli-ppuam, in Pudal-nâdu of Nigarilî-Šôla-maṇḍalam, *alias* Nulambapâdi, granted, with pouring of water, 1300 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens, , to . . . navati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Îšânîšvaram-uḍaiya Mahâdêvar of the same village Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

106 a

Date 1050 A D.

(Tamil)—Be it well In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who ¹⁾ etc —the same man, Vîrarâkshasa-Brahma-mârâyan, of the Šândiliya-gôtra, made to the Šiva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuli of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

¹⁾ See the previous number.

that they should measure out with the *marakkāl* of [Arumoli-dē]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god

106b

Date 1073 A D

(Tamil)—Be it well In the 4th year of the reign of Kōv-Irâjakēsaripanmar, *ahas* śrī-Rājendra-Śōla-Dēvar, who ¹⁾ etc —Ammangaiyālvār granted Śēvaganparru to provide for the daily expenses of the *artta-yāmam* in the temple of Īśāna-īśvaram-uḍaiya Mahādēvar at Iratīyūr, *ahas* Ammangaiyālvār Tirumadai-ppalli-puram, in of Nigarilī-Śōla-mandalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkāl* of Arumoli-dēvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, [?] *verungāy* and betel-leaves, and for oil for one perpetual lamp

107

Date 1057 A D

(Tamil)—In the 6th year of the reign of Kō-pPa[rakēsarivanmar, *ahas* śrī-Rājendra-Dēvar], who wielded the sceptre and was embraced by the goddess of fortune, who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Irattapāḍi Seven-and-a-half Lakh country and planted a pillar of victory at Kollāpuram, who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrârū), was pleased to take possession of his elephants, horses and camels, together with . . . , and who was graciously seated on the throne of heroes —

(The latter portion of the inscription is full of gaps and the meaning is not clear)

The inhabitants of Iratīyūr appear to have agreed to give 26 kâṣu. . . , 30 kâṣu on account of . . . ? a good cow, 10 nāli of ghee and oil, . . . and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Śembiyan Śōla-mūvênda-vêlân, ? a member of the assembly.

¹⁾ The historical part of this inscription is identical with that of No. 105 a

108

Date about 950 A D

Be it well When Iriva-Nolamba was ruling the kingdom of the world.—
 Šrīmaṅgaḷi Singaparākrama's son Tiruvengadayya, when the big cows of
 Erediyūr were carried off, attacking and slaying, died

Be it well. To Prithivī-Gāmunda-svāmī's son Gāmunda-svāmī's younger
 brother Vāmayya-dēva was given a *kodange* of a kanduga of rice-land and a
 kanduga of waste land Imprecation.

This work was done by Koyatūr Bijayitâchârī's son Vikramâditya

109

Date ? 1646 A D

(Telugu)—(In the year specified), Raghunâtha .and Muni-Bhōya of the
 temple gave to Ana-Bhōya and others of the Yeladūr-samsthâna, the help of
 400 *mâda*, as a gift (*inâm*)

110

Date ? 1674 A D

(In the year specified), Pâlakī Kempa-Channaya-gauda (records) the names
 of all the faithful religious persons who will permanently subscribe to keep
 up the maṇṭapa of Raghunâtha-svāmī

111

Date ? 1705 A D

(Tamil)—This is fragmentary. It appears to record that some Muham-
 madan (presumably a Labbê) gave a *tope* and fields as an *inâm*

112

Date ? 1559 A. D.

(In the year specified), the mahâ-nâyakâchâriya gave to....? Hâva-
 Nâyaka a šâsana as follows:—the land in . belonging to our office of
 Nâyaka,—in order that merit may accrue to... —have we given. Imprecation.

113 a

Date 1207 A D.

(Tamil)—(On the date specified) Pallidēva-maṇḍalikar, *alias* Varaguna-
 pperumāl, son of Šakkidēva-maṇḍalikar, who was the son of Pallidēva-maṇḍa-
 likar, of Puda-nâḍu in Nigarilī-Šōḷa-maṇḍalam, made a grant of . . . samudraṁ

Iratyûr for the god śrī-Mallikārjuna-dēvar. (Usual final imprecatory sentence) The signature of .na-battan.

113b

This contains only the usual final imprecatory sentence

114

Date ? 1669 A D

(In the year specified), Chikka-Rāya Tammappa-Gauda, at the auspicious time of Śivarātri,—in order that merit may accrue to Hirya-Gauda,—made a grant for the god Varadarāja Imprecations

115

Date ? 1636 A.D

Be it well (On the date specified), the temple priest of the goddess Kāvabba of Uttanûr Madavāḷa in Hode-nād, Pallavodari-nāyinar, and all the farmers and subjects of that place, granted to Sûriyappa land (specified) under the Idagere tank, rent free .

117

Date 1680 A D

Be it well (On the date specified), rājaśrī Śambhōḷi-chakravartti orders the *kārukūn* of Kōḷāḷa, that to Venkatēṣa-śāstri, son of Channi-bhatṭa, the son of Gōvinda-bhatṭa of the Kātyāyana-sūtra, Pārthiva-gōtra and Yajuṣ-śākhā, has been granted.. of Uttanûr Madavāḷa, together with all rights.

119

Date 1072 A D.

(This inscription is identical with No 49 a above , but has the following final sentences and verses which are defaced in the other)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this śāsana shall incur the heinous sin of having destroyed Brāhmans, herds of tawny cows and Vāraṇavāsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this śāsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-

stand virtue He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings'

120

Date ? about 1030 A D

(Tamil)—I, Karumânikkâlvar, of the Kâśyapa-gôtra, one of the *pîṭṭarīs* in the temple of Karumânikkâlvar at Uttanûr, *alias* Râjendra-Śôla-chchaturvêd-mangalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from . . . Having approved . . . we had this engraved . . .

121 a

Date about 1269 A D

(Tamil)—In the 1..year of the reign of the universal emperor śrī-Pôśala vîra-Râmanâda Dêvar—.

121 b

Date ? 1268 A D

(Tamil)—In the 14th year . . . in Nîgarilî-Śôla-mandalam and Vikkîrama-Śôla-mandalam

122

Date 969 A D

Be it well. (On the date specified), when Nannî-Nolamba having assumed the crown, was ruling the kingdom of the world.—the Sakapâdî elder Pogalmale-Nambe's son Nolamba-šetti gave to the 12 Brahmans of Uttanûr 100 gadyâṇas of gold, to provide for daily feeding five in turn On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to . . . Paramêśvara, and a perpetual lamp, he bought land for 40 gadyâṇa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṇa to the Brahmans of Badanûr.

123

Date 1003 A. D.

(Tamil)—In the 19th year of the reign of śrī-Kôv-Irâjarâja-Râjakêšari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândalûr-Šālai, conquered with his heroic and victorious army Vengai-nādu, Gangapādi, Nulambapādi, Tadiḡai-vali, Kollam, Kalingam, Kudamalai-nādu, and, after having crossed the deep sea, the impregnable Nī ūṇram, and deprived the Šeliṇār (the Pāndyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Ilai . . . of Arumolidēva-chaturvêdimangalam in . . . ru of Puda-nādu in Gaṅgāśāyaram

124

Date ? about 890 A D

Mahābali Bānarasa's *karaniga* Valungavamma's pillar

125

Date 1210 A. D.

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds śrī-Kulōttunga-Šōḷa-Dēvar, which corresponded with the Šaka year 1133 (Pramô-dûta)¹⁾,—while Pulla-dēvar, the mandalika of Puda-nādu, son of Šakki-dēvar, who was the son of Pulla-dēvar, who was again the son of Šakki-dēvar, the mandalika of Rājendra-Šōḷa-pudanādu, was pleased to rule Puda-nādu of Nigarili-Šōḷa-maṇḍalam in peace—(on the date specified) Pulla-dēvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gāmuṇḍas (named, with a long pedigree) of Iratīyûr, ? who were descended from the family which had helped him in acquiring Vīdirûr (Usual final imprecatory sentence)

126

Date 961 A. D.

Be it well. (On the date specified), when Irīva-Nolamba was ruling the kingdom of the world:—And, born in the kula of Mahābali, lord of gods and demons, revered by all the three worlds, supreme lord of Paruma-pura, joy of the bloodthirsty groups of *paysachikas*, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the *bittukattu* for the tank. Imprecation.

128

Date ? 1703 A. D.

(In the year specified), Yadarûr Yārapa-Nāyaka gave for the god Venkaṭa-ramaṇa land (specified.) Imprecation.

¹⁾ Pramâdôti in the inscription.

129

Date ? 1673 A D

(Telugu)—(In the year specified), mahârâjaśrî Deśapânda Kṛishṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-kodige* as follows — .

130

Date 1439 A.D

(Tamil)—May there be prosperity While the mahâ-mandalêśvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, śrî-vîra-pratâpa . . . 's son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified) . Mulavâyî. . . .

131

Date 1407 A D

Be it well. (On the date specified), to Mangarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaḷa, the ? mortgagees and citizens, gave a śâsana for rent-free rice-land as a *kattu-godagi* for the tank, as follows — Whereas you have built the tank in Vâniyarahallî in Hode-nâd, and made the Hirî-Mangasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kattu-godagi*, and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children Imprecation.

132

Date 1494 A D

May it be prosperous. Be it well (On the date specified), to Gîrijeya of the Amṛitâtma-prabhu's maṭha,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:— Whereas through the favour formerly of Mangarasa there has come to you under the Vâniyanahallî tank the *kattu-godagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

135

Date ? 1488 A D.

(In the year specified), Mummaḍi-Tamme-Gaṇḍa made a grant of Kempâpara. Imprecation.

139

Date 1646 A D

(Telugu)—(In the year specified), the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-śrī-Ranga-Rāya-Dēva-mahārāya granted to the *nādu-karta* Nalūr China-Jaya-gauda

144

Date 1459 A D

(Telugu)—(In the year specified), Tammappa-Gauda granted to Elache-gauḍa, a *kattu-godage-mānya* (specified), free of all imposts, to continue as long as sun and moon.

147

Date 1469 A D

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virūpāksha-Rāya-mahārāya was ruling the kingdom of the world —the mahā-maṇḍalēśvara. . .

149

Date 1557 A D

(Telugu)—(In the year specified), by order of Sadāśiva-Rāya, Gurumūrti-Viṭṭhala-Rāja granted to Tirumalapalle Appalāchārya the Kottapalli village Imprecation.

153

Date 1521 A D.

May it be prosperous. (On the date specified), the god Sōme on the rock of the Koṅga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sōme of Hādiya,—with the permission of Annadāna-Vodeyar,—stone from the rock, and having again set up that god Sōme of the field, granted Upukunṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kauśika-gōtra, as the temple priest. Imprecation.

154

Date 1653 A D

(In the year specified), the rājādhirāja rājarāja Šambāji-Rāja-mahārāja's son Kannarāyāji-Pandita buying [Kon]diganahalli, granted it to ..savati as a *kattu-godagi*

156

Date ? 1497 A D

(Telugu)—(In the year specified), Sugatūr Chikka-Rāya Tammaya-Gavūḍa gave Basavapura to Mādēva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure Imprecation.

157

Date 338 A D

(On the seal is Nandi, or a bull recumbent)

Ōm. Obeisance to Šiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandākinī (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dēvēndra and the gods, triumphs,—the adored

Be it well The object of the mercy of Šiva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanābha (Viṣṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahābali (or the great Bali), lord of the Dānavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brāhmins possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Ādiśeṣha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmma, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayāditya

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom —

There was, in like manner—a sun in awakening the lotus lake of the Bâṇa-vamśa—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Virabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand, the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,¹⁾ ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-mandala, cause of continued segregation of the four castes,—by śrî-Vadhûvallabha-Malladêva-Nandivarmmâ, being in the town of Âyanya,—in the Śaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Vilambî, the thirteenth (day) of the bright²⁾ fortnight of Kârttika, on Monday, the constellation being Aśvinî,—to śrî-Rudrabhatta-śarmmâ of the Bharadvâja-gôtra and *sâmânya-charana*, to Trilôchanabhatta-śarmmâ of the Kauśika-gôtra, to Trivikramabhatta-śarmmâ of the Kaundalya-gôtra and *sâmânya-charana*, to Nârâyanabhatta-śarmmâ of the Kâśyapa-gôtra and *sâmânya-charana*, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Mudriyanûr in the Hodalivishaya, is, with pouring of water, by me given The boundaries of that village are stated, (here follow the boundaries in great detail³⁾) Imprecations

By order of Vadhûvallabha Malla, I, the carpenter Nandivarmmâchâryya, inscribe the śâsana of this gift As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûda-grâma⁴⁾

Thus was it done by the *sarvvapradhâna* Vaivasvata-dandâdhîpa
The hunter Mullega⁵⁾

¹⁾ *Prabhu-*, *mantri-*, and *utsâha-śakti*.

²⁾ The original has *Kârttikâsukla*, in which *asukla* would mean dark, but the calculation of the date shows that *śukla* is meant.

³⁾ Among these is mentioned Kantakadvâra, the Sanskrit translation of Mulubâgil (or -bâgal)

⁴⁾ *Chudâ-grâma* is the Sanskrit translation of Mudriyanûr

⁵⁾ *Vyadhan Mullegam*—the object with which this name is inserted at the end is not apparent.

158

Date 1344 A D

(Nāgarī characters)

Obeisance to Ganâdhipati Obeisance to Šambhu, and praise of Ganêša and the Boar

Born from the milk ocean, brother of the *kaustubha* and *kâma-dhênu*, younger brother of Ramâ, is the moon, in whose line was born the king Yadu, by Vâsudêva descended from whom the earth was ruled In that family was Bukka by name, having fame, courage, and wisdom Magâmbikâ was his queen, like Lakshmî of Hari There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Sangama Mâlâmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Šachî of Indra The sons of that king were Harihara, Kampa, the king Bukka-Râya, Mârâpa and Muddapa

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pândavas Broken were the Kalîngas, with small display of courage, the Vangas had their limbs dislocated and their eyes swollen, the Ândhras hid themselves in holes from the blows of the cruel weapons in his aims, the faces of the Turushkas shrivelled up, the Pândya kings fled,—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Râya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children

Distinguished by the titles *râjâdhirâja*, *râja-paramêšvara*, Garuda to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrâna of Hindu Râyas, seated on the jewel throne in the city named Vidyâ, distinguished as the abode of Vijaya (victory) made by Vidyâranya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma*,—by him, (on the date specified), in Pampâ in the Bhâskara-kshêtra, in the presence of (the god) Virûpâksha,—to Sôma, a moon (*sôma*) to the ocean Nâchana, versed in all the âgamas, understanding all the accepted meanings of the eighteen purâṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kôdûr country, in Pena-mâgani, on the bank of the Pinâkinî, the village previously called Pañchakaladinna, giving it another name of Bukkarâyapura, (boundary villages named)

And the illustrious Nâchana's (son), the great poet (*mahâkavi*) Sôma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brâhmans (as specified)

The boundaries of that agraahâna, that all may undeistand, are here written in the language of the country¹⁾. (Here come the boundaries)

The greatness of this śâsana of the king Bukka-Râjêndra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth Kôtidêvârâdhya's son, Mallanârâdhya, composed the verses The carpenter Śâsanâcharya's son, by order of the king, the sculptor Nâgidêva made (or inscribed) it

Usual final verses

(signed)—śrî-Viñpâksha

159

(This contains merely one of the usual final verses)

(Tamil)—Be it well 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings'

160

Date 1338 A D

(Tamil)—When the pratâpa-chakravartti Pôšala śrî-vîra-Vallâla-Dêvar was ruling the earth—

I, śâhamyâr, minister of the king, son of the great minister Dâdi-Vallappa-dannâyakkar, râja-gaja-simha²⁾ ? pâpandyarâja-kumakâmi sadhâganda, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar,

. . for the god Sômišvaram-udaiya-nâyanâr of Mudîyanûri, ? alias Kûttâdu-daiva-chchaturvêdi-mangalam, in Pudi-nâdu of Nîgarîh-Šôla-mandalam

161

Date about 950 A D

Be it well When Dilîpa-Nolamba was ruling the kingdom of the world — Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died The work (of this stone) was done by Koyatûi Vikramâditya, famed for many good qualities

162

Date about 950 A D

Be it well When Dilîpa-Nolamba was ruling the kingdom of the world — Mandîkal Kambaladâna, on a big tiger carrying off a young cow, made

¹⁾ These are in Telugu

²⁾ A lion to the elephants the (hostile) kings

a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities

163

Date about 950 A D

Be it well When Dilipa-Nolamba was ruling the kingdom of the world — Nelmalliyû Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

165

Date about 1030 A D

(Tamil)—[In the year of the reign of Kôv-Irâjakêšaiyanmai, *alias* šri-Râjâdhinâja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which the moon—wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kalî, who, during his settled long life, cut off, on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharanan, one among the three kings of the South (the Pândyas), . . .

Vîra-Kêralan, while and Gangâdaran fell along with their elephants whose temples swarmed with bees, . . . when the warriors of great strength, Vikki and Višaiyâditan, .

166

Date 1400 A D

Be it well (On the date specified), Râjašêkhara, the eldest son of the great minister Virappayya, in . . ., in the Muguvâyî-kula of the Chôra-mandala, .

167

Date ? about 1260 A D

(Tamil)—This is the land granted to Ur-udaiya-mudaliyâr, and to . . .šêkara-namachchivâyâ-dêvar

170

Date 1427 A D

(Tamil)—(On the date specified) a grant of land was made to . . .perumâl. the god Šômîšuram-udaiyar of Mulavâyâl

171a

Date about 1280 A. D.

(Tamil)—In the of the reign of śrî-Pôśala-vîra-Râmanâtha-Dêvar—to .nâyanâr in the *trunadai-vilâgam* of Pengiśvaram-udaiya-nâyanâr, I gave one servant for every ten servants required for

171b

Date ² about 1280 A. D.

(Tamil)—I, Adaippan Âla-vanda-pillai, granted some lands (specified) for the god Pengiśvaram-udaiya-nâyanâr

172

Date 1496 A. D.

May it be prosperous Copy of the agreement for the *kattu-godage* of the tank

Be it well (On the date specified), to Alapa's son Nârasimha-dêva,—the temple priest of the god Nârasimha, Kondapa-Timmanna's son Aêvapa granted a *kattu-kodage* agreement as follows —Whereas the Gundalahalli village, which is Nârasimhapura, in Hode-nâd, belonging to the offerings of our god Kadiri Lakshmî-Nârasimha, by the order of the god Nârasimha I have given in possession to the Nambi Apachi-Anantapa,—and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,—On your expending money and causing a virgin tank to be constructed in the Mâvina-halla to the west of the old tank of Gundalanahalli, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank,—of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent After those four parts have been filled up¹⁾ we grant you in the rice-lands that will be formed under the tank a *daśavanda* of three in ten as a *kattu-godage*, marking out with stones the best, middling and inferior soils, and of the dry fields granted as *kattu-godage-mânya* for this tank which are now cultivated and sown with iâgi, we give you as *kattu-godage-mânya* 1 khanduga (as specified)

If any damage should come to the tank you build, you will make it good from your four parts of *mânya*. When that is filled up¹⁾, if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your *daśavanda*, and have it repaired

¹⁾ tumbida-balika

For the rice-lands and dry fields of your *kattu-godage* there are no payments under the various heads (as specified) on account of our temple

The same provisions are laid down for any future extension of rice-lands under the tank Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified If the flow of water from the tank allows, you may plant areca, cocoa-nut or other permanent gardens in your *kattu-godage* and have the full enjoyment of the same If the tank should not fill sufficiently for your three-tenths *daśavanda* rice-fields, you will take your turn for the water For building houses for the ryots who cultivate your *daśavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified)

These *kattu-godage* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell Witnesses — (Here follow signatures)

173

Date 1503 A D

May it be prosperous Copy of the *sāgubalya-vôle* (or cultivation roll) of the rice-land of the tank (In the year specified), the temple priests (named) of the god Kadiri-Nârasimha of Muluvâgil granted to Kadiri-Nârasimha-dêva of Râmasamudra a cultivation roll as follows.—Deducting your *daśavanda* rice-fields under the tank which you caused to be newly built in Gundlahalli belonging to the offerings of our god Nârasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khanduga for 6 khanduga, we will grant you by measurement 8 khanduga for 7 khanduga of *kodage* If the water in the tank fails and the crop is lost, we will share equally If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale Signatures.

174

Date 1522 A D.

May it be prosperous. (In the year specified), Kadiri Nârasimha-dêva granted to Chirata Sâmayâji's son Râghava-bha a grant of land as follows:— for the Sâmirêri-chatra belonging to the Śiva connection, between the Nârasimhapura village belonging to the offerings of the god Nârasimha and

the Kurujili village, we have transferred to the name of Kurujili.. land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation

175

Date 1408 A D

Be it well. When the mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâla of Hindû Râyas, râjâdhirâja paramêśvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Vodeyai was ruling the kingdom of the world, at the time when he was permanently anointed to the crown in Vijayanagari — (on the date specified), when vîra-Vijaya-Râya was in Mulavâgûl, ruling the kingdom of the world,—the mahâ-nâyaka Bayira Kathâri-Sâlûva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—under the Mattikasamudra built in the stream of the small tank of .. Agara in Hoda-nâd belonging to us, certain lands (specified) were granted to... ..

Imprecation This śâsana was written by

177

Date 1620 A D

May it be prosperous (On the date specified), when the râjâdhirâja paramêśvara vîra-pratâpa. . Dêva-Râya [was ruling] — .Gauda, in order that merit might accrue to Amrita-Gauda and others, made a grant of 4 villages (named) for.... .

178

Date 1260 A D

(Tamil)—I, Šettâlvâr, . . consort of Vâsudêvar, who was the son of Kûttâdun-dêvar, *alias* Jayangonda-Šôla Ilavañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god śrî-Vâsudêva-pperumâl of Kurudimalai, *alias* Kûttâdundêva-nallûr, in Puda-nâdu, and (2) for a daily offering of one nâli of rice for the god Šelva-Gôpâlar, and made over the same to the *pûjâris* (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure

(Usual final imprecatory sentence)

179

Date ? 1260 A D

(Tamil)—I, Anantan, a servant of Tannākkan Vāsan, who was a feudatory (śāmattan) of Ilavañjiya-rāyan, [declare] that I

180

Date ? 1656 A D

(Telugu)—(In the year specified), Kurudimala Ganapaya and others (named), having had a temple built, set up a Linga, and for this Nagarēśvara made a grant of land (specified)

181 a

Date 1312 A D

(Tamil)—I, Paramēśvara-bhattan-dēvan, of the Gautama-gōtra, a landholder at Tiruvallam in Tondai-mandalam, granted (on the date specified) as a dēvadāna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyāi Ilavañjiyar, *alias* Kūttādun-dēvar had given me with a libation of water, for the god Pengiśvaiyam-udaiya-nāyanār of Kurudimalai in Puda-nādu of Nigarilī-Śōla-mandalam śrī-Māhēśvaras are the protectors of this charity.

181 b

Date ? about 1310 A D

(Tamil)—This is merely a fragment It seems to record some grant for the same god

182

Date ? about 1300 A D

(Tamil)—To the madam (matha) . at Kurudimalai, *alias* Kūttādun-dēvanallūr, the oil-mongers of the village agreed to supply oil at the rate of half a śoligai for every oil-mill

184

Date 1273 A D

(Tamil)—I, Jayangoṇḍa-Śōla Ilavañjiya-rāyan-Vāsudēvan, granted (from the date specified) for the god Kūttādīśvaiyam-udaiya-nāyanār of Kurudimalai, *alias* Kūttādun-dēva-nallūr in Puda-nādu of Nigarilī-Śōla-mandalam, certain lands (specified), excluding former dēvadānas, tiruvidaiyāttam and baṭṭa-virutti, as

a dēvadāna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple (Usual final phrase and Sanskrit verse)

May there be prosperity

185

Date 2 1270 A D

(Tamil) — Šīru-ppillai Šāmāšāndān bestowed on . . . the *māḍāpattiyam* in the temple of his Tambirāṭṭiyār and also . . . He also granted some wet and dry lands (specified) The grantee shall take charge of and enjoy [these lands]

186

Date 1277 A D

(Tamil) — I, Tanimai-nīkkinār, son of Ponna-ppillai, who was one of the *mudalis* of Jayaṅgonda-Šōla Ilavaṅṇi-rāyar, granted (on the date specified) certain lands (specified) as a dēvadāna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Pengiṣvaram-udaiyār set up by my maternal uncle Vayirāndai (Usual final phrase)

187

Date 1270 A D.

(Tamil) — I, Šettālvār, daughter of [Brahmādirājar, *alias*] Šelvāndai-dēvar, and consort of Ilaiya-Vāśudēvar, *alias* Jayangonda-Šōla Ilavaṅṇi-rāyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of I also granted lands (specified) to the Šiva-Brāhmanas (three named, with their gōtras) and to the *pīgāris* (named)

188

Date 1366 A D

(Tamil) — (On the date specified) in the temple of Kūttādiṣvaram-udaiya-nāyanār at Kurudimalai

189

Date 1298 A. D

(Tamil) — I, Kūttādun-dēvan, [son of] Vāśudēvan, *alias* Jayangonda-Šōla Ilavaṅṇi-rāyan, granted (from the date specified) for the god Kūttādiṣvaram-

udaiya-nâyanâr of Kurudimalai, *alias* Kùttâdundêva-nallûr, as a dêvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôlakuttai which was to the west of the village (of Kurudimalai), excluding former dêvadânas, *tnuvudaryâttam* and the three kandagam of land granted to Šômanâta-dêvar, situated within the four boundaries of the above lands.

190

Date 1361 A D

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâdu, have given a šâsana to Vengadavâšârî to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in ? *dašakî*—when Nâyakar caused an image of the goddess to be prepared This is to continue as long as the moon and the sun endure May there be prosperity Ôm.

191

Date 1373 A D

(Tamil)—. . . (on the date specified) we, Dekshinâmûtti and others (three more named), the authorities of the temple . . . , pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppillaiyâr Appu-ppillaiyâr and Malaippperumân's son Irugar

192

Date ? 1256 A D

(Tamil)—I, Vâsudêvappadai . . 's son Šômanan, a resident of Pârapadu, and a servant of Tannâkkar, *alias* Vâšanan, who is one of the . . . men of Jayangonda-Šôla Ilavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A D

(Tamil)—While . . . dêva-mandalikan was pleased to rule Puda-nâdu in peace and wisdom, I, Tantarapâlan, , beautified this village by building ponds and tanks and by renovating the two. . . .

196

Date ? 1666 A D

(Telugu)—(In the year specified), Kuridimala Ganapaya and others (named), gave to Krishna-gauda certain land (specified) as a *kattu-kodagi*.

198

Date about 950 A D

Be it well. When Dilipayya was ruling the kingdom of the world — Tiruvayya's son Chandraśekhara granted the *bittu-kattu* of the Mandikal tank
Usual final phrases

201

Date ? 1532 A D

Be it well (On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahârâyâ was ruling the kingdom of the world — for the master of all the myriad systems of the universe, the original lord of the crown, Baiiakûi Raghu . the god Hanumanta,—the mahânâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),—in order that merit might accrue to Yelavañji and others (named),—made a grant

203

Date 934 A D

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêśarivarmmâ — Baydakûr Mâremma's grandson Ganipa Râma, recovering the cows, slew and died For him, as a *kalnâtu*, Permmâdi's Sâmantappa granted one kanduga of rice-land.

204

Date ? 1222 A D

(Tamil)— the sixty-three devotees of Śiva (Arubattu-mûvar) among the . . . mēśuras in the temple of Pillaiyâr My sons also shall carry on this sacred service

205

Date ? 1550 A.D

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêśvari, of his devotion had a mantapa made. Imprecation

207

Date about 1000 A. D

Be it well. By order of Dôsi-arasa, (apparently some giant was made to Prithivî-Râma-Bôyi, but the inscription is on several detached fragments of stone, which it is difficult to connect together).

208

Date 1000 A. D

Be it well In the 16th year of the assumption of the crown by Râja a Mummadi-Chôla, who sent his army and conquered the Navakhanda-mandala,—the warrior of the army, Nolambâdhirâja, having given Perbbanna to the plunderer of , Kâdiyanna,—the big tank having breached, Mandeya-gâmunda's son Prithuvî-Râva-Setti repaired the breach Pleased therewith, by order of Nolamba, 10 gadyâna of the old fixed rent of Perbbanna and a certain allowance of paddy (specified) was given by Kâdiyanna, together with certain rice-land (specified) Imprecations

209

Date about 1000 A. D

When Râjarâja-Mu[mma]di . was ruling the kingdom of the world — and Perbbenna Mandayya-gâmunda's son Prithivî-Râma-Setti was holding the office of gâmunda, he had . made below the big rice-fields and granted Imprecation

210

Date ? about 1200 A. D

(Tamil)—This is the charity of Piramândai-pillai of pûlûr

211

Date ? about 900 A. D.

(Vatteluttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Viśaiya-Īchchuvaraman—on Kârôniri Vânarâśar attacking Śiraiyûr in battle, fell Vânarâśar

212

Date ? 1222 A. D.

(Tamil)—I, Śella-Gangan, *alias* Uttama-Śôla-Gangan, the mahâ-mandalêśvara, supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvēri-

vallava, lord of Nandigiri, a Dêvendra ? among mandalikas, a truth-speaker, . . ., a warrior in battles, and a champion over . . . both sides (*ubaya-tala mettame tar gandan*)—having taken possession of the wet and dry lands with their four boundaries in the village of . . . Kummai, including the wells underground and the trees overground and excluding former dêvadânas, granted certain taxes (named) of the village to the temple of Tribuvana-vidanga-Kshêtrapâla-pillaiyâr at Šipatî to provide for unguents, sandal and camphor The overseer of the Mâhêšvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure (Usual final imprecatory sentence)

213

Date ? 1560 A. D

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruveṅgala

216

Date about 1025 A. D

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No 109 a

Râjêndra-Chôla's time.

217

Date 1747 A. D

Be it well. (On the date specified), to Bayırakûr Tammappa-gauda's son Linganna-gauda, for the *gauda-mânya*, was granted land (specified) in the Chennâpura village

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâšî; if Turukas, as if they killed swine in Makka, if Šûdras, as if they had been unfaithful to their mothers

218

Date ? about 1280 A. D

(Tamil)—I, Vettummâra-Bânan (with usual Gaṅga titles), son of Uttama-Šôla-Gangan, granted a dêvadâna in Tenpulî-nâdu to the temple of Vîrrirunda-perumâl.

219

Date ? about 1200 A. D.

(Tamil)—May the arm . . . , which is a Sâla tree serving as a tying post in bringing under control the elephants . . . , which is a Râhu in seizing the disk of the moon the white umbrella . . . , and which is a store-house of daring, sustain the circle of the earth

221

Date ? about 1250 A. D.

This is fragmentary and makes no clear sense

(Tamil)—Apparently a Ganga inscription, as in line 5 occurs the expression—of Gangas worshipped . .

222

Date ? 1525 A. D.

(In the year specified), the mahâ-mandalêśvara Râmappa-Râja . . . Tammayya granted an estate in Nangali for (the god) Vengatêśvara . . . to continue as long as sun and moon.

224

Date ? 1556 A. D.

May it be prosperous. Be it well (In the year specified), Malla-gauda's son Châva-gauda granted to Krishṇamangala Padumaya a rent-free field (as specified) Imprecation

225

Date about 1600 A. D.

Whoso causes to fail for the service of the god Nangali Kailâsam-udeyâr Sôme, the customs-dues and money rent of the Madavaḷa tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâṣi.

226

Date ? 1535 A. D.

Śrî-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kattu-kodagi*, for the trouble taken for three years (? to repair the Naṅgali tank).

227

Date ? about 900 A D

(Tamil)—In the 24th year of the reign of Kô-Viṣaiya-Naraṣinga-vikkirama-paruman-Šeligar, the servant of Kanda-Vānadi-araṣar, fell, having recovered the cattle which had been harried by Dadiyanga, Vānaraṣar and Mayindira-mikkiramar May the Kannādagar (Final imprecatory sentence, mostly gone).

228

Date ? about 890 A D

Be it well Born in the Mahāvali-kula,—who made Paramēśvara the chief lord of gods and demons, reveienced by all three worlds, then door-keeper—(was) Mahāvali Bānarasa — Permmānadigal having captured Bānarasa's Mahārājara-nād,—Nolamba-Rāchamalla placed a vow upon Mayindādi-Dadiga,—and in the battle of ? Māndāu, ? Pagekalyār's son Viṣattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died Whereat being pleased, Kangavadiyān (? the Ganga leader) granted a *kalnātu*

Whoso maintains this, his feet (shall be) on my head Imprecation

229

Date 909 A. D

Be it well (On the date specified), when Bejeyitta-Bānarasa was ruling the kingdom of the world.—and Dakkāytayya was ruling the town,—the Maṇighaṭṭa ruby, Mendimudula-gāmunda's son Kasavayya, by order of his ruler, fighting the hostile army in Mūlkād, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations

230

Date ? about 890 A D

When Mābalī Bānarasa [was ruling the kingdom of] the world.—and was ruling . . ;—the cows being carried off, died in

231

Date ? 1540 A D.

Be it well. (On the date specified), in order that merit might accrue to Rāma-Rāya,—Vīraṇṇa-Voḍeyar granted this Maha. pura village for the god Sômēśvara, free of all imposts. Imprecation

233

Date ? 1660 A D

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggalī-gauda having had them built and restored, a *godūgi* was granted

234

Date about 1750 A D

The Muluvāgil Jamevāladār having made Gōpāla-Tirumala a *kāarakūn*

235

Date 1046 A D

Be it well (On the date specified), of in the Pulī-nād Sixty, made for the god Mallikārjuna a grant of land (specified) for perpetual lights

236 a

Date ? about 1300 A D

(Tamil)—This is the śakkaram (circle or wheel) of maḍi Bhīmanan.

236 b

Date ? about 1200 A D

(Tamil)—This is a very short inscription in which only one word Śōlan can be made out

237

Date 1436 A D

May it be prosperous Be it well (On the date specified), all the learned Brahmans of Gudipalli, which is Pratāpa-Dēvarāyapura, granted the śāsana of a *kattu-godage* for a tank to Brammasagaya Vithappa's son Bāvappa, as follows —(*rest gone*).

238

Date 1525 A. D.

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Gudapalli *sarvamānya* agrahāra, which is Pratāpa-Dēvarāyapura, in Hore-nāḍ belonging to the Muluvāgil kingdom, granted a śāsana for a gift of land for the offerings of the god Rāmachandra, as follows —Whereas there was no temple in the street of our agrahāra, and you Sōyanṇa, son of .nṇa, had a temple built in the street to the south of the god Janārdana,

and set up therein the god Râmachandra, —we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank ..

239

Date ? 1546 A D

(Nâgari characters)

(In the year specified), Muluvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation

240

Date 1524 A D.

May it be prosperous. Be it well (On the date specified), when Sadâ-šiva-Râya-mahârâya was ruling — Vîranna-Gauḍa's son Timmaṇṇa-Gauda granted to the temple priest .

241

Date 1451 A D.

(Telugu) — Be it well. (On the date specified), Sugatûr Immadi Chikka-Râya Tamma-Gaudu granted to Yisaph-ji land (specified) in Kôḍipalli village Imprecations against Karṇâṭakas and Turakas. Witnesses

242

Date 1505 A. D.

(On the date specified), . in order that prosperity may be to Narasinga-mahârâya and to Narasinga-Nâyaka, — of Chintâ in Mulavâgil-nâd

243

Date about 900 A D.

Be it well When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêśvara, — the chief lord of gods and demons, revered by all three worlds, — their doorkeeper, was ruling the kingdom of the world — in Kundatûr, Karita-pogade attacked and slew.

When Bijayitta-Bâṇarasa was ruling the kingdom of the world — he halted and made a grant of a kaṇḍuga of riceland, and . having obtained Âvanneya, gave. and having obtained the Pulî-nâd Sixty, gave Imprecation.

244

Date about 890 A D

Be it well. When, born in the family of Mahâvali, who made Paramêśvara, chief lord of gods and demons, revered by all three worlds, their door-keeper,—Mahâvali-Bânarasa was ruling the kingdom of the world —Tâmpeya Pigalam, fighting among the cows of Kundatur, slew and died

Date about 900 A D

When Bijayitta-Bânarasa was ruling the kingdom of the world — ' Dôsi aiasa having obtained the Palî-nâd Sixty, he granted one kanduga of rice land as a *kalnâtu* Usual final verses

245

Date 1277 A D

(Tamil)—I, Alagaikkôn Tiruvêngada-pperumâl, the receiver of a *palli-chchandam* from Jayangonda-Šôla Ilavañjya-Râyar of Ilavañji-nâdu, having, in accordance with the orders of Mudaliyâr (Ilavañji-Râyar), set up the god Tiruvêngadam-udaiyân at Kuniattûr, and caused to be built at my expense Arašampallam to the east of Tattaikurukki, granted (on the date specified) certain lands (specified) as a *truvudaiyâ tam* for the above god, after having caused to be planted stones marked with the discus of Vishnu at the four boundaries (specified) (Usual final imprecatory sentence)

246

Date 1732 A D

(Persian)—In the name of God —Shêkh Muhammad built it at Muhammad-nagar Searching for the year of its construction, enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed

247

Date ? about 1100 A D

Be it well. Praised in all the world, adorned with many good qualities perfect in good conduct and caste customs, paramêśvara parama-bhaṭṭârakas, like the four arms of — the Five-hundred made the Mahêndra-chaturvêdîmangala an Ayyâvole Fortune to it

248

Date ? about 860 A D

When, entitled to the band of five chief instruments, of the [Pallav]ânva-ya, . Nôlambâdhîrâja was living in peace (*sukham bâluttire*) —and on his behalf dîtarasar, was ruling the Âvani-nâd Thirty, and Duggamâra (was ruling) Ma ,—on their behalf ruling Malderi, Maydadiyarasa's ... Aîumbara-gaṇḍa, when Ganga-mandala and Kañchi-mandala both rose against Pândya, pierced through the foot-guards, and hewing them to pieces, died For him was granted as a *kahnâd* land under the Tâyalûr tank, free of all imposts Imprecation

250

Date ? about 1200 A D.

(Tamil)—This is the dog of the tiger-hunter Vam lîkamachchar, son of Kulaiya-nâyakkar

253

Date ? 1470 A.D

May it be prosperous. Be it well (On the date specified¹⁾), when the mahârâjâdhîrâja râja-paramêśvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world - Narasinga-Râja-Vodeyar,—by order of Dêvavara Îśvara-Nâyaka,—the Bêtamangala adhikârî Agastî-Pille, and Madîvala Sômeya-dêva of Tâyalur in Âvani-nâd, gave for the god Chaundêśvarî a *dharmma-sâsana* as follows. —Whereas formerly Sômeya-dêva granted for the god Chaundêśvarî certain lands (specified),—these we confirm. And Narasinga-Râja-Vodeyar, in order that *dharmma* might be to Îśvara-Nâyaka, granted anew the 12 *honnu* and 12 *khanduga* of *bhatta* formerly given as *vibhûti-gânike*,—and confirmed the grant of 5 *gandaga* of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chaundêśvarî Usual imprecatory verses

254

Date ? about 1250 A.D

(Tamil)— ... gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Bali ...

¹⁾ Given as Śaka 1388, Vikriti, but 1388 (expired) = Vyaya, while Vikriti = 1392 (expired)

255

Date about 750 A D

Be it well When Śrīpurusha-mahārājādhnāja paramêśvara bhatāra was ruling the kingdom of the world,—and his son Duggamāra Ereyappa was ruling the Kuvalāla-nād Three-Hundred and the Ganga Six-Thousand,—on the army going to Kampili, Komāla's son Pāndappa died in the battle. On which Duggamāra made for him the following grants,—land at the sluice in Sāntanūru and Erediyūru, and his house, for his sword

This is the *ślōka* —Usual imprecatory verses

256

Date about 1000 A D

Be it well When Rājarāja-Mummadi-Chōla-Dēva was ruling the kingdom of the world —Elavara Kadharabūr Māya-gāvunda's son. fought in the ruin of the town of Mandikal and died

257

Date about 1470 A.D

(In the year specified, name gone), Rāja-Vodeyar having favoured the Muluvāyi kingdom to Hiri,—having come to Nā na, and Madivala being in ruins, caused to be written and given to the subjects *kodagi* fields
(? for its repair)

258

Date ? 1356 A D

(In the year specified), for the god Mallikārjuna of Māvinakunte, the great minister Mācha-dannāyaka granted this pond to provide for the offerings to the god Imprecation

259

Date 1442 A D

May it be prosperous Be it well (On the date specified), the Kurudīmale temple priests granted to Siddapa's son Timmanna a dharma-śāsana of a deed of sale—in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagōdu in the Kurudīmale-śīme, the rice-fields to be formed in the land under the embankment being in Tūdaghātta-śīme,—we having therefore given the Tūdaghatta people other fields, and

marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavanda*, and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vinâyaka,—we have received from you 50 *honnu* as the price, and grant to you by *śāsana* all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brahmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure Some other stipulations Imprecations

260

Date 1442 A D

The first part is gone The remainder consists of boundaries, apparently of the land mentioned in No 259, and directions to establish the *satra*
(signed, by the priests)—Vinâyaka-dêva

261

Date ? 852 A.D

Be it well When, born in the family of Mahâvali, who made Paramêśvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvali Bânarasa was ruling the kingdom of the earth —(? in the year specified), some man died in recovering the cows which had been carried off

262

Date ? 852 A D

the cows of Tândikal being carried off, recovered the cows and died.

263

Date ? about 400 A D

of the gôtra, was śrîmat Konganivarmma-dharmma-mahâdhirâja His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîman Mâdhava-mahâdhirâja His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was śrīmad-Harivarmma-mahārājādhīrāja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nārāyaṇa, was śrīmad-Viṣṇugōpa-mahārājādhīrāja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,

264

Date about 970 A D

Be it well When Dilipayya was ruling the kingdom of the world — and
Tribhuvanakartta was ruling the kingdom of penance (*tapa*), .

265

Date about 860 A D

Be it well When Vānarasa was ruling Guvalāla and Goṅgu — and
Pompula was ruling Vêgûr, — the cows being carried off, Palli Arakamma
recovered the cows and fell

266

Date ² about 900 A D

Be it well. In the destruction at the river of Kundatûr . Salaga
Tiramanda-gavunda's (son) Muddaya fought and went to *svargga*.



BOWRINGPET TALUQ.

1

Date 904 A D

Be it well (In the Śaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Śrāvana, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the 9 nine villages on the southern road [9 will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins

2

Date 943 A D

Be it well (In the Śaka year specified), the work of merit of the company of Brahmans of Vijayādityamangala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vāranāsi

3

Date 9 about 950 A D

of the [Pallav]ānvaya, Pri Nalambādhirāja. . .

4

Date about 950 A D

Be it well Under the orders of—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallavakula, single of speech,—Iriva-Nalambādhirāja Nulipayya —

Be it well His broad chest embraced by the Lakshmi of victory gained in many war struggles, a Trinētra to , wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramādityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayādityamangala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvāra the *bittukattu* (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayādityamangala village, Kaṇṇanūr and Manayūr.

Whoso considers this work of merit too great is guilty of the five great sins To make a grant is very easy, to maintain another's troublesome, but of making a gift or maintaining one, maintaining is far superior to giving

5

Date 1528 A D

May it be prosperous Be it well (On the date specified), continually worshipped by , Krishna-Râya's .

6

Date 1288 A D

(This inscription is fragmentary)

(Tamil) — Some one of the Kaundinya-gôtra seems to have made a grant for the god Vîrrirunda-perumâl

7 a

Date ? about 1300 A D

(The first part of this inscription is gone)

(Tamil) — I, Vâsar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of

(Usual final imprecatory sentence)

7 b

Date 1275 A D

(Tamil) — Ilaiya-perumâl, son of Tâlakkuttai Vîrrirunda-pillai, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Vîrrirunda-perumâl at Vijayâdittamaigalam of Îlavañji-nâdu and gave one *pon*, as a sacred gift, for maintaining it before Šênai-mudaliyâr for as long as the moon and the sun exist.

We, the *pûjâris* (two named, with their gôtras) of the temple, having received the *pon*, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month This charity is under the protection of Šrîvaishṇavas

8

Date 1167 A D.

(Tamil)—While the mahâ-maṇḍalêśvara, captuier of Talaikkâdu Kongu Nangali Nulambapâḍi Vanavaṣi and the fortress of Pânungal, the strong-armed Vira-Ganga-pratâpa-śrî-Nâiaśiṅga-Poyśala-Dêvar was pleased to rule the earth in peace and wisdom¹⁾ — At the time when the mahâ-saivâdikârî, the commander-in-chief Amarêśvara-dandanâyakkar, having built an encampment at Vijayâditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Manavâlâlvar with the goddess and granted certain lands as a *dêvadâna*, having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess (Then follow details of the lands granted.)

9

Date 1155 A D

(Tamil)—While the great minister, sarvâdhikârî, sênâdhipati, the senior general (*periya-padaivala*) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâḍi Ninety-six Thousand, was encamped at Nangali in Tâmaraiçcheruvali,—distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the *pâṣapurî* (?) and the great sluice built, caused the temple of the goddess Durgaiyâr to be constructed, granted certain lands (specified) to provide for ever for a daily offering of two nâli of rice for the goddess; and also established the mahâ-grâma Thus did śrî-Vishnuvarddhana-Dêva's Garuḍa, the senior general Šokkimayya cause his ? fame to last as long as the moon and the sun

²⁾Victorious was the glorious Vishnuvarddhana's Garuda, Šokki by name, who suddenly routed in battle the king named Šankha and also Panaijotta, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Kongu and obtained superior elephants

10

Date 1338 A D

(Tamil)—Ôm. Be it well While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhattâraka, lord

¹⁾ The Kannada form *sukha-sankathâ-vinôdadim* is used

²⁾ This is a Sanskrit verse

of the excellent city of Dvâravatî, a sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makadha kingdom, raiser up of the Pândya family, establisher of the Chôla kingdom, the emperor Hôšala-šîi-Vallâla-Dêvar of unshaken valour was pleased to rule the earth,—(on the date specified) the great minister Dâti-Šinge-dhannâyakkai's younger brother Val . . .
 ..granted, as a dēvadâna, the wet and dry lands, together with their four boundaries adjoining Tollanpalli, *alias* Rûpa-Nârâyana-Vallâla-nallûr, in the Vijayâdityamangala-ppairu of [Ilava]ñjî-nâdu . . .
 Vallâla-Dêvar

11

Date 1444 A D

May it be prosperous. Be it well (On the date specified), Annappa-Udeyar granted for the god Piasanna-Virûpāksha of Bukkasâgara a *dharma-śāsana* as follows:—

When the mahârâjâdhirâja paramêšvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world—in the Mulavâyî kingdom, . of Bukkasâgara . (the whole of one side is effaced, contains details of lands granted). From the gardens under the tank, 2 areca nuts for every areca-nut tree . (the rest is too much effaced to make out a connected meaning).

12

Date ? about 1300 A D

(Tamil)—Vîrarâmu-ppillai, the headman of Ilaiyûr, gave 15 *panam*

13

Date about 890 A D

Be it well When, of the Gangânvaya renowned in all the world, the praiseworthy and honourable Mâdhava Muttarasa was ruling the Elenagar-nâd Seventy, the Âvanya-nâd Thirty, and the Ponkunda Twelve.—the army having marched upon Mahâvali Bânarasa, when it was penetrating Koyâttûr, Ermmeya's son Bolva Ganga-gâmunda of the Kogali-okkal, smote and fell.

For him was granted as a *kalnâd* 30 ploughs of land under the Tâmare-katte in the Baduvana-kere in Pâlpadu, free of all imposts

Usual final verses

Tâyûr Kammara's son Pêrannan made it

14

Date 1489 A. D.

Be it well (On the date specified), when the mahâ-mandalêšvara, Kathârî-Sâluva (*rest effaced*)

15

Date about 1420 A. D.

May it be prosperous. Be it well (On the date specified — *effaced*), when the . . paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-mandalêšvara vîra . . [was ruling] the Muluvâyî [kingdom],—a grant was made for the god Sômanâtha (the details of which are nearly all effaced) Usual final verses.

16

Date ? 1096 A. D.

(Tamil)—In the 27th year of the reign of the emperor śrî-Kulôttunga-Šôla-Dêvar—Adichchan Kappadêvan, *alias* Nârpattennâyira-nîla. , of Kannavidu-mukkanna in Arumoli-dêva-vala-nâdu of Šôla-mandalam, had the tank at Pârpadu in Ilanagar-nâdu of Nîgarilî-Šôla-mandalam dug out. This tank (? is named) *Nânâ-dêšvyan*

17

Date 1388 A. D.

(Tamil)—At the time when the mahâ-mandalêšvara, destroyer of hostile kings, champion over kings who break their word, śrî-vîra-Harihara-Râya's son Immaḍi-Bukkanna-udaiyar was ruling the earth, from his residence at Mula-vâyil—for the success of his sword and arm—I, śrî-Vêngada-nâyakkar's younger brother Nâgeya-nâyakkar, son of *mûva-râya sankara mûva-râyar-adhîšvara nâyanâr* Virappa-nâyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares (Then follow details of shares and names and gôtras of shareholders) May there be prosperity Of giving and maintaining (another's gift), maintaining (another's gift) is

superior to giving by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode

18

Date 1465 A D

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Madavala-sthâna of Kêśambala in the Elavañji-nâd belonging to the Muluvâyî kingdom, Muluvâyî Jannarasa granted a *dharma-śāsana* as follows —the tribute money for sacred ashes (*vibhûti-gâmike honnu*) and the revenue from forced sales (*kaddayada huttuvali*) which are levied for the palace from the temples of the Muluvâyî kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikâryuna-Râya-mahârâya,—and ordered *dharma-śāsanas* to be written and given Vara-Sangarâja-Vode (*stops here*).

19

Date 1472 A D.

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom.—in order that merit might be to the mahâ-mandalêśa, champion over the mustaches of the world, Kathârî-Sâluva Narasinga-Râja-Voder,—Îśvari-Nâyaka, for the god Svayambhu of Madavala in the Elavañji-nâd,—when according to the orders of the Nâyaka, in this Hirya-Kasambala village belonging to his office of Nâyaka, the Bêtamaṅgala officer Linga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Singarasa and Apaya were continuing them,—[Si]ngarasa came into Bêtamangala, and the temple priests applied to him that he should establish in this country, and for the exaltation of the god should grant a *dharma-śāsana* for the *pañchāṅgadavaru* (or calendar-makers),—on which, Singarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

20

Date 1465 A D.

(This appears to be the continuation of No. 18 above)

(Voḍe)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the śāsana to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses

This supplement to the śâsana was written by Aṭhavanî-Dêvarasa's son Timmarasa.

21

Date ? about 1475 A. D.

The great minister Tippiarasayya (having granted) for the offerings of the god Svayambhunâtha, Jakarasa's kasba village which belongs to us (*stops here*).

22

Date about 1410 A D

(The inscription is fragmentary)

(Tamil)—While (with usual titles) śrî-vîra-Harihara-Râya's son Dêva-Râya-udaiyar was pleased to rule the earth —

23

Date 1293 A D

(Tamil)—In the 39th year of the reign of the universal emperor śrî-Pôšala-vîra-Irâmanâda-Dêvar — I, Mañjeya-mâguttar, son of Irâmanâda-Dêvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overground, to provide for the sacred service and for the festival in the month of Purattâdi on the day of Šadaya (Šatabhîshâ)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nâya . . . at Kêšavan-parvatam in Ilavañji-nâdu of Nigarîli-Šôla-mandalam This is to continue as long as the moon and the sun

(Usual final imprecatory sentence)

24

Date 1462 A. D

(Tamil)—During the rule of Tiribuvana-Kattârî-Šâluva Naraśinga-irâja-udai. 's mahâpa .kara Tirumalai-anna-dalapar on the throne of the great champion over the three kings, champion over kings who break their word, Dêva-irâya-mahâ-irâyar's son Malîkârchuna-irâyar—I, Tamma-irâguttar, son of Âvayâla-malla-irâguttar, a resident of Muḷavâyil in Nigarîli-Šôla-mandalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god. nâyanâr, to provide for the expenses of the third day festival during... .

and of feeding devotees at the time. (Usual final imprecatory sentence.)
This charity is placed under the protection of the king

25 a

Date 1295 A. D.

(Tamil)—In the 41st year of the reign of the emperor of the whole world vîra-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dēvadâna, to last as long as the moon and the sun, excluding former *dēvadânas*, including trees and wells, for the god Svayambhu-nâyakar Âdikkodî-itta-nâyanâr of Kēšavan-pallam in Ilavañji-nâdu of Nîgarilî-Šôla-mandalam.

(Usual final imprecatory sentence and usual final phrase) May there be prosperity.

25 b

Date 1295 A. D.

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the dēvadâna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on 2 oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of. .Gôpâla-šandî for as long as the moon and the sun exist. (Usual final imprecatory sentence)

26

Date 1299 A. D.

(Tamil)—(From the date specified) Nâchchiyâlvân, son of Karuppuḷân-perrapillai of Urîgayam, granted, for the benefit of Mudaliyâr Kûttâdun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Ilavañji-nâdu and, for its maintenance, made over 12 cows to the Šiva-Brâhmanas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

27

Date 1293 A. D.

(Tamil)—In the 39th year of the reign of the emperor of the whole world śrî-Poyšala-vîra-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâdu in Ilavañji-nâdu and Vâṇaki-yadaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below —an offering of 3 ulakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kulagam of rice for pâtra-šêsham, 2 odukku of rice for Mâhêšvaras, and 1 odukku for the people of the nâdu (Usual final imprecatory sentence and final phrase)

28

Date 1339 A D

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-dannâyakka's younger brother Vallappa-dannâyakkar, we four — Kambar, the vêlân of Karikâla-Šôla-nerumûr-nâdu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-mannai, Tennavadarayyan Šrîranga-pperumâl and Malai-yannan Vâšândai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêšavan-parvatam in Ilavañji-nâdu of Nîgarilî-Šôla-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence)

29

Date 1285 A. D

(Tamil)—I, Vayirândai, son of Mâdêvar, who was the vêlâr of Kallagara-Pûdavûr and one of the Vellâla-residents of Pûdavûr in Ilavañji-nâdu, gave 4 pon to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Svayambhu-nâyakar. We, the Šiva-Brâhmanas (three named, with their gôtras) of the temple, have received the above *pon* and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each *pon*.

(Usual final phrase.)

30

Date 1285 A D

(Tamil)—I, Vânakirai-uḍaiyâr Šokka-nâyan's son Širû-nâyan, lord of the city of Kâñchi, *tatasûdran*, and Kachchi-vannakkan gave four *pon* for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified) We, [the Šiva-Brâhmanas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one panam, at the rate of one *pâgam* per month on each *pon*.

31

Date 1359 A D

(Tamil)—Be it well. Kāttaiya-nāyakkar, son of Kampanna-udaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kattāri-Šāluvan, vīra-Bukkanna-udaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvotta-śamam* for the god Šeyambu-nāyanar. Mudī-gaviṇcharā Vāšāndai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified).
 The family of him [who injures this charity] shall become extinct This is Kāttaiya-nāyakkar's charity

32

Date 1262 A. D

(Tamil)—I, Šettālvār, daughter of Brahmādhīrājan Šelvāndai and consort of Šīru-Vāsudēvar, who was the son of Jayangoṇḍa-Šōla Ilavañjiya-rāyar, *alias* Kāttādun-dēvar - granted (from the date specified) one perpetual lamp for the god Svayambhu-nāyanai and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon*. We, the Šīva-Brāhmanas (three named, with their gōtras) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *pāgam* on each *pon*.

(Usual final phrase and final imprecatory sentence)

33

Date 1294 A D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world śrī-Pōšala-vīra-Rāmanāda-Dēvar—I, Vānakirai-udaiyār Šokka-nāyan's son virudamurāri ? Aināyan¹⁾, lord of the city of Kāñchi and Kachchi-vannakkan, granted (on the date specified) the twenty-five *pon* and 5 *panam* which the Šīva-Brāhmanas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Âdi-kodī-atṭa-nāyanār of Kēšavan-pallam. Out of the morning offering one *odukku* was to be given to Vānakirai-udaiyār, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

¹⁾ In No 30 the name is given as Šīru-nāyan

(Usual final imprecatory sentence and final phrase) The engraving of Viśāka

34

Date 1269 A D

(Tamil)—During the rule over the earth of Ilaiya-Vāśudēvar, son of Jayaṅḡḡa-Śōla Ilavaṅḡya-rāyan Kūttādun-dēvar—it was engraved (on the date specified) in the *pañchāṅgam* of the temple of Śayambu-nāyakar at the *tirumadarvīlāgam* of Kēśuvan-pallam in Ilavaṅḡ-nādu of Nīgarilī-Śōla-mandalam that the property of those without issue in Ilavaṅḡ-nādu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nādu and for charitable purposes.

This charity is under the protection of Ilavaṅḡya-rāyar, *alias* Śiva-pāda-śēkara-pperumāl

35 a

Date 1231 A D

(Tamil)—During the rule over the earth of Kūttādun-dēvan, son of Jayaṅḡḡa-Śōla Ilavaṅḡya-rāyan, *alias* Mārālvān—I, Tantirapālan, *alias* Pēriyudaiyān, son of Śūriyālvān, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *tiruppurakkūdar* within the temple of Svayambhu-nāyanār and, as a fund for maintaining it, gave 9 *pon* We, the Śiva-Brāhmanas (three named, with their gōtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

35 b

Date 1228 A. D

(Tamil)—During the rule over the earth of Kūttādun-dēvan (see previous No.)—we two, Nīraṇiṅḡān, son of Śūriyālvān, who was one of his servants, and Tantirapālan, *alias* Pēriyudaiyān made (on the date specified) a grant of lands We have taken possession of these lands and pledge ourselves to carry out (Usual final phrase)

35 c

Date about 1231 A D

(Tamil)—(The first part of this inscription is gone) We, the Śiva-Brāhmanas (three named, with their gōtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)

35 d

Date ? about 1250 A D

(Tamil)—Šangāndai, son of Tuvarâpatî-nâdan dai, granted one twilight lamp for Nâyanâr.

35 e

Date ? about 1250 A D

(Tamil)—I, Šangāndai, ? son of Tuvarâpatî-nâdan Vîmâ . , granted one twilight lamp for Jambu-nâyakar

35 f

Date ? about 1200 A D

(Tamil)—I, Puliyâlvâr, son of the Irâša-puram minister Šottaiyâlvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]pallam

35 g

Date ? about 1250 A D

(Tamil)—? Šantândân, son of Tuvarâpatî-nâdan . . tava-nâyakkan, granted one twilight lamp . . .

36

Date 1465 A D

May it be prosperous (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp

37 a

Date 1228 A. D

(Tamil)—During the rule over the earth of Kûttâdun-dêvan, *alias* Jayañ-gonda-Šôla Ilavañjîya-râyan—I, Tantarapâlan, *alias* Pêriyudaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god dêvar. We, the Šiva-Brâhmanas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâli of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase)

37 b

Date ? about 1260 A D.

(Tamil)—During the rule over the earth of Ilaiya Vâśudêvar, son of Jayangonda-Šôla Ilavañjya-iâyan Kûttâdun-dêvar—we, the ? Pagalmari and Šullikudi of Ilavañji-nâdu and Ilanagar-nâdu, gave for the god Svayambhu-nâyakar the money (specified) received . . . in marriage . . .
(Usual final imprecatory sentence)

37 c

Date ? about 1250 A D.

(Tamil)—(This inscription has neither beginning nor end) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of

38 a

Date ? about 1280 A D

(Tamil)—Be it well The lord of the city of Kâñchi, ? Antara-šûttiran, Vannakkan, Šankandarašan, Mârašingan Šiva-pâda-šêkaran, *alias* Jayangonda-Šôla Ilavañjya-râyan, caused to be built in the temple of Jayambu-nâyakar the dancing hall (*nirutta-mandapam*), the ? vestibule (*nadar-mâligai*), the surrounding wall and the tower, set up the images required for the temple, granted vessels, insignia and four perpetual lamps, and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple — 4 Šiva-Brâhmanas including the Šaivâchâriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppadyam*,¹⁾ 1 stage-manager to have the sacred drama acted, 12 families of Brâhmanas for repeating prayers, and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant

38 b

Date 1261 A D

(Tamil)—I, Šeyambu-nâyakan, son of Nâyan Mârâṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nâyakar, and made over the same to the Šiva-Brâhmanas (three named, with their gôtras)

¹⁾ Tamil hymns in praise of Šiva

of the temple who pledged themselves to conduct the charity (Usual final imprecatory sentence and final phrase)

39

Date 1533 A D

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkatanâtha, Kûlûr Râma-Râya granted the Balûranahallî village for the god Channa-Kêśava of Muluvâgil

40

Date about 950 A D

Be it well When Dilipayya was ruling the kingdom of the world — Kongamangala Mêdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*

41

Date about 900 A D

Be it well When ? Ma[hê]ndra-Nolamba was ruling the kingdom of the world — on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*.

42

Date about 920 A D

Be it well When Nolambâdhirâja Ayyapa-Dêva was ruling the kingdom of the world — Ponkunda Belmâdenga, on the cows of Kañchišâyî Narasinga-mangala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land

43

Date about 950 A D

Be it well When Dilipayya was ruling the kingdom of the world — on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*

44

Date about 950 A D.

Be it well. When Dilipayya was ruling the kingdom of the world:—in the fight when Tagadûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga* For him was granted.. ploughs of land as a *kodangi*. Whoso destroys this destroys the cows of Vâranasi.

45*Date ? about 880 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhi-arasu was in .. — in the Bennagûr not, when Pânasâmi's son Purekâman was marching along with a hundred men, he died in Aradi

46*Date about 930 A D*

Be it well. When Nolamba was ruling the kingdom of the world — . . .

47*Date about 970 A D*

Be it well. When Mâiasingha-Dêva was ruling the kingdom of the world — on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppâna fought, died, and went to *sagga*

48*Date ? about 890 A D.*

Be it well When Mahâvali Bânarasa was ruling the Ganga Six Thousand — Avagâni Matti-Ganga's (son) Nâga-Dêva having carried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâni gave for him here 4 ploughs of land Imprecation

49*Date ? 1300 A D*

(Tamil)—This is the charity . . . in accordance with the orders of Maduvaraśayyan during the minority of Iramai-dêvar

50*Date ? 1654 A. D*

(In the year specified), Nîkhili-Bannâta-Nâyaka's Virapa had this *khambâra* made

51*Date ? 1646 A. D*

(Telugu)—Tîmmi-Râyappa-Nâyaka's son Bana. (in the year specified), made a grant of land (specified).

52

Date ? 1674 A D.

(Telugu)—(In the year specified), Konama-Nâyaka Krishnappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *hodagi-mânya*

53

Date ? about 925 A D

Be it well. Pokunda Nâyaka Ereyapa.

54

Date about 1300 A D

(Tamil)—Uttama-Šôla-Ganga, *alias* Gangapperumâl, śrî-Pirân's son Vikkiramâdittan, and Dêva-Šôla-šuvâmi made separate grants of land (specified in each case) for the god Tôiśvaram-udaiyâr of Porkuniam (Usual final imprecatory sentence) Talaiśaiya-râyan with ten others (named) made a grant of land (specified) for the same god (Final imprecatory sentence.) Perumâl *alias* Vikkiramama-Ganga-vêlân also granted lands (specified) to provide for the special worship of the same god . . .

55

Date about 1280 A D

(Tamil)—I, Vettumappâra-Bânan, son of Uttama-Šôla-Gangan Vîra-Gangan, the supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tôriśvaram-udaiya-nâyanâr at Porkundam in Kuvalâla-nâdu, and exempted former dēvadânas from the payment of certain taxes (named) I also ? granted some taxes (named) to the Śiva-Brâhmanas and other servants of the temple He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin) (Usual final phrase)

56

Date ? about 1295 A D.

(Tamil)—The great minister Mudali-pillai and the inhabitants of Periyânâdu in Ila-nâdu . . . I, yuttândân-pillai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tôrichchuram-udaiyâr at Porkunram

57*Date ? 1286 A D.*

(Tamil) — The great minister Šilavida-dandanâyaka appears to have made a grant for the same god

58*Date ? 1314 A D.*

(Tamil) — This inscription is fragmentary It seems to record a grant for the god šrî-Mûlastânam-udaiyâr

59*Date 1288 A D*

(Tamil) — In the 33rd year of the reign of the emperor of the whole world, Pôšala-vîra-Irâmanâ-Dêvar — some one granted (on the date specified). .šan-gattai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Urigayam

60*Date 1268 A D*

(Tamil) — (On the date specified) I, Kûttâdun-dêvan, son of Nâyan Veṅgâdai, granted, as a dêvadâna, certain lands (specified) for the god Jayangonda-Šôlichchuram-uḍaiyâr of Urigayam in Ilavaṇṇi-nâdu of Nigarilî-Šôla-mandalam

61*Date 1417 A D*

May it be prosperous (In the year specified), the secretary Râmachandra-dêva, [in order that merit might accrue] to Vijaya-Râya-mahârâya, made a grant of

62*Date ? 1332 A D*

(Tamil) — Vayiannu [and others] of Têkkal-nâdu seem to have made a grant for the god Gangî. . . .

63

Date 1337 A. D

(Tamil)—During the reign of Hoyiśala vîra-Vallâla-Dêvar—(on the date specified) the great minister Dâta-Śingaya-dennâyaka . . . , having assembled, seem to have granted a *kuḍangai* to Vaiyanna of Ilavappalli for having built a tank This is to last as long as the moon and the sun

64

Date about 900 A. D

Be it well When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhirâja was ruling the Ganga Six Thousand—the Marangal-Odeya Kandamayya's son Gandayya, on the cows of Mâtrapalaga being carried off, died

This stone was made by Bibhadilâdi Śivâkarayya and Nâgôjanayya

65

Date about 900 A. D

Be it well Nâgârjunayya and Nandingeyabe's daughter Sâminirmmadî is famous for (knowledge of) all the śâstras¹⁾.

66

Date ? 1688 A. D

(In the year specified), Kârîmangala Timmappa-Nâyaka granted to Kârîbale Nâchappa-gauda a *nettara-godage* (as specified)

67

Date about 1530 A. D

Sugatûr Mummadi-Tamme-Râya granted to Pandita Bâlapa-vodeyar a *mdnya* (as specified), from love of the faith

68 a

Date 1291 A. D

(Tamil)—In the [37th] year of the reign of the universal emperor śrî-Pôśala-vîra-Irâmanâ-Dêvar—Nambi , the mahâ-pasâyitta and the chief of Ubaya-Nânâdêśi, seems to have made a grant to provide for offerings of rice for some god

¹⁾Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand

68b

Date? 1276 A D

(Tamil)—This inscription has neither beginning nor end It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out

69

Date 1478 A D

(On the date specified), when, the paramêśvara, subduer of hostile kings, champion over kings who break their word, . Virûpāksha-Râya-mahârâya was ruling the kingdom of the world .

70

Date? 1595 A D

(In the year specified), Anantappaya granted to Nalapa-Gauda and Kempana-Gauda, under the Mâgere tank, a *kattu-kodage* (as specified) Imprecation

72

Date 1430 A D

(In the year specified), when the mahârâjâdhirâja paramêśvara, ? elephant king, Kathâri-Trinêtra, master of the four oceans—eastern, southern, western and northern, vîra-Vijaya-mahârâya's son Dêva-Râya was on the throne — in Lakkanna-Vodeyar's Mulabâgil-Têkal-nâd, in Maragal belonging to the Jañjira-ganas,—the Sâlumûle of the 56 countries, with all the cultivators and Pañchâlas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mânya* for the *pattana-svâmî* of the fair, Chiyi Bassi-seṭṭi, they granted land (specified)

For all who belong to the six *darśana*, whatever they buy . bullocks, servants or horses, and whatever they sell, they are free from all tolls Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls Imprecations

77

Date 1579 A D

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya, seated on the jewel throne in Penugonḍe, was ruling the kingdom of the world —Kârimangala Chikkana-Nâyaka's son Krishṇama-Nâyaka granted to Mugulabale Kônapa-Gauda and Timmaṇa-Gauda a *kattu-kodage* for the tank (specified)

79

Date 1231 A D

(Tamil)—I, Jayangonda-Šôla-tTëkkâla-râyan, *alias* Šembondayâgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mâdamangalam, together with certain taxes (named) The *mâjanas* shall pay 10 *pon* for the ? village watchman (*pâdî-kâval*) (Usual final imprecatory sentence)

82

Date 1284 A D

(Tamil)—In the 30th year [of the reign of Irâmanâ-Dêvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nâdu in Tekkal-nâdu and the officer .. nâyan, granted, with pouring of water, land (specified) to

83

Date 1426 A D

(In the year specified), in the mahâ-mandalêšvara vîra-Vijaya Vodeyar's son Dêva-Râya-Vodeyar's [reign] —Juñja Vôbeya-Nâyaka's son Chitivoyya-Nâyaka gave the office of *pattana-svâmî* to Budapa-Setti, together with a *mânja* (as specified) Imprecations

85

Date ? 1508 A D

(In the year specified), according to the order of Nairasappa-ayya this chamber has been built This belongs to Kakkemaduvu fort Whoso holding the *pâraputya* of this village, builds this half fort, and

86

Date ? about 770 A D

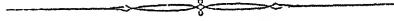
Be it well When, having appointed [Paramêšvara], worshipped by all worlds, as his doorkeeper,—Mahâvali-Bânarasa was ruling the Ganga Six Thousand.—Râchamalla in .. marched upon Kañchî and fought and came close upon . After that, Bâna-Âlarasa . Tekal .. Then, by that king's order, overwhelmed that force first and last, and fell.

On his falling, being pleased, land (specified) was given for his sword
 Any one of the Bâna-vamša who destroys this is guilty of the five great sins
 Be it well Šrîpuruṣa ² joined

87

Date 1433 A.D

(In the year specified), when Lakkanna-Vodeyar was ruling the Tēkal kingdom — Kîramande pa's son Sotappa made a grant of land (specified)



MALUR TALUQ.

1

Date ? 1434 A D ¹⁾

Be it well (On the date specified), to the mahâ-mandalêšvara, champion over the mustaches of the world, Kathârî-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâla, a hawk to royal birds, Sâluva-Tippa-Râja-Vodeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkanna-Vodeyar and Mâdanna-Vodeyar gave Têkal to that Sâluva-Gôpa-Râja, — the stone fort formerly erected by Ballâla-Râya's ministers Ballappa-danâyaka and Singi-danâyaka having been overturned and gone to ruins, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Singa-Râja erected both the inner and the outer fort, — and in proximity to the mantapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

2

Date ? 1434 A D. ²⁾

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them

To the stone-cutter Tirumala, who engraved these šâsanas, by order of the god Varadarâja, we have given land (specified) in Settahalli This land may be held by order of the god Varadarâja May it be prosperous

3

Date 1431 A D

Be it well (On the date specified), the mahâ-mandalêšvara, champion over the mustaches of the world, Kathârî-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratârâna, a hawk to royal birds, Tippa-Râja-Vadêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Singa-Râja [had the image] named Ganda-bhêrunda, which was on the Mâragaudanakatte west of Dûdanahalli in Pâla-nâd, brought to the

¹⁾ The date in the original is Šaka 1438, Pramâdîcha, — but Šaka 1438 (expired) is Dhâtu, and is not anywhere near the time of Dêva-Râya No 3 below is a guide to the actual date

²⁾ Above the inscription is the representation of a tiger

door of the gôpuia of the mantapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Divingôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified)

And for Hirîya-Choka-Peumâla-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâli-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tigula Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)

(Rest illegible)

4

Date about 1435 A D.

. At that time, when Vijaya-Râya-mahâiâya's son Dêva-Râya-mahâiâya, as master of the four oceans, was seated on the throne — and when, like the prowess of that king's right hand, Tippa-Râja-Vodeyar's son Gôpa-Râja-Vodeyar was ruling this Têkal city,—that Singa-Râja had the two lines of fortification round this city built, and holding the office of pattana-svâmi by order of the god Nâyinâr, so that all the people could see, for the god's *tirumâna* had mantapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Singa-Râja's palace, and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *navvêdya* and *tâmbûla* to the god, and taking the *tulasi* and *tîrtha*, make provision for the enjoyment of the god, and at the eastern gôpuia which Kundapa-dannâyaka had built in front of the mantapa facing the god, . . . in order that all empire might be to Lakhana-Vodeyar and to Mâdanna-Vodeyar to Tippa-Râja-Vodeyar, .. and to Gôpa-Râja-Vodeyar such is the dhaima-śâsana of the capital (*kodagasthâna*) made for the god Varadarâja. And in the Chikitimangala agrahâra land (specified) for the god

5

Date 1499 A D

(Tamil)—Be it well While Narasâ-nâyakkan, the agent for the affairs of the mahâiâjâdhirâja iâja-paramêśvara Mēdinî-mîsara-ganda Kathârî-sâluva Narasimha-Râya, was ruling the earth —

(On the date specified) I, Viṣvanâtha-râhutta's son Râma-râhutta, of the Kâṣyapa-gôtra, of the lineage of Nâgasiddhaya, and a Râhu to the suns the mandalikas, granted for the god Arulâla-nâdar of Têkkal, the dry lands with their four boundaries included within the limits of the village of Tammattakkeiai in Têkkal-nâdu which belongs to Mulavây-śâvadi, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dâna-sâdana*) to Šokkapperumâl-tâdar (Usual final imprecatory sentence) The two feet of him who carries on this charity shall be on my head

6

Date 1509 A D

(This inscription is mostly gone)

(Tamil)—Be it well While the mahâiâjâdhirâja râja-paramêṣvara, lord of the eastern, southern and western oceans, sri-vîra-pratâpa vîra-Narasimha-Râya-mahâiâya was ruling the earth—

Yâdava-Nâiâyana, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors, .

7

Date 1336 A D

(Tamil)—I, Šitta-nâdar *alias* Šôlappa-perumâl, son of irâjâdhirâja râja-paramêṣvara Gangaikonda-Šôlan, *alias* Iiâjên[dra]-Šôla-chakravatti Šôlappa-perumâl, granted (on the date specified) the village of Pulikkurichchi in Tama-nâdu, as a *sarva-mânya*, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulâla-nâdar of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, permitting them to have the same engraved on stone and copper (Usual final imprecatory sentence) This is the signature of .. . May there be prosperity

8

Date 1339 A D

(Tamil)—I, Kônaiya-pPemme-nâyakkan, one of the ? officers under the great minister Dhâti-Šinge-dennâyakkan, granted (on the date specified) the village of Puttûr in Ponmanika-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Pemme-nâyakkan May there be prosperity

9

Date 1310 A D

(Tamil)—(On the date specified), Šokkapperumâl-dâsar, manager in the temple of Vaiadarâjan at Têkkal, gave a *šâsana* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun

10

Date 1328 A D

(Tamil)—I, Vallappa-dannâyakkar, younger brother of Dâti-Šinge-dannâyakkar, who was the son of the pratâpa-chakravartti Pôšala vîra-Vallâla-Dêvai, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ of Têkkal-nâdu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs, and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) The two feet of him who regularly carries on this charity shall be on my head

11

Date 1328 A D

(Tamil)—(From the date specified), we, the inhabitants of Têkkal-nâdu, granted, with pouring of water, for the same god, the wet and dry lands etc (see previous No), together with some wet lands (specified) below the big tank of Širaṭṭimangalam of the same nâdu, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous No), and gave a deed of gift to the same person with permission etc We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâdu passing into other hands and to restore it intact for the above purpose (Usual final imprecatory sentence)

Then follow signatures of eight of the inhabitants and of the accountant of the nâdu

12

Date 1328 A D

(Tamil)—I, Vallappa-dennâyakkar, younger brother of etc (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Karpallî of Kaivâia-nâdu, including the wells underground and the trees overground, which I had ? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper (Usual final sentences See No 10)

13

Date 1328 A. D

(Tamil)—(From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipallî in Kodambuli-yûr-talam, to Šokkapperumâl, with permission to have the grant engraved on stone and copper (Usual final sentences See No 10)

14

Date 1336 A D

(Tamil)—I, Kaikata-mârâyan, *alias* Uttama-Šôla-Gangan Virundar, supreme lord of the city of Kuvalâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmândârpallî in Talaimalai-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulâla-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Kaikata-mârâyan Virundan May there be prosperity

15

Date 1336 A D

(Tamil)—(On the date specified), I, Kulôttunga-Šôla-tTagaḍâdhirâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimida-parru, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc (See previous No) (Usual final imprecatory sentence) This is the signature of Šembondiyâr, *alias* Karkataka-râyan May there be prosperity

16

Date 1343 A D

(This inscription is gone in parts)

(Tamil)—For the success of the sword and arm of Vallappa-dennâyakkar, younger brother of the great minister Dâti-Šinge-dennâyakkar,—(on the date specified) I, Šokkapperumâl-dâsar, one of the managers of the temple of Arulâla-nâdan at Têkkal, the Prahlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *pîṭṭârs* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days (Usual final imprecatory sentence)

17

Date 1355 A D

(Tamil)—(On the date specified), we, the authorities of the temple [of Arulâla-nâdan at Têkkal] and Šokkapperumâl, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaṅgalam-udaiyân Šûriya-dêvar, *alias* Tiruvâymolî-dâsar¹⁾, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion

18

Date 1330 A D

(This inscription is full of gaps and the meaning is not quite clear)

(Tamil)—(On the date specified), Tanan, son of Vallappa-dennâyakkar, who was the younger brother of Dâti-Šingaya-dennâyakkar, who was again the son of Pôšala vira-Vallâla-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal

¹⁾ Apparently the reciter of the *Drâvida-prabandham* in the temple

19

Date 1343 A D

(Tamil)—(On the date specified), we, the authorities of the temple at Tēkkal and Šökkapperumâl-dâsar, the Pihlâda of the Kalî age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallāndu*¹⁾ and waving the evening lamp before the god

The signature of Šökkapperumâl-tâdar

20

Date 1343 A D

(Tamil)—(On the date specified), I, Periya-Pemmayya-nâyakkar, son of Eramañi Pemmayya-nâyakkar, champion over kings who break their word, .

. , granted, with pouring of water, for the god Arulâla-nâdar of Tēkkal, certain lands (specified) including the wells underground and the trees over-ground, as a *sarva-mānya*, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šökkapperumâl-tâdar. (Usual final sentences See No 10) May there be prosperity

We, the inhabitants of the Tēkkal-nādu pledge ourselves to maintain the above lands as a *sarva-mānya* during the existence of the moon and the sun (Then follow signatures of four of the inhabitants of the nādu)

21

Date 1356 A D

(Tamil)—(On the date²⁾ specified), among the dancing girls of the temple [at Tēkkal], Malaiyāttai Srîranga-nâyakiyâi Mânikkam, daughter of Šendikkâ-dêvi, was granted the first turn in the temple of Arulâla-nâdan and certain lands (specified), and her sister Varadi, the first turn in the temple of the consort of the above god and certain lands

22

Date 1356 A D

(Tamil)—(On the date specified), we, the authorities of the temple and Šökkapperumâl-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to. rāja-mânikkam, *ahas* Varadi

¹⁾ A small Tamil poem in praise of Vishnu, forming a portion of the *Nalâya-prabandham*.

²⁾ *Samvatsarada*, the Kannada genitive, is used

23

Date 1329 A D

(Tamil)—(On the date specified), Šonnai-nâyakkan, Iruga-šetti and two others granted to Šokkapperumâl certain lands (specified), including the wells underground and the trees overground, as a *sarva-mânya* (Usual final imprecatory sentence) Then follow the signatures of Šonnaiyan, . kanna, Iruga-šetti and Vîmândai.

24

Date 1336 A D

(Tamil)—(On the date specified), Šokkapperumâl-tâdar, the owner of the temple at Têkkal, granted to one of the dancing guls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumâl-tâdar

25

Date 1332 A D

(This inscription is incomplete)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai. r

26

Date 1333 A D

(Tamil)—(On the date specified), the inhabitants of Têkkal-nâdu, including Vaiyaṇan and Mâra-kûli, the superintendents of Malai-nâdu, granted, with pouring of water, for the god kēšuram-udaiya-nâyinâr of Têkkal, certain lands (specified, with details of boundaries) as a *dêva-dâna*, to provide for sandal, . , unguents, lamps and expenses on festival days, and made over the same to the managers (two named) of the temple

27

Date 1328 A D.

(Tamil)—(On the date specified), the authorities of the temple of Šingîšva-ram-udaiya-nâyanâr granted certain lands (specified) to Nallâšârî, to last without any hindrance as long as the moon and the sun

28

Date 1333 A D

(Tamil) — While (with usual Hoysala titles) Pôšala vîra-Ballâla-Dêvai was ruling the earth—

Vallappa-dannâyakkar, son of Dâti-Šôme-dannâyakkar, granted (from the date specified) to the authorities and Pâla-battar of the temple of Šingîšvaram-udaiya-nâyanâr at Têkkal, two villages (named), as a *dêva-dâna*, to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc

29

Date ? about 1470 A D

Tank built by Ungi-setti's son Baiyali-setti

30

Date ? 1475 A D

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauda and the Halepête washerman Chinna doing a half.

31

Date ? about 1300 A D

(Tamil) — The *pûjârî* of the temple of Tô .šuram-udaiyar

32

Date 1542 A D

(Tamil characters, but Kannada language)

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa . . vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world.—the Pareyadava Râma-nâyaka's son Yerapa-nâyaka, and the temple priest of the gods Sôma and Râmalînga of Têkal, Nâyinâraka, granted a dharma-šâsana as follows.—(rest illegible).

33

Date ? 1264 A D

(Tamil) — (From the date specified), I, Jayangonda-Chôla Mâman-ankakâra Têkkal-râyan, gave Mâdêvar, son of Pângal-vêlâr, the village of Ilavanguli, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâdu to attend upon him ? as a mark of honour

34

Date ? 1260 A D

(Tamil) — Âmannan seems to have made a grant to the same person—
Mâdêvar

35

Date 1525 A D

Be it well (On the date specified), Viranna-iâhuta, in the Têkal-šîme which Krishna-Râya-mahâiâya had favoured to him for his office of Nâyaka, granted Ullâyarahalli to Kola Tambi, free of all imposts, as a *bhata-vritti*
Imprecation

36

Date 1281 A D

(Tamil) — (From the date specified), I, Kûttâdun-dêvar, *alias* Jayangonda-Šôla Mâman-ankakâra Têkkal-râyan, son of Têkkal-râyar Šembondiyâgiyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-battar of Vangippuram I also gave the tax on land and other kinds of revenue (Usual final imprecatory sentence) The signatures of Jayaigonda-Šôla Mâman-ankakâra Têkkal-râyar, Varada-dêva . and Mudali-gal (Usual final Sanskrit verse)

37

Date about 1281 A D

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No) to Varadarâja-battar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâdu in Têkkal-nâdu, Kêlvî-mudaliyâr and other officers

and Viruvī-nāyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor śrī-Poyšāla vīra-Rāmanā-Dēvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence)

This is the edict, for the benefit of all the world, of Chitramēla , the son of the goddess of the earth and a descendant of the Vātuvana family

38

Date 1284 A D

(Tamil)—In the 30th year of the reign of the universal emperor śrī-Poyšāla vīra-Rāmanā-Dēvar—

For the success of the sacred body, sword and aim of the king, we, the inhabitants of Periya-nādu in Tēkkal-nādu and the officer Viruvī-nāyan, confirmed, with pouring of water, the grant made formerly in 1278 A D, by Aiyān-ankakāra Tēkkal-rāyar, *alias* Nārana-dēvar, of the dry and wet lands with the four boundaries adjoining Śemba-śamuttiram, *alias* Amara-Nārāyana-chaturvēdi-mangalam, and Tottiganpalli, to the *mahā-janas* We also gave, with pouring of water, certain taxes (named) This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence)

39

Date 1346 A D

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, śrī-Hariyappa-udaiyar and Muttana-udaiyar, to the inhabitants of Tēkkal-nādu—We have granted (from the date specified) to Vaiyannan Kōmuppan, the superintendent of your nādu, Mādaraiśanpalli situated in your nādu, as a *kudangai*, exempt from taxes He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many¹ named) of the village for as long as the moon and the sun exist We have given him the above grant engraved on stone and copper

¹ Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out

40

Date ? 1406 A D

(Tamil)—On Ilandêvan Šittara-dêvan attaining to Šiva-lôka on the date specified in Mâdarašanpalli, the *kudangar* of Kômuppar,—Ulagar, Âdichchar and Pêrâyiram-udaiyâr made [? respectively] this Šiva temple, this flower garden and this well

41

Date 1578 A D

Be it well (On the date specified), the mahâ-mandalêšvara Salaka-Râja Chikka-Tirumala-Râjayya's son Šrî-Ranga-Râjayya's Kônêrigutta Narasimha
 . . .

43

Date 1291 A D

(Tamil) — In the 37th year of the reign of the universal emperor šrî-Poy-šala vîra-Râmanâ-Dêvar—

For the success of the sword and arm of the king, we, the inhabitants of Peiyya-nâdu in Têkkal-nâdu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappalli . . . , including the wells underground, the trees overground and all other things besides, to the *ašêsha-mahâjanas* of Šetta-šamuttiram This is the signature of Viruvi-nâyan (Usual final imprecatory sentence)

44

Date 1384 A D

(Tamil) — Mâvan-ankakâra's village

(On the date specified), we— yândar-šîyar, the superintendent of Têkkal-nâdu, and Šingaya-nâyakkan Kambanan of kunda,— made a grant of Mânguṭṭar, situated to the east of the village of Â palli, to Bhatta-bhâgavati, to be enjoyed by him as a *sarva-mânya* for as long as the moon and the sun endure (Usual final imprecatory sentence)

45

Date 1271 A D

(Tamil) — In the 16th year of the reign of the emperor of the whole world šrî-Pôšala vîra-Râmanâ-Dêvar—

(From the date specified), we — the inhabitants of Periya-nâdu in Têkkal-nâdu and the superintendents of the nâdu vêlâr Mayilândai and Šembî-dêvar—exempted from taxes all the [former] gifts of land to temples — *dêva-dânam*, *tuuvîdayâtta* and *pullichchandam* — and to bhattas, the *battâ-vuttu*—, and, for the success of the arm and sword of Irâmanâ-Dêvar, granted as a *sarva-mânya* certain lands, to provide for offerings of rice, sandal and temple repairs , to the inhabitants of Têkkal-nâdu and the *Mâhêsuras*, who should supply the above and enjoy the lands This grant is to last as long as the moon and the sun (Usual final imprecatory sentence)

46

Date 1508 A D

May it be prosperous (On the date specified), for the Dêva of the Têkal-šîme, the temple priest Nayanâiayya ? received a grant of land in connection with the Timmasamudra (Much of the inscription is effaced The name of Gôpa-Râya occurs) Written by Nandi Kempanna

47

Date 1757 A D

Be it well (On the date specified), in Kempina Tambi-Setti's connection, Viranna had the town gate set up

49

Date ? about 1325 A D

(This inscription is mostly defaced)

(Tamil)—One of the generals of vîra-Vallâla-Dêvar and the officer Ponnaya seem to have made a grant for some purpose (Usual final imprecatory sentence.)

51

Date 1535 A. D

Be it well (On the date specified), when the rājādhirāja rāja-paramêšvara vîra-pratâpa Achyuta-Râya-mahâiâya

52

Date about 920 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmi), Ayyapa-Dêva was ruling the kingdom of the world — Ereyappa's enemy Navilûr Sityapêndran-aiasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest

53

Date about 1293 A D

(Tamil)—These wet lands are to continue without obstruction as the property of . . . Thus is the grant made to Âvudaiyâr by Tâmarai . . . palavan. This is under the protection of Mahêšvara

54

Date 1600 A D

(Telugu)—Be it well (On the date specified), Gô Immaḍi-Tammaya-gauni-ayyavâru caused to be . . . the Râjaka-agrabâra

57

Date 1578 A.D

Obeisance to Šambhu etc Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world — of the fourth gôtra, the Yalahakka-nâd-prabhu Nañje-Gauda's grandson, Kempa-Nañje-Gauda's son, Huiya-Kempe-Gauda caused to be written and given to Tirumalayya (descent etc given) a šâsana of a grant of land as follows — In our dominion the Bengalûr-šime, in the Voratûr-hôbali, the 3 villages of Voratûr, Soruhuniši and Hâruvahalli,— at the auspicious time of the eclipse of the sun, in the presence of the god Gangâdharêšvara in Kakudgiri, considered to be the southern Vârânaši, as an offering to Paramêšvara,— have we granted, free of all imposts, (with all rights as usual) Of the 8 parts of Voratûr and Soruhuniši villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahalli village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses

59

Date 1052 A D

(The left side of the stone is gone, and meaning doubtful)

(On the date specified), . . . named Chora . . . saying that Nukkiyûr Mâraya was the Tuṅgîlûr ? cook, Mânarati Battarâjêndra.

60

Date ? about 1300 A D

(Tamil)—I, lvâr, younger sister of Attiyândai, [who was the ? wife of] the mahâ-mandalêšuvâra, lord of Tirupuvanamallapûia, granted, as a pious gift, certain lands (specified) (Usual final imprecatory sentence)

61

Date 1346 A D

(The last portion of the inscription is mostly gone)

(Tamil)—During the reign of the mahâ-mandalêšuvâra, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Aiyappa-udaiyavai —

(On the date specified), the mahâ-mandalêšuvâra Aiyâ Vallappa-dennâyakka, having received 110 *pon* for the two villages Toru and dalanpalli of Mâšandi-nâdu, at 80 for the former and 30 for the latter, from Vallappa, granted him ? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples (*dêvadânam* and *tiruvîdaiyâtta*)

62

Date 1542 A D

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, chief lord of the eastern southern and western oceans, pratâpa-Venkata-Râya-mahârâya was ruling the kingdom of the world —for the god Allâlanâtha of Mâsitti, the pêthe Râma-Nâyaka's son Varada-Nâyaka granted a dharma-šâsana The Mukkarî village of the Têkal fort in Vandinakayya-nâd, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Râya-Vodeyar, have we granted for the god Allâlanâtha Imprecation

63

Date about 950 A D

Be it well. When Dilîpayya was ruling the kingdom of the world —Ayappa-Dêva having received Dadiga

64

Date 1338 A D

(Most of the inscription is gone)

(Tamil)—(From the date specified), Pamma , son of the mahâ-prasâdyitta . , made a grant to some one of certain lands

65

Date about 1338 A.D

(This is only a fragment)

(Tamil)— pratâpa-śrī According to the order of Pammayana,
 ? his younger brother

66

Date 1338 A D

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakkai, made a grant of certain lands to some one and had a stone set up with the grant engraved on it

(Usual final imprecatory sentence)

67

Date 1301 A D

(Tamil)—(On the date specified), the pratâpa-chakravattu śrî-Pôšala vîra-Ballâla-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya*, for the god Tîruvîrâmišvaram-udaiya-nâyanâr of Kundâni in . nâdu (Usual final imprecatory sentence)

This is under the protection of Mâhêšvaras

68

Date about 1330 A D

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* râyana, ? along with the inhabitants of Periya-nâdu, the gâmindas and the officer Vayana, [granted], for the success of the arm and sword of Vallâla-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpalli in Mâšandi-nâdu to Šingar and

69

Date ? about 1760 A.D

Kodige granted to Râjaśrî Lachirâma-Jamedâr, of 2 kanḍugas Imprecations against Hindus and Musalmâns.

71

Date 1301 A D.

(Tamil)—The pratâpa-chakravattu śrî-Hoyšala-vîra-Vallâla-Dêva-arašar addresses the following petition to the heads of *mathas* and *sthânas* in the temples

situated in the Kundāni kingdom, Virivi-nādu, Muraṣu-nādu, Māṣandi-nādu, Šokkanāyan-parru and all other [nādus] —

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dēva-dāna* of the god Tirukkandiṣvaram-udaiya-nāyanār Be it well Parichchhēdi-kandi-iṣvarain

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity

72

Date ? 425 A D

Be it well Success through the adorable Padmanābha, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jāhnavi (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kānvāyana sa-gôtra, was śrīmat Koṅganivarmma-dharmma-mahādhirājah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sūtra*), was śrīmat Mādhavavarmma-dharmma-mahādhirājah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was śrīmad Harivarmma-mahādhirājah.

His son, devoted to the worship of gurus, cows and Brāhmans, meditating on the feet of Nāiāyaṇa, was śrīmad Viṣṇugôpa-mahādhirājah.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brāhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmat Mādhavavarmma-dharmma-mahādhirājah.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother, the circle of hostile kings smitten through by the brightness of his own valour, rivalling Âkhandala (Ind.a) as the home of courage, heroism, fortitude and fame, without a second in managing elephants, riding horses, and in the use of the bow, to the lines of bees the eyes of women a constant attraction, for protecting his subjects well prepared,—what more?—by the Yudhishtira of this Kali age,—by śrīmat Konguṇivarmma-dharmma-mahādhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of his preceptor the *parama-Ahata* (or devoted Jaina) Vijayakîrtti, whose fame (*kîrtti*) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-sangha was given the Vennelkarani village in the Kôrikunda-vishaya,—and to the Pêiûr Êvânî-adigal's Arhad temple one-fourth of the *kârshâpana*¹⁾ (or money) of the outside customs — with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses As directed by the mahârâja's mouth, by Mâri-shêna the carpenter were the *tâmra-pattikâ* (or copper plates) engraved.

73

Date about 370 A D

Be it well Obeisance to Sarvajña (or the Omniscient) Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was śrīmat Konguṇivarmma-dharmma-mahādhirâjah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrīman Mâdhavavarmma-dharmma-mahādhirâjah

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was śrīmad Harivarmma-mahādhirâjah

¹⁾ *Karshâpana* — copper coins of 80 *ratas* weight, belonging to the earliest native coinage (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss*)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śiîmad Viśhnugôpa-mahâdhirâjah

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by śiîmat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva śâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-sangha in the Perbbolal village of the Mudukottûr-vishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts

Whoso through avarice or indifference seizes this, is guilty of the five great sins Moreover as to this are the ślôkas delivered by Manu,—usual imprecatory verses

74

Date ? about 750 A D

When Kongani was ruling the kingdom of the world.— . gave
Imprecation

75

Date 1566 A D

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara Dêva-Râya-mahârâya was ruling the kingdom —.

76

Date 1762 A D

of Venkatêśvara Be it well (On the date specified), Gôpâl-Singh's grandson, Râmachandra's son, Hridaya-Râma,— as advised by the svâmi, — for the Banîâgis and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihalli village, a mauje belonging to the Lak-kûr-taraf, in the Havêli-sammât of the Hosakôte-paragana Boundaries, as settled in 1760.

78

Date 2 1302 A D

(Tamil) I, Nallândai, *alias* Kômuttan, granted (from the year named), for the health of the sacred body of the mahâ-mandalêšvara Tribhuvanamalla-pura-vâdirâyar, *alias* Kâmattâluvâr, certain lands (specified) to 7 Bîâhmans (named)
(Usual final imprecatory sentence)

79

Date 1367 A D

(Tamil) — While the mahâ-mandalêšvara, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Pukkanna-udaiyar was ruling the earth from his camp at Mulavây —

. ya-dhannâyakkar, Dugganna and the inhabitants of Erumarai-nâdu [made some grant].

80

Date 1762 A D

Obeisance to Ganâdhipati Obeisance to Šambhu etc (On the date specified), Hridaya-Râma Jamâdâr (descent as in No 76 above), for the service of the god Šankara-Nârâyana of Mâlur, granted the Varadandahallî village, belonging to the Mâlûr hôbalî of the Havêli-taraf of the Hosakôte-paragana Boundaries.

81

Date 1760 A. D

Venkatêšvara-svâmî Be it well (On the date specified), at the time of the eclipse of the moon,—of the Bhâradvâja-gôtra, a moon to the ocean the Chayisa-kula, Gôpâla-Singh's grandson, Râmachandra's son, Hridaya-Râma Jamâdâr, made to Venkatâchârya (descent given) a grant of land (specified) in Varadandahallî (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified) This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses

82

Date 1341 A D

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sêtu — *Sêtu-mûla-jaya-stambha* — is added) śrî-Poyšâla vîra-Vallâla-Dêvar was pleased to rule the earth in peace —

Taluvachchitta-Vittappanavar, one of the ministers at the gate of the great minister Dâti-Śingaya-dennâyakar's younger brother Vallappa-dennâyakar, and Nadappar, granted (from the date specified) certain lands (specified), as a *sarva-mânya*, for as long as the moon and the sun endure, to Turavar-nâyan, the superintendent of Pullayûr-nâdu, and gave the grant engraved on stone and copper

83

Date 1307 A D.

(Tamil) — While ſiî-Pôſala-vîra-Vallâla-Dêvar was pleased to rule the earth —

(On the date specified), we — Pramânanan, the responsible officer of this nâdu in Tirumarai-parru of Mêla-mukku in Mâsandî-nâdu of Nîgarilî-Ŝôla-mandalam, Villa-gâmundar, the superintendent of vîra-Vallâla-Dêvar-nâdu, Kôvândai, the subordinate officer of this nâdu, and several others (named) —

87

Date ? 1406 A D

Be it well (From the date specified, which is altogether wrong), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa-Bukka-Râya's son pratâpa-Harihara-Râya,—the minister Yalarasa-Odeyar granted to Virappa of Hattiyûr in Hulliyûr-nâd, the Toravasamudra village in Hullûr-nâd, as a *dayrya-kodagi*, free of all imposts Imprecation

90

Date ? 1720 A D

(In the year specified), Mâlûr Timmâju-Râja Hampa-Râya . . the vîrakal cave.

94

Date about 950 A D

Be it well Kannara's Java (or Yama), Volana having risen up and fought and slain, and captured the fort of Chikkaûr, . . the Sivaûr gâuṇḍa . . Pulnallûr Nîjarâvayya's son Mudayya, in order to stop the army, entered . . . and piercing through, died His praise The writing of Saralâchârî's son Kovalî.

96

Date about 750 A D

Be it well In Prithivî-Koṅgoni Muttarasa Šrîpurusha-mahâiâja's time, —
 Nel'ivaia Kalakanna smote and drove away Kalikanga, and Gañji-nâd Kalidôre
 Gombakkî-arasu received vûr. Imprecation ¹⁾

98

Date 1288 A D

(Tamil) — (From the date specified), in the 3[4]th year of the reign of
 Pôša[la]v-Irâmanâ-Dêvar — I, Madurânta-Šôla Viruvi-nâd-âlvar, [*alias*] Pâ-
 lândaî-nâyan, granted certain lands (specified) for a perpetual lamp and for
 morning offerings of rice for the god Gangêšvara[m]-udaiyâr The charity of
 Pâlândaî-nâyan

99

Date 1293 A D

(The meaning of the last portion of this inscription is not clear)

(Tamil) — In the 38th year of the reign of the emperor of the whole world,
 šrî-Poyšala vîra-Râmanâ-Dêvar —

I, Âl-udaiyâr, son of Tâmarai-kilâr Ambalavar, granted (in the month
 named), for the god Gangîšuram-udaiya-nâyanâr of Madaivilâgam [in] Mâli-
 yur, certain lands (specified) below the tank [named] Ponnambalapputtêri, —
 which, having ² stopped the leak with sand, I built, — excluding my former
 gifts to temples and Brâhmans — *truvidayattam*, *madappuram*, *Pellaiyâr-nîlam*
 and *batta-virutti* — below the said tank

100

Date 1301 A D

(Tamil) — The pratâpa-chakravatti Poyšala-Villâla-Dêvan addresses the
 following petition to the heads of *mathas* and *sthânakas* in the temples situated
 in the Hesar-Kundâni kingdom, Viruvi-nâdu, Mâšandi-nâdu, Muraša-nâdu, Šokka-
 nâyan-parru, Pennaiyândârmada-nâdu, Ambulugûr-nâdu, Elavûr-nâdu, Kuva-
 lâla-nâdu, Kaivâra-nâdu, Ilaiyâkka-nâdu and all other *nâdus* —

(From the date specified), we have remitted all kinds of taxes (several
 named) hitherto paid in the gifts to temples — *dêva-dânam*, *truvidayattam*,
madappuram and *palluchchandam* — of our kingdom, and granted, with pouring

¹⁾ The inscription is very indistinct, except at the beginning

of water, such and such ? *ribharas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom

101

Date 1112 A D

(Tamil) — In the 431d year of the reign of Kôṭṭ-Iṭṭakēṣarīpanmai, *alias* the emperor śrī-Kulōttunga-Śōla-Dēva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels — caused the wheel of his authority to roll over all regions, so that the Minavar (Pāṇḍyas) lost their position, the Villavar (Chēras) became disconcerted, and the other kings retreated with disgrace, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Avani-mulud-udaiyāl —

I, Rājārājan Kulōttunga-Śōlan, [*alias*] Kulōttunga-Śōla Atimūrkachchengirai, granted, as a *dēva-dāna*, for the god Gangaigondiśvaiam-udaiya Mahā-dēvar of Māhiyū in Kuṇṇundādachchi-nādu of Vikkīrama-Śōla-mandalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vēḷi* of land, granted as a *dēva-dāna*, to provide for 2 offerings of rice for the same god, by Rājārājan Pūān, *alias* Rājēndīa-Śōla Atimūrkachchengirai, lord of Kulalū, *alias* Jayavaṇanallū, in Arukēṣari-vaḷa-nādu

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin) in the sea-girt earth I will unhesitatingly place on my head the feet of him who protects [this] charity This is placed under the protection of Māhēśvaras



SIDLAGHATTA TALUQ.

1

Date ? 1423 A D

Be it well (On the date specified, which is quite wrong), the mahârâjâ-dhîrâja râja-paramêśvara, master of the eastern southern western and northern oceans, vîra-pratâpa-Vijaya-Râya-mahârâya

2

Date ? about 1580 A. D

(The first part is gone) (On a date specified—the year gone), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathârî-Sâlva, the protecting jewel of the three kingdoms—Kainâtaka, Telugâna and Drâvida, slaughterer of all the hostile kings, putter down of the pride of Arata-Râya¹⁾,—Sadâśiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrtî-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-halli, . . . in Ballada-sthala. .

3

Date ? 1784 A D

(In the year specified), Hajarât Mîr Jâtundi Sâhib granted to Mâlî-nâyaka land (specified) in Jangamakôte as a *netra-kodige* Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god

4

Date ? about 1120 A. D

(This inscription, which is only a fragment, appears to be similar in contents to No 9)

(Tamil)—Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family¹⁾, seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Karkirai

¹⁾ No name is given, but the preceding epithets are made to appear as those of Sadâśiva-Râya
²⁾ see No 9 below.

5

Date 1609 A D

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Venkatapati-mahârâya was ruling the kingdom of the world — Sugatûr Immadi-Tammaya-Gauda's son Mummadi-Tammaya-Gauda granted to Dêvanâiâdhya of the Sôsali guru's matha this Busanahalli, free of all imposts, as an offering to Śiva

8a

Date ? about 1120 A D

(Tamil)—The truthful crest-jewel of Brâhman, begotten by Śāmaya of great fame, the leader of the family lotus faultless

8b

Date 1120 A D

(Tamil) — [The Śaka year 10]42

[In the 2nd year of the reign of] the emperor of the three worlds śrî-Râjarâjan śrî-Vikkrama-Śôla-Dêva, . . . the goddesses of Fortune, Victory and Speech wedding [him] . . . the just and erudite Brâhman of sweet speech at Arumolidêva-chatu vêdi-mangalam, the ancient city of the south otherwise called Adhichchattira-pundavarttanam, situated in Kaivâra-nâdu,

8c

Date ? about 1120 A D

(Tamil)—In the 2nd year of Vâdi Muttaya . . . in Śittasa where learned Brâhman flourished Nigarili-Śôla not transgressing the path of Manu

9

Date 1120 A D

(The meaning of portions of this inscription is not clear)

(Tamil) — Be it well. The Śaka year 1042

In the 2nd year of the reign of the king of Pâli¹⁾, the head of the family of Chôlas (*Kôluvar*²⁾ *kula-pati*), śrî-Vikkrama-Śôla-Deva, alias śrî-Râjayar,

¹⁾ The name of one of the 12 districts around the Tamil country *Puli-vêndan* is any king of the Pândyan dynasty, and *Puliyar* is any prince of the Chêra dynasty

²⁾ The Chôlas, from Kôli, the capital of the Chôlas, so called from the story of a cock there attacking an elephant

who—while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him—destroyed the cruel Kali and swayed the sceptre,—

The renowned Udayamāttānda-Brahma-māiāyan, *alias* Kūvalaiya-tantūan, — who was the head of Nallūr, a town praised by many, with his residence in Arumolīdēva-chchatupēdi-mangalam . . . , who was the chief of the Āttūaiyar (Ātrēyas), so liberal as to give away great treasures in an instant, who was begotten by Vichchamai—her hair decorated with flowers—the senior wife of Pāppanapperumāl Śāmundaian . . . , who was well versed in pure Tamil, who was praised by the whole world, and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters,—caused to be constructed, in the name of his elder brother Śelumai-Vānan, the wearer of garlands fragrant with honey, the temple of Śōmichchara, the holy god with golden matted hair . . . praised by the celestials, in [the village of] Śūguttū, where damsels learn dancing, . . . Pāgattū, which abounds with halls, palaces, *mandapas*, lofty pinnacles and . . . gates, situated in Kaivāra-nādu, surrounded by paddy-fields, of Nigarilī Śōla-mandalam . . . , had the consecration ceremony conducted to the sound of musical instruments, presented a sacred footstool made of pure gold, caused to be set up the image of Śiva with Pārvatī so that it might be worshipped by all the world . . . got various kinds of flower-plants (many named) ? planted, had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (*i. e.*, Śiva), and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Paśuvūr from certain Brāhmans, granted, for the prosperity of his line, as a *dēra-dāna*, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Śiva], Ganapati and Śūriya-dēvar, to provide for the requirements of the temple . . . for as long as the moon and the sun exist and for ever. May he prosper in this world

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vānarāṣī . . . both a tawny cow and its calf. . . people of the sea-girt earth . . . I will unhesitatingly place on my head the feet of him who protects the charity

Land has been given by Sagara and many other kings, whosoever was at any time the land, his was then the fruit . . . He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years

10

Date 1522 A D

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Kîishna-Dêva-mahârâya . was ruling the kingdom of the world — Hosabana-Nâyaka's . Krishna-Nayaka, in the Nallûr-šime which was favoured to us by Krishna-Râya-mahârâya, the Vodahallî village belonging to Mandabêli-sthala, have we granted to for the god . , at the time of the eclipse of the moon Usual imprecatory verses

11

Date about 770 A D

Duggamâia's army his son Ranamêli . ascended the road to fortune (or died)

12

Date ? about 800 A.D

.. for Mâniga Basunni, ornament of . , this memorial stone of his valour was set up by Kottali Suddam-vadeyar

14

Date 1602 A D

(In the year specified), Sugatûr Immadî Tammaya-Gaudayya, the cowherd Hîriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children Imprecation

15

Date 1528 A D.

May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — Râmâ-bhatta's granted Kâmanahallî belonging to Aramala-sthala in the Kôlâla-šime, attached to the Bêlûr-châvadi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akki-mangala Tammappa-Gauda as a *gaudike-dandige-umbali*, free of all imposts Imprecation

16

Date ? 1120 A. D

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâšâi, *alias* Vilāmangalavan Pālan Pamban, of Šuguttûr, *alias* Arumolidēva-chchatuppēdi-mangalam, in Kaivāṭa-nādu of Nīgarilī-Šōla-mandalam, as a *kudangai* to be exclusively enjoyed by him

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vanarāṣi both a tawny cow and its calf

18

Date about 1530 A. D

when the mahārājādhirāja rāja-paramēśvaia vīa-pratāpa vīa-Achyuta-Dēva-Rāya-mahārāya was ruling the kingdom of the world — of the Kāsyapa-gōtra and Sūrya-vamśa, Tiuda Bhēhāra-mahāpātie Sōmaśīla-dēnu Rāhuta-rāya-mahāpātie granted for the god Sōmēśvara of Vadigihallī, the Chokkanahallī village of Mandibele-sthala in the Nallūr-śīme which Achyuta-Rāya had favoured to him as an *umbali*

22

Date 1531 A. D

Be it well (On the date specified), in the same reign as in No 18 above, Garbhasaru-mahāpātie, the agent of the same Rāhuta-rāya-mahā-ayya granted to Vēlūr Bairapa-gauda's son Timmapa the Basavāpattana village as an *umbali-mānya* for the *sante* (or weekly fair). Imprecations

25

Date ? about 1260 A. D

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god śvaram-udaiya-nāyanār (Usual final imprecatory sentence)

26

Date 1341 A. D

(Tamil)—(On the date specified), we, the inhabitants of the nādu including Pāppi-šiyar, the superintendent of Ambadakkī-nādu, and others (three named),

granted, with pouring of water, to Têvappaiumâl-tâdar and Pe dar, the village of Attigapalli in Ambadakkî-nâdu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Ankenâyakkar, son of Šîpatî-nâyakkar, who was the son of the mahâ-sâmantâdhipatî Mañje-nâyakkar—to his younger brother Vettappan, giving it the name of Vettappan-Attigapalli

This is to continue as long as the moon and the sun (Usual final imprecatory sentence)

27

Date ? 1308 A D

(Tamil) — This is the ? *medam* planted (on the date specified) by Šingândai, son of Duttarâditta Annan-ankakîra Râja-Nârâyana-Biahmâdîâya Šelvândai Ponneya-nâyakkan

28

Date 1203 A D

(Tamil) — (On the date specified), , having returned after attacking the horse, attained to the heaven of heroes

30

Date 1118 A D

(The last portion of this inscription is unintelligible)

(Tamil) — In the 49th year of the reign of Kôv-Irâjakêšarivaimar, *alias* the emperor śrî-Kulôttuṅga-Šôla-Dêvar—. . . Kaivâra-nâdu caused to unite after cutting . Kurapûr

31

Date ? 1640 A D

Be it well (On the date specified), when the mandalêšvara râjâdhirâja paramêšvara vîra-pratâpa Venkatapati-Dêva was ruling the kingdom of the world — the protector of his family (*avara varga-pâlakar*), the Âvatî-nâd-prabhu Baire-Gauda's son Immadi-Baire-Gauda granted the Bûdihâl village belonging to his Vadigehalli-sthala, to the Sivâchâra-guru Linga-chakrî.

32*Date ? about 870 A D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhirâja was ruling the kingdom of the world — Kakkara having penetrated to Madalûr and carried off the cows, Tîngani-Mâra's (son) Mèli, separating and stopping many in Tîngani village, used his dagger, slew many, and ascended to *sagga* For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste
 Imprecations

Ânandûr Mudâchârî made this

33*Date ? about 880 A D*

Be it well When, entitled to the band of five chief instruments, Pallava Nolambâdhirâja was ruling the kingdom of the world — some one was killed in fighting ? for the cows

34*Date ? about 900 A D*

Be it well Kandamma-bhatta, the ruler of Âneûr, in the ruin of Âneûr, falling upon the enemy slew and died

35*Date ? 1548 A D*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Sadâśiva-Dêva-mahârâya was ruling the kingdom of the world — to Aliya (or son-in-law) Lingarâjaya-Nâyaka (some village was granted)

36*Date ? 1312 A. D*

(Tamil) — While śrî-Vîra-Vallâla-Poyśala mânikka-Brahmâdirâyar was pleased to rule ? Kaivâra-nâdu of Nîgarilî-Šôla-mandalam —

When Uttama-Šôla-Gangar and Šannai-nâd-âlvan Kûttar, having, on account of Amaraiya, led an expedition against Vainârvana-chchettî, *alas* Maniyândân, were fighting at Ânaiyûi, Šânayan, ? an old servant of Brahmâdirâyar and the elder brother of Kaliyašinaivan, fell, near to the wife of Vainârvana-chchettî in his presence.

A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist (Usual final imprecatory sentence) The younger brother Kaliyaśaṇaivan caused a *kal-nādu* to be made for Śānaṇa. The land is common to both

37

Date ? 1550 A D

(In the year specified), the mahâ-mandalêśvara Kaibâra Râja-Dêva-mahâ-
arasu gave to Tingani Chavodeya-gauda land (specified) as a *lodage-mânya* for
the tank Imprecation

39

Date ? about 900 A D

Be it well. When Mayinde Dharmmarâsi-Râja was ruling the kingdom of
the world — Vinamangala Emma, on the cows being carried off, attacked
and slew many, died and ascended to *sagga*

40

Date ? 1648 A D

To Śivarâja-vodeyar, (in the year specified), Mummadi Nâyaka's son Timma-
Râya . Imprecation

47

Date ? 1662 A D

(In the year specified), during the government of ? Enkôja-Râja — the
havâldâr of Rahaduiga, Bâranâju-Râja, granted a *netta a-kodige* for Simangala
Chikka-Dêva's son Timmapa

49

Date ? 1637 A D

(In the year specified), the Śrîmanta, the Dêśakulakarani Śāmanna, granted
a *mânya* in the land of Hasugûr Imprecation

51

Date ? 1585 A D

(Telugu) — Obeisance to Râmânûja May it be prosperous.

Be it well (On the date specified), when the râjâdhirâja râja-paramêśvara

vīra-piātāpa Śrī-Ranga-Rāya-ayya was ruling the kingdom of the world,—and Sugatūr Tammappa-Gauni-ayya was ruling a righteous kingdom,—Mālūr Śīte-gauda made grants (specified) for the god Hanumanta Imprecations

52

Date 1543 A D.

(Telugu)—Beginning as in No 51 above When,—Veṅkatapati-Rāya mahārāya was ruling the kingdom of the world —and Sugatūr Timmapa Gauni's son Immadi-Sanna-Gauni was holding the . ., Paranda Bīra gauda

53

Date 1698 A D

May it be prosperous śrī-Gôpāla Invocation of the Boar Be it well (On the date specified), at the lotus feet of the god Madana-Gôpāla-svāmī, your principal servant, of the fourth gôtra, the great Âvati-nād-prabhu Mudu-Bayya-Gauda's grandson, Immadi-Sona-Bayya-Gauda's lawful wife Sampamma's son Gôpāla-Gauda made a grant of the Madlūr and Mēlūr villages, belonging to the Vodiḡênahallī-hôbālī of the Dēvanāpura kingdom, for the offerings and festivals (specified) of the god Gôpāla

56

Date 1698 A D

Corresponds with No. 53 above, adding Avirahallī for a palanquin, umbrella and torch bearers.

57

Date 1698 A D

Corresponds with No 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted

58

Date ? about 900 A.D

Be it well Pusugūr Maramânātha when Viyaṇṇa carried off the cows, recovering the cows, fought and went to *svargga*.

59

Date about 900 A D

Be it well When Nolamba was king —and Brahmasiva-bhatara was ruling Pusugûr; — Sâyila Kôjayya Kolarâ's son-in-law, Sûmmêṇ captured the cows, fought and died

64

Date 1546 A D

Obeisance to Ganâdhipati May it be prosperous

Be it well When, (with usual titles), Sadâśiva-Râya-mahârâya was ruling the kingdom of the earth —

66

Date 1080 A D

(Tamil) — In the 11th year of the reign of Kôv-Irâjakêṣarîpanmar, *alias* śrî-Kulôttunga-Śôla-Dêvar, who — while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him — mightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Minavar (Pândyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Śinganan plunged into the western ocean, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl —

We, Śangaiyan and Baṣavaiyan of Arpalam in Kalavâra-nâdu of Nîgarîli-Śôla-mandalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmanan of Aipalam

Râja-mânikka-vêlân, *alias* Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth . This is the stone set up by his son Irugan Râja-mânikka-vêlân This is the stone set up by Râjarâja-vêlân and three others (named)

67

Date 1346 A D

(Tamil) — (On the date specified), we, the inhabitants of Anibadakki-nâdu, including Pâppi-šiyar and six others (named), and the *mâ-šâmantâdîpatî* Mañjaya-nâyakka's son Ankaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâdu, as a *sarva-mânya*, together with all kinds of taxes (several named),

to Kadali-dēvai, in order to provide for the worship and offerings of rice in the temple of Irājēndra-Śōla-Tekkiśvaiam-udaiya-nāyanār at Šengai, and gave the grant engraved on stone

This is the signature of the nādu — Šettiśvai-a-dēvai This is the signature of Nilappan, the accountant of the nādu Then follow signatures of a few more persons (Usual final imprecatory sentence)

68

Date ? about 1080 A D

(This inscription is mostly gone)

(Tamil) — Šingaya, his son Vašavaya and his son Pā seem to have made some grant of land for the god Tekka . Mahādēvai

69

Date ? about 1080 A D

(This inscription is also mostly gone)

(Tamil) — Rājarāja-vēlāi . fell . . Kalavāia-[nādu] of Vijaiya-Rājēndra-mandalam

70

Date ? about 1100 A D

(This is only a fragment)

(Tamil) — On the 10th solar day of . year . as tax-free property . .

71

Date 1347 A D

(Tamil) — (On the date specified), we, the inhabitants of Ambaḍakkī-nādu, including Pāppi-šiyar and three others (named), and the *ma-śāmantādīpati* Mañjaya-nāyakka's son Ankaya-nāyakkar, granted to Kētti-šiyar, son of Vayiri-šiyar, as a *huḍangar*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dāšaiyanpalli of this nādu, excluding former gifts of land, and set up a stone with the grant engraved on it.

This is the signature of the nādu — Šettiśvara-dēvar This is the signature of Nāyakkar — śrī-Allālanāta This is the signature of Āneyappan Ādimūlam This is the signature of Nilappan, the accountant of the nādu.

72

Date 1713 A D

Obeisance to Ganâdhipati May the dust from the feet of Šambhu, the seed-plot for the creation of the universe, ever grant us prosperity Be it well May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchânga* (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varâha-kalpa, of Brahma's 2nd *parârdha* (On the date specified), of the Âsvalâyana-sûta and Bhâradvâja-gôtra, versed in the meaning of all the śâstras and the vêdas a purôhita living in Gañjagunta, Kîshna-pandita's great-grandson,—Subbâ-pandita's grandson,—born to Venkatakrishna-šâstri by his lawful wife Akkâmbâ, the youngest of four sons (named),—Râmakrishna-šâstri, a skilful poet, had the mantapa of the Chandramauliśa temple made, for the purpose of permanently obtaining pleasure, salvation and wealth

In it were Durgâ, Ganêśa, Chandikêśvara, Bhairava, Viabhadra and Nandîśvara, along with Chandraśekhara set up by Râmachandra-pandita

Those who serve Chandramauli will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Šambhu, as surely as the sun and moon exist and the vêdas are true. Prosperity to the Chandramauliśvara temple by Râmakrishna-šâstri

73

Date 2 1053 A D

(On the date specified),—Be it well When the mahâ-manḍalêśvarâdhipati, 2 Okkattu-ganda-Nârâyana, the dandanâyaka Mâchamayya, the Râjarâja-Brahma-mârâya, was ruling the . rpa Thousand in peace and wisdom, in the residence of Vallûr,— . keere-gâvunda of the Koyyakoru-nâd Three Hundred in the Mahârajavâdi [Six] Thousand, set up the image stone, (and paid) the smith's price

(Some gauda's son fell, 2 at Vallur and the king being pleased, granted for him certain land on a channel)

Usual final verses. The writer of this was Kali Dêmayya

75

Date 2 1500 A.D

(In the year specified), all the Brâhmans of the sarvamânya-agrahâra Kundalagurige, otherwise called Râmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gauda.

To this the Virûpâksha-linga is witness

79

Date 1523 A D

(In the year specified), by order of the mahâirâjâdhirâja râja-paramêśvara Kîishna-Dêva-Râya-mahâirâya,—Kîishnama-Nâyaka caused this dharma-śâsana to be set up In the Kundalaguriki village of the Maḷalûr-sthala, belonging to Nallûr-nâḍ, whosoever makes a marriage, there is no tax Thus, in presence of the nâḍ-gaundas, was this dharma-śâsana set up Imprecation

82

Date about 1108 A D

(Tamil)— Kannara-ṣetti's son was Mârama-ṣetti His son was Jâgi-ṣetti, whose son was Śôla-ṣetti His son again was Kêtta-ṣetti, whose son was Pâlaiya, *alias* Gangaigonda-Śôla-kkâmundan We—Šâmundaian, Gangaigonda-Śôla-kkâmundan and Kêttayan, *alias* Kulôttunga-Śôla-kkâmundan—the sons of the above Pâlaiya, set up [this stone], on account of our younger brother Vîmaiya-gâmundan, who died of wounds received while boar hunting, in front of the gate of the temple of Gangaigonda-Śôla-iṣvaram-udaiya Mâdêvai, which our father had caused to be erected

We granted, with pouring of water, certain lands (specified), as a *kudangar*, to Ochchikondân Kâvaiyâśâri for doing this [stone] work He set up [the stone to last] as long as the earth lasts after we have passed away May it be well.

83

Date 1108 A D

(Parts of this inscription are defaced)

(Tamil)—In the 3[9]th year of the reign of Kôv-Irâjakêśarivanmar, *alias* the emperor ſiî-Kulôttunga-Śôla-Dêvar, who etc.¹⁾—.

Koyyakurai-nâdu in Mēlai-Mârâyapâdi of Śôla-mandalam which included Irattapâdi, ? erected a *mandapam* in front of the temple of Gangaigonda-Śôla-iṣvaram-udaiya-dêvar We—Šâmundaian, *alias* Gangaigonda-Śôla-kkâmundan, and Kêtiyan, *alias* Kulôttunga-Śôla-gâmundan, sons of Kêttiyan Pâlaiyan, *alias* Gaigaigonda-Śôla-gâmundan, and our sons Periya (senior) Pâlaiyan and Širiya (junior) Pâlaiyan—granted, as a *dêva-dâna*, for the god Gangaigonda-Śôla-iṣvaram-udaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice

¹⁾ The historical introduction of this inscription is identical with that of Mâlûr No 101

85

Date ² 1595 A D

(Telugu) — (In the year specified), the mahâ-mandalêśvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Annaya ² made a grant for the goddess. . .

86

Date 1607 A D

(Telugu) — Be it well (On the date specified), for the illuminations of the god Hanumanta in front of the Burudakunte fort gate .

88

Date 1570 A D

(Telugu) — Obeisance to Šambhu etc Be it well (On the date specified), the rājādhirâja râja-paiamêśvara vîra-pratâpa vîra-Sadaśiva-Râya-Dêva-mahârâya made a grant

91

Date 1102 A D

(Tamil) — In the 33rd year of the reign of Kô-Râjakêśarivarman, *alias* the emperor šri-Kulôttunga-Chôla-Dêvar, who etc.¹⁾ —

I, Irayadan-duttar-gandan, *alias* Vîra-Râjêndra-mandalâditta-šetti, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Virakkilân Kamban Tiri-chChirrambalam-udaiyan, *alias* Vayirâga-râjan, of Peruvañjyû-chchavukkam in Velimânallûi-nâdu of Ūirukkâttu-kkottam in Jayangonda-Šôla-mandalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of šri-Kulôttunga-Šôla-nânâ-dêśi-tTiruvinnagai-âlvân, set up by him as . . . Iraḍu-mârâya, at Vêmanga , *alias* Râjêndra-Šôla-ppêttai, of Koyyakkurai-nâdu in Mēlai-Mârâypaḍi of Šôla-mandalam which included Irattapāḍi I and my descendants pledge ourselves not to take. .

. . . the *pûjâri* Kuravašari-tTiruvarangamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants . . . and others, and not to obstruct I swear by Tiru (Lakshmi) I swear by Avani-mulud-udaiyâr (the queen) Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

¹⁾ The historical part of this inscription is identical with that of Mâlâr No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden

92

Date 1072 A D

(This inscription is gone in parts and appears to be incomplete)

(Tamil)—In the 3rd year of the reign of Kôv-Irâjakêšaripanmar, *alias* šrî-Râjêndra-Šôla-Dêvar, who etc ¹⁾—

The officer Râjamânikka-mûvênda-vêlâr, being seated in front of the temple of Tîru-Mûlastânam-udaiyâr Mahâdêvar at Attâninallûr, *alias* Vêmapangal, in Mêlai-Mârâyapâdi of Šôla-mandalam which included Irattapâdi, was examining the affairs of the temple . . . Malaiyanan Mudigonda-Šôla-gâmundan's son was Tâlayan, *alias* Râjarâja-gâmundan, whose son was Malaiyanan, *alias* Vijaiya-Râjêndra-kKoyyaikkurai-nâd-âlvân

93

Date ? about 1286 A D

(Tamil) — During the rule of Dêvândi [in] Mêl-Mârâyapâdi of Šôla-mandalam which included Irattapâdi, Šunaiya-kônâr's son Vayira-kkônâr fell in battle when Turaiyarašan attacked [the village of] Tâlivangimadu. On his death, Šôla-kônâr's son Kašava-kkônâr fell defending the village. For these, Kašavândân, son of Vayira-kkônâr, of the oilmonger caste, of Kânamânedi-mangalam, got this made

94

Date ? 1434 A D

Obeisance to Ganâdhpati, Sarasvatî, and Râmachandra. Obeisance to Šambhu, etc

This is the šâsana of the râjâdhirâja, protector of the ocean-girdled earth, in war Târaka's enemy (Shanmukha),—Dêva-Râja

May he who only in face is an elephant (Ganêša), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you. May he who in Boar form raised up the earth from the ocean, and with his shining tusk

¹⁾ The historical part of this inscription is identical with that of Kôlâr No 108 and Mulbâgal No 49 a

traced out in the sky the plan of the universe which Brahman was preparing to create,—giant you good fortune into your hand

There is the crest-jewel of Śambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon) From him was the Yadu-vamśa which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vanśa*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass In it was Bukka-bhūpāla, who made playthings of his enemies, and was a support for the vine of his fame Averse from partiality, he so ruled the earth that she lost desire for (other) emperors The chief of the meritorious became his son, his fame like a shining garland, Hariharēśvara The streams which accompanied his gifts made good its name to the Tungabhadra, outdoing other rivers fed only in the rainy season Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahman, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Prithu To the neglected collection of the *vēdas* he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter) His son was Dēva-Rāja, whose valour was spread from Sētu to Kailāsa On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city When with a command superior to that of Sugrīva this king was ruling, (the word) *chōra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body By his wife Hēmāmbikā he had a son Vijaya-bhūpati, the fruit of the merit of all his ancestors In his arms was the earth, in his tongue Sarasvatī, in his mind the gods, in his ignorance strange women His other half was Nāranā Dēvi, a combination of all beauty and a model for the creation of other women She by this king had a son Dēva-Rāja, the cause of good fortune to the Lakshmi the Kārnāta kingdom The earth was never left without the sons of the sea (the tree of plenty etc)¹⁾, the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk

¹⁾ Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagara whose fame extended to the seven seas His further praises. A grant was made to a purôhita, whose descent etc are here written

(Telugu)—Be it well (On the date specified)¹⁾, when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella,—at the time of an eclipse of the sun, Timma-Râja (descent etc stated) made a grant in front of the king to Chokkanna-bhatta-joyiśa (descent etc stated) by a copper śâsana, of the Mallasamudra village in the Burudukunte-sthala of the Mukkunda-ventha, belonging to the Sâdalî throne (*pîthakâ*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agra-hâias and 33 villages Usual final verses, and boundaries

95

Date 1792 A D

Be it well (On the date specified), the great Âvati-nâd piabhu, Doddaballe-Gavuda's grandson, Channanappayya's son, Râmasvâmi, granted to Râmâ-śâstri (descent etc given)—from love to the lotus feet of the god Nandiśvara, with the witness of Hanhara and the others,—land (specified) in Nâgarakatte near the Sâdalî village, with all rights śrî-Nandiśa.

96

Date 1547 A D.

A grant in the time of Sadâśiva-Râya (greater part defaced)

98

Date ? about 1360 A D

(Nâgarî characters)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sômanarêśvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêśvara-Śivâchârya this full well for the great *abhîśhêka* of Śambhu

99

Date ? 1359 A D

(Nâgarî characters)

The same person, as in No 98 above, made a sin-destroying Śiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna Śiva set up Usual final verses

¹⁾ The date is altogether wrong No Ângîrasa occurs in this reign, but Ânanda=1356 expired

100

Date ? 1521 A D

(Telugu)—May it be prosperous (In the year specified), Ganga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purânam Viâpa's son Kîshtapa, Upakuntipale belonging to Sâdali, free of all imposts . . .

101

Date about 900 A. D

Be it well When Mayinda with his whole force rose against Mahârâja-nâd,—Ereyammaîasa's house-son (*mane-makkal*) Allaggi's (son) Paramêndi, without in the big Kaligge plain, made a stand in Vommânchôru, stabbed , slew many, and died,—Paramêndi and Sâdêva his younger brother, both Their elder sister set up *tôlu-kal* for them

102, 103

Date about 900 A D

Similar memorials on the same occasion

104

Date 1532 A D

(Telugu)—May it be prosperous Be it well (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world — we, agents for his affairs, his servant Tippa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatya* of the Buiudakunte-šîme under him,—for the merit of our lord Narasimha-Nâyaka's son Narasapa-Nâyaka,— have built in the Ânemaḍagu village, within the temple of Chennakešavarâya of the .. pête, a stone mantapa, and dedicated it to that god

109

Date ? about 1290 A D

(This inscription has neither beginning nor end)

(Tamil)—The names of a number of persons and details of the shares apparently of land granted to them.

110

Date 1278 A D ¹⁾

(Tamil) — The Brahma-Kshatriya Gangapperūmāl-dēvar's son the Ganda-ppandāra lla-ganda Kūttādun-dēvan, [*alias*] Māman-ankakāṇa-tTutarāditta Irāja-Nārāyana-Brahmādīṇajan Kaṇiya-Gōpālan, the chief of , who — while his wealth and victory went forth to all regions and while the great sought his company — destroyed his trembling foes and ruled in such a way that the ancient path of rectitude, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, having (in the year named), with a devotedness which was respected even by those whose only wealth was penance, praised and worshipped with tender buds, fragrant water, flowers and *mantras* the sacred feet of the god Irāmiśvaiaṁ-udaiya-nāyanār, granted, as a *Śiva-pura*, all the wet and dry lands with their four boundaries belonging to Irāmiśvara-Śiva-puram

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges

111

Date ? about 1288 A D

(This inscription has no beginning and is gone in parts)

(Tamil) — I, Vīra-Rāghava-dēvan, the mandalika of Koyyakūṇai-nādu, the [strong-] armed Vīra-Nārāyana, the Gānga-kKumāra,

unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, gave certain lands (specified) for the same god, for as long as the moon and the sun endure (Usual final imprecatory sentence)

112

Date 1378 A. D

Be it well (On the date specified), when the mahā-maṇḍalēśvara, champion over the three kings, vīra-Bukkanna-Vodeyar's son Hariyappa-Vodeyar was ruling the kingdom of the world — And, the champion over Khantikāra-Rāya Nāranna-Vodeyar's son Dēpanna-Vodeyar was ruling the kingdom of the world, — a fair was established in the Rāmēśvaia village of Sādali-nād, as follows. — Be it well. Adorned with all titles and true names of all people in the world, the Sādali-nād gaudas (named), the five Settis of Sere, and all the elders of the Sālumūle, having set up the *baisanige*, made the following

¹⁾ The Kali year 4372 is given as corresponding to the cycle year Bahudhānya But Bahudhānya = Kali 4380

regulations — Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdalı, the royal due 1, the lordship due 1, the five Settıs' due 1, for *mudaguddas* 1,—these five dues may Dêpanna-Vodeyal levy and live in comfort as long as sun and moon endure

113

Date ? 1588 A D

(Telugu) — (In the year specified), Nâgı-nayudu's (son) Mallapa granted to. . . Vîraya a *kâlachı-mânya* of. . . Imprecation

This becomes his property from the date of the grant, and will descend to his posterity



CHIK-BALLAPUR TALUQ.

1

Date ? about 1600 A D

Behold, Bande Banchâlapa had the stone upper story built, and giving many gifts to Chikkanna, made him happy May he and his children be prosperous

2

Date ? about 1600 A D

The Mañchenabale Dêvânga, Dodḍa Mudanna, had the stone well built, and giving many gifts of cloths to Chikkanna, made him happy May he and his children be in prosperity.

3

Date 953 A D

Be it well (On the date specified), when yarasa received the kindom,— .Âladâvuna's wife Âlvabbe had this tank built . . the king's *kodande* will be given to the tank whoever rules Impiecation

4

Date 1510 A D

May it be unobstructed May it be prosperous

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Krishna-Râya was ruling, putting to shame by his policy Nṛiga and others . . . and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Hêmâchala to Sêtu — (on the date specified), on the bank of the Tuṅgabhadrà, in the presence of the god Virûpâksha,—to (with praises) Šantâna,—the charioteer (*sârathi*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in , Gûti, the Kanda-nâd kingdom, Ghantikôta, Siddâvaṭa, the Siddapura-šime, the Nâgamangala-šime belonging to Chinteseri kingdom, the great Mulavâyî kingdom, Jayadurgi, . free of all imposts. (Apparently repeated in Telugu)

7

Date ? about 1700 A D.

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.

8

Date ? 1314 A D

Be it well (On the date specified), the pratāpa-chakravartti Hoysana bhujabala vīra-Ballāla-Dēva's (rest illegible)

9

Date ? 1730 A D

(In the year specified), Mīr Laliya caused to be written and given to the people of Tarulemmadahallī a *sanad* as follows —Whereas you have expended money from your own hands and built a pond (*katte*) at Kavurahallī belonging to Hārubandehallī, a *hukum-nāma* has been issued to the local authorities to grant to you a *dasavanda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity Imprecations

10

Date 1385 A D

(In the year specified), the champion over Khantikāra-Rāya, Nāgaṇṇa-Vodeyar's son Dēvanna-Vodeyar made a grant of Muttūr for the offerings, decorations and illuminations of the god Varadarāja of Kandāvāra Imprecation

11

Date ? 1686 A D

Be it well (On the date specified)¹⁾, when the rājādhi etc ²⁾ Venkaṭēṣa was ruling the earth — in the presence of the god Ranganātha of Anakanūr, for daily feeding those of the Rāmānuja kṛta, Parāśara-bhatta gave to five gurus (named) land (specified) at Anakanūr, excluding a certain portion belonging to two parties Travellers from other parts to be fed

13

Date 1027 A D

Be it well (On the date specified), when the lord who took Gange and the East country, Rājendra-Chōla was ruling the kingdom of the world. —to the Aiapamma tank excavated by Māgunda and Māgave's (son) Palage-Setti's son Tū , — Sakayya had a sluice made, and had the Sīrivur rest-house built

¹⁾ The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name. ²⁾ So in the original.

14

Date about 1300 A D

Be it well Dweller in Nandiśvara's Kailāsapura, glory of the Nripatungakula, lord of Nandagiri, Byembī-Dēva's son . (on the date specified) made a grant of the customs of Yerabakôte

16

Date 1289 A D.

(This inscription is mostly defaced)

(Tamil)— We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailāsa, in the Kalavāra-nādu of Nīgarilī-Śōla-maṇḍalam,

17

Date about 1135 A D

(Tamil)—I, the mahā-maṇḍalikēśvara, capturer of Talaikkādu, the strong-armed Vira-Gaṅga Poyśāla, *alias* Vittī-araiśa, having conquered Kongu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Talai-kkādu, Neḍumanūr and its hamlets, which were a dēvadāna of the god Tiru-Nandiśvaram-udaiya Mahādēvar, situated in Kuyilpōgam, the northern division of Śaṇṇai-nādu in Vikkīrama-Śōla-maṇḍalam, and granted a śāsana to the above effect . . . to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue

I, Karikāma , *alias* Rājarāja , *alias* Vālava-rāja, terrible to titled kings, having drawn up and shewn the śāsana to Pōśala-Dēvar, *alias* Vittī-araśan, ? signed it

18

Date ? 1333 A D

(Tamil)—I, the customs-officer¹⁾ Śavandayan . . of Kalavāra-nādu in Nīgarilī-Śōla-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dēvadāna by the mahā-maṇḍalēśvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family, Dushtar-āditta . ganda Aṇṇan-ankakāra Kumāra-Śikka-dēva

¹⁾ The Kannada form *śunkada* is used

19

Date 1033 A D

(The meaning of this inscription is not quite clear)

(Tamil) — In the 22nd year of the reign of Kô-pParakešarivanmar, *alias* šri-Irâjendra-Šôla-Dêvai,—

On Irâjendra-Šôla-Brahma-mâiâyai the merchant Vinalayan, having received gold from the oil-mongers,—Šamâya-šênâpati-chchettiyâi, who came saying that he was a Konga, having granted Kandapuram. Âlu

and provided for food and cloth for the warriors,—we, the followers of Irâjendra-Šôlapperu-niivi-šamâyam, assembled at Periya-Nandi in Kalavâra-nâdu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone

20

Date 1301 A D "

(Tamil) — The pratâpa-chakravatti šri-Hoyšala-vîra-Vallâla-Dêvar intimates the following to the heads of *mathas* and *sthânas* in the temples situated in the Hesar-Kundâni kingdom, Viivi-nâdu, Muraša-nâdu, Mâšandi-nâdu, Veppûr, Erumalai-nâdu, Ilappâkka-nâdu, Kalavâra-nâdu, Ambalakki, Nondanguli, Kaivâra-nâdu, Kuvalâla-nâdu, Têkkal-nâdu, Aimbuluga-nâdu, Elavûr-nâdu, Eyil-nâdu, Tagadai-nâdu, Puiamalai-nâdu *alias* Adigaimâ-nâdu, Païyyûrppairu, Pennaiyândâr-madam, Pulliyûr-nâdu and all other nâdus —

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc,—*dêva-dânam*, *truvîday-âttam*, *maḍappuram* and *pallichchandam*—of our kingdom and granted, with pouring of water, certain *vibhavas* for the respective gods, to provide for worship, offerings of rice enjoyments and temple repairs

Accordingly, the heads of *mathas* and *sthânas* in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a *sarva-mânya*, the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a *dêva-dâna* of the god Tiru-Nandišvaram-udaiya-nâyanâr, as well as the *dêva-dâna* villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom

¹⁾ The Kali year given as corresponding to the Śaka year 1224 is 4479 It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nāḍu and of the Māhēśvaras. May there be prosperity. (Usual final imprecatory sentence)

21

Date 1049 A D

(Tamil)—In the 32nd year of the reign of Kōv-Irājakēśarivanmar, *alias* ſiī-Rājādhirāja-Dēvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (i.e. the sun), who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gangai of the prosperous north, Ilangai of the south, Mahōḍai of the west, and Kadāiam of the east, who swayed his sceptre over every region, who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mānābhairāṇan, the renowned king of the South (Pāndya), who sent the king of Vēnāḍu to heaven, who killed the king of Kalingam ? on the battle-field, who caused to be destroyed the ships at Kāndalūi-Šālai on the sea-coast, and who acquired great fame under the praiseworthy name of Jayangonda-Šōlan—

The officer Vīra-Vichchādīra-mūvēnda-vēlāi, *alias* Māttūr-udaiyār Šatti, gave, for the god Mahā-Nandīśvaram-udaiya Mahādēvar, on the Nandi hill in Kaḷavāra-nāḍu of Nīgarūi-Šōla-mandalam, a plate of gold, weighing, by the standard of the city, 2½ kalaṇḍu and 1 maṇḍādi, as an ornament to be worn by the god for as long as the moon and the sun exist

22

Date ? about 1049 A D

(This inscription is gone in parts and has no beginning)

(Tamil)— Ponnaiyan, Pālaiyan, Rājādhirāja-vēlān and other inhabitants of the village received 2 kāṣu from

under the condition that they should supply 3 nālī of ghee every month, for as long as the moon and the sun endure, from the interest on the sum Maniyan Vaśavayan, *alias* Rājādhirāja-chChōla-gāmundan of Šriya-Nandi and other inhabitants of the village received from under the condition that from the interest on the sum they should supply 4 nālī and 1 urī of ghee every month for as long as the moon and the sun exist

Malaiyan Šāmundan, *alias* Pandita-āśāri, the carpenter of Periya-Nandi, engraved On the inhabitants of both the villages requesting me to

write this grant on stone, I—Kêšavan Kolakkâvan, *alias* Tengangudi-kKalumalam-udaiyân of Tiru-kKalumala-nâdu in Rajêndia-Šinga-vala-nâdu of Šôla-mandalam—wrote this This is my writing Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumâri

23

Date ? about 1033 A D

(This inscription is gone in parts and has no beginning)

(Tamil)— Mâchchaya-gâmundan, Ilayaman, Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands (specified) for the god Mâ-Nandi-Îšvaiam-udaiyar of the same village Witnesses to the grant—Irâjaiâja-gâmunda's son Šâmunda, Vâna-gâmunda of Širu-Nandi, Mayaman of Kottanûr, Kannayan of Velaknai and some others
I, , the superintendent of this nâdu, This is my writing The engraving of .gaiâšâri of this village

24

Date 1092 A D

(Tamil)—In the 23rd year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor šri-Kulôttunga-Šôla-Dêvar, who etc,¹⁾—

Tirumâri Madurântakan, *alias* Sênâpatî Gângêya-râjan, the headman of Šembiyan Tingâdu-pâkkam in Tamatûi-nâdu of kâttu-kkottam in Jayangonda-Šôla-mandalam, gave, for the god Tiru-Nandišvaram-udaiya Mahâdêvar of Kalavâra-nâdu in Nigarili-Šôla-mandalam, one plate, weighing, by the standard of the city, 8 *kalaṅgu* and 1 *kumi* of gold which was superior in fineness to the gold coin named after Madurântakan ... This is under the protection of Mahêšvaras

25

Date 1113 A D

(Tamil)—In the 44th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor šri-Kulôttunga-Šôla-Dêvar, who—with valour alone for his companion and liberality alone for his ornament—swayed the sceptre and destroyed the dark Kali, and who, while the goddess of fame became conspicuous etc²⁾—

¹⁾ The historical part of this inscription is identical with that of Sidlaghatta No 66

²⁾ The historical part from this point is identical with that of Mâlur No 101

With the consent of Jayangonda-vêlân of Periya-Nandi, Vîra Râja-šêkarian, *alias* Mâlava-iâjan, terrible to titled kings, the *pati-pâda-mûla-ppattudar pañchâchâriya pûjaris* of the temple of Tîru-Nandišvaia-udaiya Mahâdêvai in Kalavâia-nâdu of Nîgarîli-Šôla-mandalam and others — Kandan , having paid in the ? *manuyâram* of the above god *kalañju* of gold of the fineness of the gold coin named after Madurântakan, purchased some wet lands below the tank of Periya-Nandi (Then follow details of the boundaries and extent of the lands bought)

26

Date about 880 A. D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhurâja was ruling the kingdom of the world. — Dharmašakti-pandita, Kîramaya-gâmunda and others (named) being the chief, assembled, and Anûrvâchâriya's son Paliyana having built a tower to the temple of Nandi, he received land (as follows)

27

Date 1575 A. D

May it be prosperous Be it well (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa Šrî-Ranga-Dêva-mahârâya was ruling the empire of the world. — the great Âvati-nâd prabhu Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Mârâya-Gavuda made a grant for the god Šrîkantêšvara in order that merit might be to his father Moleya Baia-Gavuda, his mother Hîriya-Bâyî, and his forefathers Imprecations

28

Date 1574 A. D

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Ranga-Dêva-mahârâya was ruling the empire of the world. — the great Âvati-nâd prabhu, Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Mârâya-Gavuda (*rest illegible*)

29

Date ? about 750 A. D

Be it well Success through the adorable Vriṣabha, the most excellent of the holy Jinas.

In former times, in the Dvâpara-yuga of the Kâlî-avasarpinî,—by Râma-svâmi, the *mahâratha* son of Daśaratha, sun in the sky of the Solar race,—(to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kuntî-Dêvî, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of *svargga* and *môksha*, like the jewel in the head of (the serpent) Dharaṇêndia who bears up the world, the best of mountains, purified by the presence of the Jinêndia-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Śrîkunda (*stops here*)¹⁾

30

Date 1536 A D

Be it well (On the date specified), Pâdukuppa Piatâpa-Anantaya's son Yammarasa having served the feet of the Īśvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

31

Date ? about 1500 A D

Simmôji Baichu's son Bayiru made the dooi

32

Date 1680 A D

Obeisance to Nandiśvara. In the east of the Karnâṭaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka*, *aśvattha*, *nâranga* and *tamâla* (trees)²⁾ At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêṇchha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Śiva-chatrapatis son Šambhôji-râṭ is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Krishna, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-pandita's orders, took over the command (or possession) of this fine hill-fort.

¹⁾ By understanding the opening word *svasti* to connect here, the inscription might possibly be considered complete.

²⁾ Champaka (*Michelia champaca*), asvattha (*Ficus religiosa*), nâranga (orange or citron), tamâla (*Xanthochymus pictorius*), a variety of *honge*, the Indian beech.

33

Date ? about 1150 A D

On this hill Saturday worship (*Sanivdra-pûje*) should be performed

34

Date ? about 1150 A D

The mahâ-mandalêšvara, born in the Chôla-vamša, distinguished by the Narasimha seal, Burudapampe Nala-Tirumalaïasa's son Tirumalarasa-Dêva Chôla-mahâ-arasu's title (or crest) — Gajasimha (elephant lion)¹⁾

35

Date about 1150 A D

Ôm Obeisance to Šiva A resident of Šrîparvata, Mahâ-parašu mahâ-dandulî took shelter here and stayed in the cave — Kalattî Kâlîlamattî-guîu's disciple

36

Date about 1100 A D

Ôm. Obeisance to Šiva (In the year specified) some Mahant from the Konga kingdom came and stayed here Written by šrî-Vasva

37

Date ? about 1100 A D

Sidiyûr Tammaya's younger brother, by mutual consent, had this well made.

38

Date 1396 A. D

Be it well (On the date specified), Kannanappa-Râya's son Dêvayya had the building and door of the god Virabhadra made, to continue as long as sun, moon and stars endure Fortune

39

Date about 1425 A D

Timmaya — The five Nandis — Brahmagiri, Divigiri, Nandigiri,

¹⁾ Here is drawn a lion with the proboscis of an elephant

40

Date ? 1428 A D

The Nandi-mandala, five leagues in extent, provided for the *âgama* worship of—filled with all auspicious qualities, ever served by all things moveable and immoveable, by Kushmândas, Brahma, Vishnu, Indra and others, dwelling in the southern Kailâsa along with the manifest Pârvatî, in the form of Para-Brahma,—Pañcha-Nandiśvara-svâmi, having been favoured to me, all prosperity has been granted Our family god being Bhamaya's father, he is our house-god, he himself being the husband of Karagadamma, we have no other god (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted,—(on the date specified)¹⁾—in Kailâsa, ever in the Śiva temple in the presence of Pârvatî, is the guru named Skanda, proficient in the Śaiva śâstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven rishis—To the great-grandson of Gaura-guru, who was ever engaged in the *âgama* worship, Skanda-guru's grandson, Nandiśa-guru's son, Nandiśvara-guru,—the great Mari Baire-Gauda's great-grandson, Mâre-Gauda's grandson, the great Âvati-nâd-prabhu Dodda-Baire-Gauda's son,—a full moon to the ocean the Ahavati-vamśa, obtainer of a boon from Dêvî, Kârepura Baire-bhûpâla, made a grant of the Kuduvati village belonging to Kârepura, to the south of the Nandi mountain,—after the Śivaiâtri-pûjâ, doing worship to the âchârya, as a gift to Nandiśvara All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity Thus is the copper śâsana written and given Usual final verses This *dâna-patra* was engraved by Amritapuram Angâchârî

41

Date ? 1330 A D

(Tamil)—(On the date specified) I, the mahâ-maṇḍal[ka], Tribhuvana-malla, lord of Nandigiri, Annan-ankakâra, Vembi-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâveri endure, to Šambu-baṭṭar Allâla-dêvar, of the Kaśyapa-gôtiya, of Pu in Tondai-mandalam, the tank which he built at his own expense at Kuduvattipulam This śâsana I gave, pledging myself to leave the tank in the possession of him and his descendants (Final imprecatory sentence Then follow boundaries of the tank) Thus have I irrevocably made the gift with pouring of water.

¹⁾ Given as Śaka 1350, Dhātu, but Dhātu=1378 and 1350=Kilaka

42

Date ? 1358 A D

Be it well (On the date specified), after Teppada Nâganna-Vodeyar's son Dêvanna had ruled,—to the north of the temple,—of the Vaiśya-kula, Nagara Dêvi-ṣetti's son . . . , as a work of dharma, erected a *dîpamâle-kambha* in front of the god Varadarâja of Bânasandapura

43

Date 1380 A D

Be it well (On the date specified), when Nâganna-Vodeyar was in . . . ruling an increasing kingdom — as the dharma of Dêvappa,— . . . 's son Chinamalu erected a *dîpamâle-kambha*

44

Date about 1100 A D.

Be it well The servant of the hundred and eight, . . . died among the cows

45

Date 977 A. D

Be it well (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, . . . Nolambâdhrâja made a grant on account of ? some tank.

46

Date ? 1794 A. D

Between Yalavahalli and Dodda-Maralli, on the road going to Ballâri and Channapattana, (in the year specified), Pokanâti Jôgi-Basapa had a mantapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandiśvara To this Hari and Hara are witness.

48

Date ? 1714 A D

(Telugu)—(In the year specified), Komâra Modalapayya . . . built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified) Imprecations.

50

Date 1546 A D

(Telugu) — Be it well (On the date specified), when the rājādhirāja rāja-paramēśvara Sadāśiva-Rāya was ruling the kingdom of the world:—

51

Date ? 1459 A D.

(On the date specified), when the great minister Mangapa-dannāyaka's son Sidaya Chadanaka-Vodeyar was ruling a secure kingdom — to the mahā-mandalēśvara Yājarasa-dēva-Vodeyar Poirasa's son Vīrarasa,—Debbūr Buvaṇ-Nāyaka gave

53

Date 1516 A. D

(On the date specified), .Havalī Baire Sonaya (? made a grant).

54

Date ? 1646 A D

(In the year specified), to , son of the Gauda of Mahāpattana, the Balāpura kings gave to the south for the *pāṇapatya* .. a *surugu-mānyu* of land (specified). And he made a gift of his pond

63

Date 1371 A D

Be it well (On the date specified), when the mahā-mandalēśvara, master of the eastern and western oceans, vīra-Bukkanna-Vodeyar was ruling the kingdom of the world,— And, the champion over Kantikāra-Rāya, Nāganṇa-Vodeyar was ruling the Sādali kingdom,— the Kāvêri-vallabha, plunderer of the Chōla camp, (with other epithets), Pogarūr Pôche-Nāyaka's sons Hirīya-Chīli-Nāyaka and Chika-Chīli-Nāyaka made Periyasamudra in the name of their mother Periyava-Nāyakiti,— and granted 4 carts for the families (specified) which built it — and from the newly formed fields they will enjoy three *pala*, free of all imposts, and pay tax to the palace on all above three *pala*,— and we grant as a *kattu-kodage* rice-land (specified) Whenever new fields are formed, three parts . . will belong to those who built the tank, as long as sun

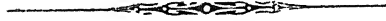
and moon endure And on the same date, at the time of the eclipse of the moon, Chîli-Nâyaka in Periyasamudîa—in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti,— granted lands (specified) to Brâhmans (named)

Imprecations Written (or engraved) by Dêvôja's son Birôja

64

Date ? 1326 A D

(On the date specified), Kêšava-Râvaya made a grant to Rukadêva of Nâyanna's house Imprecation



GORIBIDNUR TALUQ.

2

Date 1402 A D.

(Nāgarī characters)

A duplicate of No 56 below, but printed from a copy furnished by the people, which is full of mistakes.

3

Date 1665 A D

Obeisance to Ganēśa and to Sarasvatī Invocation of the Boar

Be it well (On the date specified), at the time of the eclipse of the sun,—when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Ranga-Dēva-mahārā-yaraiya, seated on the throne in Chandragiri-durga, was ruling the empire.—the mahā-nāyakāchārya, a Bhīma in fighting in caves, tonsor of slanderers, Kēyūr Chaudappa-Vodeyar's great grandson, Timma-nāyaka's grandson Narasappa-Vodeyar's son, Immadi-Narasappa-Vodeyar gave to Chikkaiya (descent etc stated) a grant of villages as follows, in order that his fathers might attain to the world of merit — Siddāpura in Karigiridurga-sthala of Koramungala-nād belonging to the Penugonde throne, and Kālēnahalli in Sirivara-sthala belonging to Gūlūr, with all usual rights Imprecations

4

Date about 920 A D

Be it well Entitled to the band of five chief instruments, of the Pallav-ānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Nalambādhirāja Ayyapa-Dēva's son Anṇiga Bīra-Nolamba — Be it well The glory of the Ganga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kōlāla-puṇa, śrīmat Pilduvipati's son, Nanniya-Gaṅga's champion, named Anni, having joined Bīra-Nolamba, and driven away the Śāntara king,—Nolamba being angry, crossing over Isapura on the Ghâts, . . . elephant . . in the battle Ganga overthrew Śāntara, took both his head and his shield, made them over to his ruler, and died. Bīra-Nolamba being pleased, granted for him Piriya Bīdrūr as a *kalnād*, to continue as long as Ganga's children's children.

5

Date about 900 A D

Be it well When Nolambâdhirâja was ruling the kingdom of the world — land (specified) in Tumanna was granted as Brahmadâya Imprecation

6

Date 1388 A D

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence—possessed of mighty power—Śiva

Be it well. (On the date specified), when the master of the eastern and western oceans, râjâdhirâja râja-paramêśvara vîra-Harihara-Râya's son pratâpa Bukka-Râya was in the Penugonde city, ruling a peaceful kingdom—in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Singâya-bhatta, that he must bring the Henne river to Penugonde,—and that Singâya-bhatta conducting a channel to the Siruveira tank, gave to the channel the name Pratâpa-Bukka-Râya-mandala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Singârî, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune

7

Date 1430 A D

Obeisance to . (On the date specified), the Huduti blacksmith Bommôja's son Šâmôja set up the god Tirumala's pillar

9

Date 1409 A D

Obeisance to Ganâdhîpati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Sanna-Timma-vôja's son . . . and . . . 's son

Šivamôja The work of *dharuma* of the assembly (*kûta*) of the Ayyas of Kurubûr, *ârâdhyas* (or priests) to Râja-Râjêndra-Chôla (*Rest illegible*)

10

Date 1848 A D

Obeisance to the guru and Ganâdhipati. śrî-Râma Be it well. (On the date specified = 1845 A D), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hidimbâpura village,—and completed the work (on the date specified)

11

Date about 920 A D.

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, 's son ViraNolamba was ruling the kingdom of the world — Inubudalaya
(*Rest illegible*)

13

Date ? about 1000 A D

Be it well When śrî-Perumâla-Râja Dêva was ruling the Kallahallî Three Hundred,—and Ereyammarasa was ruling Bennattûr,— ? Bhûphumu having built a tank, approving thereof, land (specified) was given. Imprecation

14

Date ? 1644 A D

The pillar of the god Kadurî Nârasimha was erected, (in the year specified) as the service of . 's daughter, the Basavi Rade la.

15

Date ? 1666 A D

(In the year specified), Chigatigere Vodôra-aya's wife Lakkamma had this well built

16

Date 1333 A D

Be it well (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa's minister, Aḷiya (or son-in-law) Mâchiya-dannâyaka's

son Gangi-Dêva-dannâyaka was in the residence of Penugonde, ruling the kingdom in peace and wisdom — to Indeya Sântiśvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâlapura, in the Haiuhe-Hosûr-nâd, for as long as sun and moon endure, free of all imposts Imprecation

17

Date 1432 A D

May it be prosperous Obeisance to Šambhu etc.

Be it well (On the date specified), when the mahâ-mandalêśvara, the mahâ-râjâdhirâja paramêśvara vîia-Dêva-Râya-mahârâya was ruling a secure kingdom — he remitted for the sake of *dharma* the marriage tax of all classes in Ballâlapura. Imprecations

18

Date ? 1546 A D

May it be prosperous (In the year specified), Nârâyana-gauda's son Hiri-Timmappa had the *vîrakal* temple built

19

Date 1545 A D.

Be it well (On the date specified),—in order that merit might be to Sadâśiva-Râya,—the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhman in Kurugôdu,—that merit might be to his father and mother. Imprecation.

20

Date 1592 A D

(Telugu) — (In the year specified), the râjâdhirâja paramêśvara vîra-pratâpa Venkaṭapati-Râya's son-in-law. . . (having granted) to me the Marupadugu village . . (for) the tank . . Imprecations

21

Date 1549 A D

Be it well (On the date specified), when . . vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world —

(*Rest illegible.*)

22

Date ? 1454 A D

Brass śāsana (full of mistakes).

(Telugu) — Obeisance to Śambhu etc , and other praises

(On the date specified)¹⁾, in order to visit vīra-piātāpa vīra-Bukka-bhūpati-Rāyal, Dēva-Rāyal, and Gundama-Rāyal, — the seven sons, Śankaḥagonda Timmana-gōḍu and others (named), of Vulela-Rāya, king of Mānakapatna in Konthala-dēśa, riding in palanquins, — with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money, — went Vijayanagara — and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours, — horse, umbrella, chāmara, bhūnapende, and 3 howdah elephants To this effect there is a stone inscription set up in the Virūpāksha-Sômēśvara temple

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kurudi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gaudu-mānyā* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments Also made grants of lands The money spent on the village was 10080 Rāmatenki varahas, 2000 Lakshmīpati varahas, and 10050 Puttalikas

By order of Bukka-Rāyal, Gundama-Rāyal and Ambhōja-Rāyal this brass inscription was engraved by Virāchāri of Budagal-nād, and made over to Timmana-gōḍu. Imprecations

23

Date 1402 A D

(Nāgarī characters)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhūpati are omitted

(On the date specified), Dēva-Rāya-mahīpati made to a Brāhman named Subbanārya (descent etc stated) a grant of the Brahmapalli village, situated to the east of the Pinākini (river), in the Ghanagiri country, with all usual rights Its boundaries in the language of the country. Usual final verses.

¹⁾ The original has the Śaka year 1212, Bhāva, — but these do not agree, and the references and other indications make Śaka 1367 expired, the more likely date.

25

Date 1584 A D

Be it well (On the date specified), Šri-Ranga-Râya granted to Tirumale Penugonḍe the Upparahalli village as a sarvamânya agrahâra And for the offerings to — in order that merit may be to our father Hirîya Bôrappa-gauda and to our guru,— we have given this with all ceremony, as an agrahâra. Imprecation

26

Date 1584 A D

Similar to the above.

27

Date ² 1609 A D

(In the year specified), the rājâdhirâja rāja-paramêšvara vîra-pratâpa vîra-Venkatapati-Dêva-mahârâya's agent Hadapa Venkatappa-Nâyaka's son Hadapa Pâpi-Nâyaka's agent Gîriyajapa, granted to the Upparahalli gauda Sî ... (in the presence of) the people of Vakahalli, a *sâsana-vôle* as follows,—the land (specified) under the Sudekunte to the west of this Basavanahalli is granted to you as a *mânya*, to be enjoyed by you, your sons and grandsons

28

Date 1510 A D

(Nâgarî characters)

May it be prosperous. Be it well (On the date specified), at the time of the eclipse, when the mahârâjâdhirâja rāja-paramêšvara vîra-pratâpa Krishna-Râya-mahârâya was ruling the kingdom of the world — a grant was made (*particulars effaced*)

32

Date about 1550 A D

Obeisance to Râmânuja To the âchârya who was the establisher of the path of the vêdas, the Âlvâr Tirumale Penugonde Narasimha-Tâtâchârya-ayya,—with the permission of Râma-Râja,—Soṇa-gauda granted Arikunda as a *sarvamânya*

36

Date ? 1523 A D

Be it well (On the date specified), as *dharma* to Mālapa Nāyaka-aya of the mahārāja-paramēśvara Kṛṣṇa-Rāya-mahāiāya's court,—the minister Sarvarasaya had the temple of the god Sômēśvara of Halukūr rebuilt with stone work

37

Date 1887 A D

For the *dharmasthāna* of the god Channa-Sômēśvara of Alakūi, the Vīra-Śaiva, Gubbī Rudrā's son Tôtadhārya is the agent and was appointed (on the date specified—given in both the Śālivāhana and Christian eras)

38

Date 1504 A D

Śrī-Sômēśvara (On the date specified), at the time of the eclipse of the moon,—in .. Vodeyar had the temple of the god Sômēśvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and linga worship,—which being informed to Nañja-Rāya, that Nañjai-Rāya informed vīra-pratāpa Narasiṅga-Rāya, who thereupon made a grant of Halakūr for Sômēśvara Usual final verses

40

Date ? about 1200 A D.

(On the date specified, details gone), when the pratāpa-chakravartti Hoy-sana-bhujabala vīra-Ballāla-Dēvarasa was ruling the kingdom in peace and wisdom:—(*stops here*)

41

Date 1180 A D

Be it well In the mahā-mandalēśvara, the capturer of Talekādu Kongu Nangali Banavāsi Halasige Hānungal and Uchchangi, Hoysala vīra-Ballāla-Dēva's reign (or kingdom), (in the year specified), when the great minister, the śrikarana-heggade Yereyanna and the dandanāyaka Bila-Gōyindarasa marched to the Ummaḍi war,—Pochiya-Kerīya-nāyaka gave his head, and received as *netra-patta* the Nāgāchārī tank, granted in the presence of the Brāhmins of Kūdalūr, and the Nānā-Dēsis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

42

Date ? 1649 A D

(In the year specified), to the dēśamukhi of Hosūr-sammat, the dēśapānde dēśi-kāiani Sahigonda-Nāyaka, was written and given a paper (*kagada*) as follows — You having built anew the fort of Erapanahalli, otherwise called Kondāpura, belonging to the Hosūr-śīme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kattu-kodagi-mānya* the land (specified) near this village, to be enjoyed by you, your son and posterity

43

Date 1793 A D.

Obeisance to Šambhu etc Be it well (On the date specified), to the Halakūr jahagirdār Mīr Ahmad Sāhib's son Mīr Husēn Sāhib, the rājamānya Kalidurga śubhēdār Mīr Alī Beg Sāhib caused to be written and given a *kattu-kodagi-mānya* (as follows)¹,—you having built around the fort to the north-west of the Dēvarahalli village, there is granted to you—(*rest illegible*)

44

Date 1798 A D

By order of Hajarat Tīpu-Sultān Pāchā,—Be it well (On the date specified), the Mākalidurga Amaladār Ahmad Usmān Sāhēb caused to be written and given to Halukūr Mīr Husēn Sāhēb a *kere-kattu-kodagi śāsana* as follows —For the tank that you have had newly constructed at the Dyāvarahalli village of the Huladakere-hōbaḷi, belonging to the Mākalidurga-śīme, by order of the Presence, there is granted to you land (specified) in Timmanahalli to the north of this Dyāvarahalli, and at its hamlet Chandrahalli

45

Date ? 1635 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahârâya [? Venkatapati]-Dēva-Râya .. was in Vijayanagara—(*rest illegible*)

¹This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants

46

Date ? 1370 A D

Obeisance to Ganâdhipati Obeisance to Šambhu etc Praise of Ganêša and the Boar

There is, brother of the *kaustubha* gem and the *kâma-dhênu*, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected In that family was Bukka, whose queen was Mâyâmbikâ, in whose family (omitting laudations) arose the king Sangama His queen was Mâlâmbikâ Then sons were Harihara, Kampa, Bukka, Mârapa and Muddapa Of the five, Bukka was the most celebrated The Kalingas were broken through his valour, the Vangas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Turushkas shrivelled up, the Pândya kings fled

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâjanya, making the sixteen gifts, he caused the tree of *dharma* to flourish (On the date specified¹), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tungabhadra, he gave to Sôma (descent etc. stated), who was veiled in the meaning of the eighteen purânas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkîni, (boundary villages), in the Penna-mâgani of the Kôdû-tala in the Guttiduga kingdom, with all usual rights Boundaries And the great poet Nâchana-Sôma blessed the king that he might live for ever

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country

This śâsana of Bukka-Râjendra was made by Kôtidêvârâdhyaçhârya's son Mallênârâdhya And the carpenter, the śâsanâchârya Nâgi-dêva, engraved it Usual final verses

(signed) śrî-Virûpâksha.

47

Date 762 A D

Be it well Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

¹ This is given as the Śaka year *rasa bhu nayana indu* (=1216), the year Târana But this does not fall within Bukka's reign, during which there was no Târana Hence Sâdhârana, Śaka 1292 expired, has been conjecturally taken

A sun illumining the clear firmament of the Jāhnavī (or Ganga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kānvāyana-gôtra,— was śrīmat Konganivarmma dharmma-mahādhīrājah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*),— was śrīmān Mādhava-mahādhīrājah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was śrīmad Harivarmma-mahādhīrājah

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nārāyana, was śrīmān Viṣṇugôpa-mahādhīrājah

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was śrīmān Mādhava-mahādhīrājah

His son, the beloved sister's son of Krishnavarmma-mahādhīrājah,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was śrīmān Kongani-mahādhīrājah, named Avinīta

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarī, Âlattūr, Porulārē, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirātārjunīya*,— was named Durvinīta

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another,— was named Mushkara

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Śrīvikrama

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhūvikrama Who, moreover, had conquered the Pallavēndra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Rāja-Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him the self-chosen lord of Lakshmī,—was named Nava-Kāma, beloved by the good (*sushta-pruyah*), his fame in destroying the hosts of his enemies being the theme of songs

Of that Kongani-mahārāja, whose other name was Śivamāra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nārāyana, raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhīmakôpah), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari) Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Rāja Śrīpurusha, a head-jewel among princes To women, a Kāma (god of love), in the use of the bow, the son of Daśaratha (Râma), in valour, the son of Jamadagni (Paraśurâma), in great wealth, Balâri (Indra), in great glory, Ravi (the sun), in government by himself, Dhanêśa (Kubêra); of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator Brahma

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Śrīpurusha, the first so named, Prithuvī-Kongani-mahārāja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Śaka years having passed,—living in Mānyapura, in his victorious camp,—in the month Vaiśākha, at the time of an eclipse of the moon, under the constellation Viśākha, on Friday,—to the son of Maraśarmma of the Kāsyapa-gôtra, living in Tōlūr, Mādhavaśarmma, versed in the Vājasanêya (or white Yajur) vêda,—was given in the four villages named Elam-Gûdalūr, Marīyâchi-Gûdalūr, Paṇuvī and Śrīpura,—in each village, rice land for sowing 12 *khandikas*; a

house-site for sowing only 4 kudaba, village waste for 30 kudaba, garden land for sowing 2 khandikas, and field for sowing 30 khandikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *ślōkas* delivered by Manu — Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult, but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others, whosoever was at any time the land, his was then the fruit. A Brâhman's property is a terrible poison. Call not poison poison, poison kills a single person, but a Brâhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Viśvakarma

48

Date about 640 A. D.

Be it well. Of the Mânava-gôtra, sons of Hârîtî, nourished by the group of mothers, worshippers of the feet of Svâmî Mahâsêna, were the Châlukyās,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikêṣi, with the second name Rana-Vikrama.

After that was the conqueror of Harshavarddhana, Satyâśraya. On the application of his beloved daughter, in her own language (*sva-bhâṣhayâ*) called Ambara,—on the full-moon day of Mahâ Mâgha,—in the Sangama-tîrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrêya-gôtra, five of the Kauṣika-gôtra, three of the Kâśyapa-gôtra, three of the Kaundînya-gôtra, three of the Kauṣika-gôtra, two of the Sâvarṇika-gôtra, one of the Bhâradvâja-gôtra, one of the Śaunaka-gôtra,—to these great Brâhmanas, versed in the vêdas, devoted to the six rites, thirty-one Brâhmanas, the village named in its own language (*sva-bhâṣhayâ*) Periyâla, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples — By many kings has the earth been enjoyed, Sagara and others, whosoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.

49

Date ? about 1300 A D

Be it well When the pratapa-chakravartti Hoysana vira-Ballala-Dēvarasa was in Hosavīdu, ruling the kingdom in peace and wisdom —
(*rest illegible*)

50

Date 1446 A D

Be it well In the empire of the rajādhirāja rāja paramēśvara vira-pratapa Deva-Rāya-mahārāja —(on the date specified), the great (*stops here*)

51

Date ? about 1300 A D

Be it well When the pratāpa-chakravartti Hoysana vira Ballāla-Dēvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom —the maha-sāmantadhipati Appagalli Palyeya Nayaka's son Kallaya-Nayaka (made a grant) of Malalū in Haruhe-Hosaūr-nād which he was governing (*rest illegible*)

52

Date 1565 A D

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,—when the mahāīājādhirāja rāja paramēśvara vira-pratāpa Sadāśiva-Rāya-mahārāja was ruling the empire of the world —by his command, and by order of Tirumala-Rajaya,—the great Âvati nād prabhu Sonapa-Gauda-ayya,—in order that unfading merit might be to Sadaśiva-Rāya-mahārāja, to Tirumala Rajaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,—in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kēśava of Mudigere in Hosaūr-nād, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Mudigere village, and presented it at the feet of the god Imprecations

Local rent free grants to remain according to former custom Usual final verses

53

Date 1482 A D

Be it well (On the date specified), in Penugonde minister Mallarasa's *umbali* the Kādalaunni village, on the occasion of his coming there when hunting, he bought from 's son, the *adhikari* Narana-dēva land (specified), and had the *kalusa*, *dīpamāle* stone pillar, and the pond (of the temple), which were in ruins, repaired And the Brāhmanas and gaudas obtaining at the hands of Mallarasa-Vodeyaṁ rent-free land to provide for the offerings of the god gave to the tank another name of Mallasamudra

54

Date ? 815 A D

[Śiva]māra-Permānadi (in the year specified) granted as *umbali*

55

Date about 1150 A D

(Tamil)—Be it well When the mā-mandalēśvara, Tribhuvanamalla, capturer of Talaikkādu, bhujabala Vira-Ganga Poyśala Nārasimha-Dēva was ruling the kingdom of the world —

56

Date 1402 A D

(Nāgarī characters)

Corresponds with Mulbagal No 60, down to Bukka,—

By whom even the kingdom of Śāluva-Nṛsiṃha was made vain ¹⁾ To him by Svarnāmbikā was born the son Hariharēśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain His son was Pratāpa-Deva-Rāya, who offering up his enemies as the *samīdh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory By Gaurāmbikā he had the son Vijaya bhūpati His wife (with praises) bore the son Dēva-Rāya The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dēvī (or anointed queen)

¹⁾ In the various corresponding inscriptions the expression is *sthiri kṛta* made firm, but in this and Nos 2 and 23 above, the expression is *kṛti kṛta* which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayanagara on the bank of the Tungabhadra, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Deva Râya mahipati, in the presence of (the god) Virupaksha on the bank of the Tungabhadra, (on the date specified), granted the Kadavavêni village in the Ghanaguri country, on the Pinakini (river), bounded (as specified), to the Brahmans, with all usual rights, free of all imposts. The names and shares of the Brahmans are here written (List follows of 48 shares). The boundaries, in the language of the country. Usual final verses.

(signed) Śiṣ-Virupaksha

57

Date ? 1109 A D

(Tamil) — While the mahâ-mandalêsvari, ? binder (*hatti*) of Chôla-mârîja, Nulamba Udayaditta-Deva was ruling the earth —

(In the year named), when Vittayan, the general of Poyâla Dêvai, having attacked the village of Nugapatti in Irumadi-pâdu, was marching past it, Vira Pânar âdittan Valigôlar-âdittan, the supreme lord of Paluvai-puram, lord of Nandigiri, Duttar-okkettu gandan, pursuing after, killed horses and men. Echchaisa, son of Śinjaisa, who was the son of Šomaraśa, went to heaven. Pulla-dêvai, son of Echchaisa, set up this pillar of victory.

58

Date about 1408 A D

Be it well. The obtainer of the great śuddha Śaivagamachâra, of the Kauśika-gôtra, Viśvâmitra-pravara, Śiva-gôchara, Yajur-śakhe and Bahudharmya-sutra, the chief man — *aradhya* to Raja Rajendra-Chôla, — Pommana âradhya's son Šivamûrti-ayya had this śâsana made — Benakanavamma-ayya, at Pûmanna-âradhya's (? hands).

59

Date 1408 A D

Obeisance to Ganadhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified), — in order that merit might be to vira-Harihara-Raja, and to the Brâhmans of Gulagunjahalli and others named, as well as a god of dignity to all, the of Biru, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâianâsi a *bâna-linga*, set up the gods Viśveśvara and Lakshmi-Naiâyana, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods

And the care of the Viśveśvara temple, sending for Śivamūti-ayya, son of the *avādhiya* to Rāja-Rājendra Chōla, of the Kurubūr-chaturamungal, (gotra etc as in No 58 above) Pummanna ayya we have given to his charge And the Lakshmi Narāyaṇa temple we have given to the charge of Kañchisamudra Nalari dēva's son Keśavanātha dēva These two priests will share equally in the lands, and carry on the worship of the gods

And to the stone-mason who built these temples, Tipāju's son Muddōja, we have given the Baneya kula rice-field, for as long as sun and moon endure
Imprecations

61

Date 1532 A D

May it be prosperous Be it well (On the date specified),—as *dharma* to vīra-pratāpa Achyuta-Devī maharāya,—Rayasa-ayya's son Marasaiya, in order to provide for offerings (specified) to the god Kesava of Penūgonde, and for a Brahmin *chatia*, made a grant of Bommasamudira and the villages belonging to it Imprecations

62

Date 1382 A D

Be it well (On the date specified), Kenkere Tipaiasa granted land (specified) to the Kadabūr astrologer Vīra pandita

66

Date ? about 1700 A D

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost

67

Date ? about 1550 A D

(Nāgari characters)

May it be prosperous The proprietor of Voddanahalli, otherwise named Rāmachandrapuṇa, a sarvaṃānya agrahāra, is Konda-dikshita

68

Date 1392 A D

Rāmanātha is the only refuge Be it well (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who

break then word, the vijâdhurâja rāja-purimeśvairi virā-pratāpa Hanthura-Râja's son piatapa-Bukka-Râja was in the residence of Penugonde, ruling the kingdom in peace and wisdom — to his father-in-law Mallā-Odeyāi have we given Nagaiageire as a *nde vitta*

And that Mallā-Odeyār having given it to his house Kâdā-devarāsa, that Kâdā-dēvarāsa had the temple of the god Rāma and a stone sluice to the south of the Hūiyakeire made, of which this is the śāśana

69

Date about 900 A D

Imprecation Be it well Of Mayindūma Chola-mahārāja's house, Malegula having received , granted 30 kolagā of rice land for three temples

70

Date about 900 A D

Be it well Chandayya (' fell wounded)

71

Date about 900 A D

Be it well When the Meda kulā paramēśvara in Erigallu Muttār,—Bhūpāditya, ? putting on his armour,

72

Date about 900 A D

Be it well Chôla-mahārāja's ayya, Ayyana

73

Date about 900 A D

Be it well To Chola-mahārāja, Chateyaparasa's having been given,—the Rāmadi ? watchman, Mindapōdi Pillaya, sacrificed his head

74

Date about 900 A D

Kannakulī-aīasa's ' army

75

Date about 900 A D

Be it well Chôla-mahārāja's servant Dadiyan Dādiga, marching upon Mahēndra army

76

Date about 750 A D

Be it well When Choliga Muttarasa was ruling the Ra di Six Hundred,—and Aranandadasa (or Nandadasa) was ruling the Rāmadi-nādu Three Hundred of Rāma, known as Choka's friend,—his son Donnamara, joining with Chōia Nachcheya, put to flight a force of twelve, and obtaining the permission of Rattavādi, went in front penetrated the troops of horse, slew and entered *svargga*, gaining glory

77

Date 1505 A D

(Nagari characters)

Obeisance to Sambhu etc Invocation of the Boar Praise of Ganeśa

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahamma Through his desire expressed by *bahusyām* (I will be many),—from his lotus navel was born Svabhū (Brahma) From Aja was Atri-muni, from Ati Indu, from Indu Budha, from Budha Pururava, from him Āyu, from Āyu the king Nahusha From him was Yayāti, from him Turvasu, whose line was spread in the Kuru-deśa Certain kings born in it came to Kishkindha in order to do homage to Sītā-Rāma, the best of Raghu's race, who was worshipped by Sugrīva Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hemakūta, purified from inner darkness by the stream of the Tungabhadra

Among them, moon to the ocean the Tuluva-vamśa, of great valour, was the king Dilīpa celebrated From him, the husband of Dēvakī, was born the king Iśvāia (Omitting laudations) from him was the king Naiasa In Vidyā-nagari, formerly made by Vidyāranya, seated on the jewel throne, he was ruling the whole kingdom Having conquered Gajapati-Rāya, he won by his valour the title *Gajapati Rāyēbha-ganda bhērunda* (ganda bhērunda to the elephant Gajapati-Raya) Having conquered the mighty fierce Turushka king in battle, he gained the title *dushta rān-mṛiga-sārdūla* (a tiger to the deers evil kings), and other titles Having defeated the Madhurā king Māna-bhūpa in battle, he forced the Pāndya, Chōla, Chēra and other kings to pay tribute Moreover, in Śrīranga, Hastiśaila, Garudagiri, Kumbhagōna, Vrīshātri, Śrī-śaila, Ramasētu, the great Harihara, Sangama, Nandi-tīrtha, Gōkarna, Kūla-hasti, Iśvāiasadas, and in the temple of Virūpāksha, did he make the sixteen great gifts described in holy verse By Tīppāji and Nāgamāmbā respectively he had the sons vīra-Nṛisimbhendra and Kūishna Rāya

Of them, vira-Nisimhendira obtained his father's kingdom His praises in Kāñchi, Śiñanga, Śeshachala, Garudagiri, Gôkaina, Śiñagendia, Aṭunaśikhari, and the temple of Virupaksha, did he make the *brahmānda*, *śaṭna-mēru*, *tridasa taru-latā*, *kāma-dhēnu*, and other great gifts again and again The Anga, Vanga, Kalinga and other kings waited on him as servants, holding the chāmaras and other royal insignia

(With usual titles), this vira-Nisimhendira, (on the date specified) after setting up the god Lakshmi Nisimha, on the bank of the Tungabhadra adorned by Hemakuta, in the presence of the god Virupaksha, to many Brahmins of various gotras etc gave the Nalabandehalli village, otherwise called Nalasimhapuram, with its hamlet Gungulluvayi, belonging to Midigesi, attached to Bati-nagara in the Ghanaśaulipuri kingdom (bounded as specified), with all usual rights, as an agrahara of 15 shares (List of donees) Boundaries in the Kannaṭa language

Usual final imprecatory verses

This śāsanā of vira-Nisimhēndia was composed by Nalasimbharya, and engraved by the carpenter Janārdana

(signed) śrī-Virupāksha

78

Date about 1495 A D

May it be prosperous The mahamandalesvara, champion over the mustaches of the world, Kathāri Saluva, Saluva Immadi-Narasinga Rāya-mahārāya's treasurer Dēvappa-Nāyaka's son Balanatha,—to Kaya Nañjinathadikshita's son Nārasimha-dikshita,—in order that *dharma* may be to the king and to Narasinga-Nāyaka,—made Kempa halli into the Narasāmbu agrahāra, and in the presence of the god Vāranāsi Bhimēśvara on the bank of the Tungabhadra, gave it over, free of all imposts

80

Date 1493 A D

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vāta Keśava and Hanumanta,—the mahā-mandalēśvara, champion over the mustaches of the world, Kathāri Saluva, Saluva-Immadi-Narasinga-Rāya-mahārāya's servant Kasaveya-Nayaka made a grant as follows —for the anointing and festivals of the god, we have granted the Nandiyakunte-śime in Vāta,—in order that *dharma* may be to Immadi-Narasinga-Rāya-mahārāya,—with all rights (specified), to continue as long as sun and moon

81

Date ? 1552 A D

May it be prosperous Be it well (On the date specified), by order of
 the mahatājādhiraja 1ṛja-paramēśvara vīra-patāpa Sadasiva-Raya-maharāya,—
 the maha-mandalēśvara, maha-arasu (made some grant) Imprecation

84

Date 1422 A D

May it be prosperous Be it well (On the date specified), the worshipper
 of the feet of the god eśvara, Tīmarasa-setti's son Belī setti's son Bommi-
 setti, had the anointing performed for the god

85

Date about 920 A D

Be it well Appiya-setti's son Nagajivamm's Palega,—in the
 reign of Bīra-Nolamba,—when the cows were carried off, fought and died

86

Date about 920 A D

Be it well Śiṛi-setti's elder brother Nolamba—in the reign of Bīra-
 Nolamba, when the cows were carried off, fought and died The memorial stone
 of Nolamba who slew

87

Date about 920 A D

Be it well Vīkkapa-ganda,—in the reign of Bīra-Nolamba,—



BAGEPALLI TALUQ

4

Date 1537 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the maharajadhiraja rajaparamēśvara vira-pratapa Achyuta-Rājya-maharaya was ruling the kingdom of the world—to Achyutaraya Mallapanna, four persons (named) granted the Viupakshipuri village, otherwise called Nandicheruvu, in the Buradakunte śime of the Kairuriki sthala in the Penugonda kingdom, which had come to them by gift from Bikshāva Tippannayagar, (grant repeated three times),—with all usual rights Witnesses

5

Date 1537 A D

(Telugu)—On the same date, Achyutaraya Mallapanna made over the village to the god Vireśvara of Lepākshi in the Penugonda-śime, —in order that merit might be to Achyuta-mahārāya Usual final verses

6

Date 1033 A D

(This inscription has neither beginning nor end)

(Tamil)—In the 22nd year of the reign of KōpParakeśarippanmar, *alias* śrī-Rajendra-Śōla-Dēvar, who etc ¹⁾— Nu-lambapādi, *alias* Nigarili-*[Śōla-mandalam]*

7

Date ? about 1033 A D

(The first part of this inscription is gone)

(Tamil)— Taśarippanman Kāttaman of the Kūdal Twelve in Irumadi nādu included in Rājendra-Śōla-vala-nādu, *alias* of Śōla mandalam, made a grant of certain lands (specified) which he had received as a *kudangai* from Irumadi Śōla-rajai, the chief of the Irumadi-nādu Three-hundred, for having constructed a tank and built a sluice in Tasari in which he was a landholder, as well as of certain other lands (specified), for the god Mahadevar of the village He who destroys this shall incur the heinous sin

¹⁾ The historical part of this inscription is identical with that of Kolar No 109 a

of having destroyed tawny cows and Varanavasi (Benaies), also the heinous sin committed by those who reside between the Ganges and the Kumari

At his request I, Mugalyûr-udaiyan Ševidan Šattisatttan, a Vellala of Šembur, *alias* Šuudaiia-Šôla-Nallûi, in Šembûi-nâdu of Šembûr-kottam in Jayangonda-Šôla-mandalam, wrote this This is my writing

8

Date about 1030 A D

(Contains only a fragment of the historical introduction given in Kolar No 109 a)
(Tamil) — Râjêndra-Chôla's time

10

Date 1397 A D

(Telugu) Be it well (On the date specified), the mahâ-mandalêšvara râjâdhirâja râja-paramešvara viia-Bukka maharâja's daughter Virupa-Devî's daughter Jommâ-Devî directed a channel to be made in front of Tirumanî village belonging to Kaiukuniki-sthala in the Penugonda kingdom,—and sending for her minister Bomma raja's son Naga iâja, and her great uncle's son Mâyî-Nâyini,—and saying to them 'You must make this channel', — they sent for the late Vôja's sons Peda-Bayîia-Vôja and Pina-Bayîia-Vôja, and gave them the contract And they dug a channel from before Peda-Nandisriyûu and carrying it on below, led it so as to fill the tank And they agreed for 130 Singaya gadyana, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Immadiyuru And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a *dasavanda*, free of all imposts, under the Tirumanî tank (*Rest illegible*)

11

Date 1393 A D

(Telugu)—May it be prosperous (In the year specified), the mahârâjâdhirâja Immadi-Kadamba-Raya-Vodeya ayya gave to Dinapuri Chinnappa-raddi a *kapu mânya* (specified) under the Tirumanî tank

14

Date 1573 A D

(Telugu)—May it be prosperous Be it well (On the date specified), by permission of the mahâ nâyakâchârya Gabi-Nâyini and Basava Nayini,—

Garuda-Nāyini and Devata-Nāyini for the offerings of the god Mandem Chennai-
iāya of Būtaganapalli, the Bojalapalli village, otherwise named Chennai-
samudia Imprecations

15

Date 1399 A D

May it be prosperous The śasana of the god of gods Gadida Śimivasa,
worthy to be borne on their heads by the chief of gods and demons

When the maha mandaleśvara rājadhīraja rāja-parameśvara, master of the
eastern southern and western oceans, viśa-Hirihira-mahadeva was on the
heroic throne of empire —during the administration of Teppada Nāgannodeyar,
his grandson Tirumalanatha granted a dānamśasanai for the stone temple
erected in Gadida, belonging to him, for the god Tirumala set up in Tirumala-
pura, as follows —(On the date specified), to the three stone-masons (named)
he gave Bommanakote to the south of Gadida, with all usual rights (specified),
in the presence of the god Tiruvengalanātha

Usual final verses

16

Date 1391 A D

(On the date specified) in the same reign as above,—during the admini-
stration of the great minister Mangappa-dannāyaka,—when Teppada Nāgannai's
kingdom was established, at the time of the setting up of the god Gadida
Śimivasa, in the presence of the god Tiruvengalanātha, Teppada Nāgannai's
grandson Tirumalanatha made to the Brahmans who had built Tirumalapura
as an agrahāra, and were performing the service of the god—the villages of
Malapagalakunta and Tammadikunta, dividing them into 22 shares (Details
of the donees and boundaries) Usual final verses

17

Date 1418 A D

(Telugu)—May it be prosperous (In the year specified), the performer
of the *vajrapēya*, *sarvatōmukha* and *prativasanta* sacrifices, Sarvakratu Sōma-
nātha dikshita, set up the *yūpa-stambha* for the *sarvaprishtha* and *āplōyāma*
(sacrifices)

18

Date 1418 A D

(Telugu)—The same person granted Mangasamudra and Oddapalli as an
agrahāra of 120 shares He was of the Kaśyapa-gotra, Rik śakhā, the son of
Dēvaru sōmayāji

19

Date about 1418 A D

For the Mangasamudra agrahāra, Nārasinga-Dēva caused an enclosure wall to be made

20

Date ? 1605 A D

(Telugu) — (On the date specified), when prātāpa Venkatapati-Rāya, seated on the jewel throne, in Velampalli Immadi-Kadiappa-Nayini made some grant Imprecations

21

Date ? about 1200 A D

(This inscription is mostly gone)

(Tamil) — Seems to record the grant of some lands to Brāhmins (Usual final imprecatory sentence)

22

Date 1736 A D

(Telugu) — Be it well (On the date specified), the mahā-nāyakāchāriya Guramma Nayini and others (named), caused to be written and given to Lāyamantāpa's son Venkatapati a stone śāsana for the creation of a tank, as follows — On your constructing a new tank for Bahreddipalli in the Penumala-sthala belonging to our Nāyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence

23

Date 1824 A D

(Telugu) — Be it well (On the date specified), to the Bāgepalli blacksmith Gangappa and Bamma's son Kuntlūrappa, the Reddis and *karanas* of this place caused to be written and given a deed of gift as follows — On your building up the cave in this Gadida Mukonda, and setting up Iśvara in the cave, — we grant to you lands (specified) under the Bāgepalli tank in the hōbali

25

Date 1533 A D

(Telugu) — May it be prosperous Be it well (On the date specified), when the rājādhirāja raja-parameśvara vira-pratāpa Achyuta-Rāya-mahārāya

was ruling the kingdom of the world —giving to Gadidi another name of Kishnaiñyasamudra, at the feet of the god Tuvengalanatha, Chandaram Tippasasayya's son Kondamaisu presented it as an agrahara

28

Date 1633 A D

(Telugu)—Be it well (On the date specified), the mahānāyakacharya Gumma-Nāyini and others (named), with the Gujalū Radī *lavana*, made a grant of land (specified) to Gujalūr Magāla Nīrāpa and Chinapa Imprecation

30

Date 1544 A D

May it be prosperous Be it well (On the date specified), by order of the mahāājādhuāja rāja-paramēśvara viṣṇu prāṇīpa Sadāsiva-Raya,—the mahā-mandaleśvara Rama Rajayya Dēva-mahā-vasu granted to śisana (as follows) —The tax formerly paid to us ? from the carpenters we have granted to you, free of all imposts Imprecations

(signed) sri Virupāksha

31

Date 1738 A D

(Telugu)—For the daily and seasonal festivals, the support of the *archaka*, and all other requirements of the master of myriads of worlds, the god Parusha Venkatesvara,—Be it well (On the date specified), to —devoted to *yajana* and the six rites, of the Parāśara-gōtra Bōdhayana-sutra and Yajuś-śākhā, proficient in the Pañcharātriāgama śāstra, Tiruchānūr Tuvengalacharya's grandson, Ramāchārya's son, Krishnamāchārya,—the mahānāyakacharya, purifier of the Achyuta-gōtra, of the Naiyāna sūtra and Dhanuś-śākhā, Gummi-Nāyini Timmi-Nāyini's grandson, Kadirappa-Nāyini's son, Nārasimha-Nayini,—granted the Pōtuladōddi village, in the Gujalūr-sthala belonging to our Nāyakship, with all rights,—and also the land formerly belonging to it below the Moratupalli tank,—as a sarvamānya,—obtaining orders also from the Rānuvarī (? army officer) on Ramanidurga for the writing of this śāsana

(signed) śrī Nārasimha

32

Date 1770 A D

(Telugu)—Obeisance to Šambhu etc Be it well (On the date specified), the Itikedurga taluk jahagūdār Isumāl sahēb and Tālu-Umma-sāhēb, with the

Redi *karanas*, caused to be written and given to Vadige Redi Channayya a *dasavanda sasana* as follows,—near to mājra Madappagaripalli, included in Marigānikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the inams of the ieddi, karana and iagars, we grant you a *dasavanda* (as specified), to be enjoyed to posterity Sarābbu Pedanna obtained this copper śāsana

33

Date 1406 A D

(On the date specified), when Dēva-Rāya-Vodeyā was in the Sira kingdom,—and Lakhumanna was ruling Itigekôte,—Kannari-dēva's (son) Malapa had Lakhumanna's gate, pond, and stairs built Fortune to them

35

Date ? about 1250 A D

Be it well of all worlds, self-contained heroes, the earth and the sky, making the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over epidemics they fight with so as not to come, Java (Yama)'s panting they , death they seize, the head of they turn, the attendants of Kulka they pursue after, simple terrors to all the world, having the form of Rudra, like Nandi and Mahākāla, or Vīrabhadra and the other *pramatha ganas*, having their heads at the feet of the faithful, having their heads pure warriors, cutters down of enemies, gainers of intelligence, like vira-bratis they bathe in the ocean borne up by the serpent-adorned (Śiva), run-away cattle they trace, surround themselves with garlands of entails they worship with their heads cut off, they play on their arms as on the *vine*, like Ravana's of the Kali-yuga, ,—praising the feet of these innumerable *ganas*, devoted to works of merit, (was)—Be it well The great minister saivādhikāri, mahā-pasāyita, supreme favourite, Lankara Hirya Lankā patta-sāhani, Iugōna Dēva's *karakara* (with other epithets)

36

Date 1753 A D

(Telugu)—Obeisance to Śambhu etc Praise of the Boar Be it well (On the date specified), I, the great Âvati-nādi prabhu Chana-Baite-Gavuni's grandson, Muddu-Nārāyanasvāmī's son, Rangappayya Gavuni granted to Chalamayya (descent stated) a śāsana of a grant of land as follows —You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *majara* of kasaba Māragānikuntla, belonging to Udayabhānu-chakra vartti durga, otherwise called my Itakeduiga (Boundaries and other details) Imprecations

37

Date 1539 A D

(Telugu)—Be it well (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Māragānikuntla Tiruvengalanātha,—when the maharājādhirāja rāja paramēśvara vira-pratapa Achyuta-Dēva mahārāja was ruling the kingdom of the world —Bhandaram Apaiasaya's sons Timmasayya and Kondappayya made a grant of Māragānikuntla, with its hamlets, in the Guyyalur sime attached to Penugonda belonging to their Nayakship,—in order that merit might be to Achyuta-Deva-mahārāja Grant repeated three times Imprecations

38

Date 1592 A D

(Telugu)—May it be prosperous Be it well (On the date specified), the rājadhīrāja rāja paramēśvara vira-pratapa Venkata-Dēva-mahārāja,— on the application of Māndi-Nayini and Vasanti-Nayaka,— in order that merit might be to Śīf Ranga-Raya,— granted to Penugonda Tirumala-Tatacharya the Māragānikuntla village as a *sarvamanya agra-hara*

40

Date 1617 A D

(Telugu)—Be it well (On the date specified), when the rājadhīrāja rāja-paramēśvara vira-pratapa Ramachandra Raya-Dēva-mahārāja was ruling the kingdom of the world —the great Āvati-nād prabhu Immadi-Havali-Baile-Gauni-ayya granted to Māragānikuntla Chinnapa-Radi a śāsana of a *godagum-bali* village, namely, the Godaguchintapalli village, belonging to Māragānikuntla within our boundary, with all usual rights Imprecations

41

Date 1536 A D

(Telugu)—May it be prosperous Obeisance to Śambhu etc

Be it well (On the date specified), when the m̥harājādhirāja iāja-parā mēśvara viia-patīpa viia-Achyutā Dēva-maharaya was ruling the kingdom of the world — to Nañja Gavuni, for the god Vīrēśvara, the maha-nayanāchārya Lakki-Nayaka and Kiishnappa-Nāyaka (having set up) the linga Pañchamēśvara

42

Date 1771 A D

(Telugu)—May it be prosperous Be it well (On the date specified), the boundaries of Udayabhānudurgga at which stones were set up

43

Date 1774 A D

Be it well (In the year specified), Maddikere Āshādā Nāgarasa's son, the Nidugal *karanika* Rechappa's younger brother Sovappa's son Malapa,—Kannara dēva's (son) Malapa being the *sēnabōva* in Itigakote,—as a *dharma* to the heroic retinue,—had the *ḍīpamāle-kambha* made for the Māhā-Lakshmi temple

44

Date 1773 A D

(Telugu)—May it be unobstructed May it be prosperous

Be it well (On the date specified), Muru Rāvu and Udayagūṇi tāluk Ummari-sahēb caused to be written and given to various Reddis (named) a stone śāsana as follows — On your restoring this village for this a *daśavanda mānya* (as specified) is granted to you, to be enjoyed in permanence Imprecations

45

Date 1775 A D

(Telugu)—May it be unobstructed May it be prosperous

Be it well, (On the date specified), Ajam Ummar-[sā]bī, killedā of the Udayabhānudurga fort, and Usman Khān, subedār,—according to the order of the Śrīmant Raja Śrī-Muīārū Hindu-Rāvu Ghōrapade's senāpati-sāheb,—caused to be written and given to the *chakkara* Maṇiyappa, dāsārī of Poka-mākalakuntapalli in the Maṇagānikuntla tāluk, a *daśavanda śāsana* as follows — details of the grant (*mostly effaced*)

46, 48, 49

Date ? 1774 A D

(Telugu)—Be it well (On the date specified¹⁾), the mahā-nayakacharya Valapa Bommi-Nayudu and others (named) granted a *bhūshā-patṛa* ? fixing the *achchakattu* of the Gangasamudra tank

50

Date 1760 A D

(Telugu)—śrī Rāma Be it well (On the date specified), the mahā-nayakacharya Gummi-Nayinī and others (named) caused to be written and given to Venkatappa a *chavāta-śāsana* as follows —Your father Chinnan having died in the service of Tumala, we grant for him land (specified) in Kondamālapalli belonging to Chikavelu village, to be enjoyed to posterity Witnesses

52, 53

Date ? 1741 A D

(Telugu)—(In the year specified), the mahā-nayakacharya Timmi Nāyini, Kadirappa-Nāyini and Nārasimha-Nāyini's agent, Dalaviyi Nārasumha caused to be written and given to Vustukayala Baiyata a *chavāta-śāsana* as follows —Your father being wounded and having died in the service of our father, we grant for him land (specified)

54, 55

Date 1760 A D

(Telugu)—A similar grant by Vasanta-Nāyini to Buddula Timmaya

56

Date 1760 A D

(Telugu)—A similar grant by the same to Pichchalū Muniga

57

Date ? 1733 A D

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummalā, a *nettara-gūṭi mānya* was granted for him in Gadampalli

¹⁾ Given as Saka 1840, Jaya The number and name of the year do not agree, and the inscriptions are evidently much more modern

62

Date ? about 900 A D

Be it well When, his chest embraced by the Lakshmi of victory gained by conflict in many wars, the Trinētia of champions, the Vaidumba-mahārāja, with the Kuru-dole (or small river) as his boundary, was ruling the kingdom of the world—in the Nolambani-mahārāja's Muṣumalki battle (some one) died (Account of his exploits) For this, Vaidumba-mahārāja made a grant for him of Tummali, free of all imposts Imprecation

64

Date 1743 A D

(Telugu)—Be it well (On the date specified), to Gummināyini-pālya tāluk Sahana Pāpanna's son Dalavāyi Narasimhana,—having the title head of all the true feudatories, Bhimana, together with the people of Pagonda, Pedda Balāpuram, Chinna Balāpuram, Kondigiri, Gudibanda, Kaivaram, Kōlāla, Punganūru, Madalapalli, Gurumkonda, Rachavidu, Birangi, Kottakōta, Tummala, Kadirapanāyini-pālya, and other places in the four directions, caused to be written and given a śāsana (? entitling him to receive the customs dues specified) Imprecation

66

Date ? 1751 A D

(Telugu)—śrī-Rāma Be it well (On the date specified), the Ânjanēya temple was caused to be built by Peddabatta Venkata-jōshu Details of the *mānya* for this temple

68

Date 1762 A D

(Telugu)—śrī-Rāma Be it well (On the date specified), the mahā nāyini-nāchārya mahārāja Gummi-Nāyini Nārasimha-Nāyini's lawful wife Rāmakka-amma's son Vasantappa-Nāyini's maternal uncle Appanātha's lawful wife Kadiramma's son Dalavāyi Subbapa, in Kalyanagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *japasāle, satra*, and a fort with bastions

69

Date 1625 A D

(Telugu)—Be it well (On the date specified), for the god Prasanna Nandiśvara,—Gummi Nāyini, Kadirappa-Nāyini and Narasimha-Nāyini's mother Kadiramma, gave Baljapalli, free of all imposts, for as long as the sun and moon endure

70

Date 1336 A D ¹⁾

Obeisance to Ganādhīpati Praises of Śīva, Gaṇeśa, Varāha and Śaṅkṛatī
 Usual account of the descent of Yādu from the moon In his line were many kings, among whom was Bukka, whose wife was Magambikā From them (omitting laudations) was born Śaṅkama, whose wife was Minumbikā, and they had five sons,—Harīhara, Kīmpa, Bukka, Muṇa, and Mudā The eldest of these became the ruler of the nine continents Having conquered in all points of the compass, he was served by the kings of Anga Kalinga and other countries And he ruled in Kunjarakōṇa-purī (Ānegundi) On one occasion he crossed the Tungabhadri with the intention of hunting, and coming forth with his army, saw the forests to the south And in the forest, that moon to the ocean Sangmēsa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare And seeing the god Virūpaksha along with the goddess Pampā, he did obeisance to them, and drawing near, paid respect to Vidyānyā, the yatī in that temple, and informed him of the above very curious circumstance The yatīndia, acquainted with the three times (past, present and future), smiled and said,—“O king, this place is worthy to be the residence of a family of great kings, this is a specially strong site Make here a city named Vidya, equal to Alaka (Kubera's city), with nine gates, wherein you may reside, like Purandura, in wealth acquired by victory in war on all sides, and hold the world in your serpent like arms ” Thereupon Harīharaśvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidya (or Vidyānagara) of vast dimensions

(On the date specified), during the *phalābhīsheka* festival for Pampa-Virūpaksha-Maheśvara, he formed certain *agāharas* And (with praises) to Arikere Bhaskara's son Pampāvīrūpaksha, he gave Yāragudi in Tummadunila, in the Kondakamala Valluśime, in the Yakuri-nivṛtti belonging to the Ghanaśaila-purī kingdom Its boundaries And he gave it the new name of Vidyāraṇyapurī And for the worship of the god Mahesvara of Śrīśaila he granted Chiruvnapalli

By order of the king the śāsana was engraved by the śāsanāchārya Naga dēva

Boundaries in the language of the country (Telugu) Usual final imprecatory verses

(signed) śrī-Virūpaksha

¹⁾ From its date this inscription would be of special interest if authentic, but it cannot be depended on being printed from a hand copy supplied by the people, no original being forthcoming

71

Date ? 1636 A D

(Telugu)—(In the year specified), the mahā-nayakachārya Gummi-Nāyini Narasimha Nayini's son Kaduappa-Nayini granted to Mittemani Mekala Bomma a *dasavanda* as follows —In Mittemani sthala the Linganu-vadu being breached, and you having repaired and enlarged it, from the wet land under it one fourth part is granted to you as *daśavanda*, to be enjoyed by you and your posterity— except the

72

Date 1538 A D

(Telugu)—Obeisance to Narasimha (On the date specified), for the god Kṛṣṇa Narasimha,—Timmamasayya, in the kingdom belonging to his Nayakship, granted the village, among the villages granted to him by the maharajādhirāja rāja-parameśvara vira-pratāpa Achyuta-Rāya-mahārāya

73

Date ? 1671 A D

(Telugu)—(In the year specified), Gummi-Nāyini Kaduappa Nāyini Narasimha-Nāyini gave to the god Kuntlū Bhairavēśvara's *archaka* Muddavya a copper śāsana as follows —In regard to the *mānya* belonging to this god in Bāgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts Imprecation

74

Date 1684 A D

(Telugu)—śrī-Rama Be it well (On the date specified), at the lotus feet of the god Chitigānapalli Jñārdana,—the mahā-nayakachārya Gummi-Nāyini Kaduappa-Nayini Peda-Vasanti-Nayini granted for the daily service a śāsana as follows —The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god Usual imprecatory verses

75

Date 1617 A D

(Telugu)—(On the date specified), when the rājādhirāja raja parameśvara vira-pratāpa vira-Rāma-Dēva-mahārāyalayya was ruling the kingdom of the

world — the maha-nayakacharyya Gummi Nayini Kadirappa Nayini Krishnappa Nayini's agent Chakivala granted this sasana When establishing the Tirumalapuricheivuvu agrahara, *mānya* lands (specified) were granted for the gods (named)

76

Date ? 1729 A D

(Telugu)—(In the year specified), Surangi Deva-Rani's son Lakhapparahuta built this tank, and gave it the name Lakshasimudra Imprecation

77

Date ? about 900 A D

Be it well When the Pullava-maājja was ruling the kingdom of the world — along with Chentalapalli Devinnamma, Chentakapulla Nāchikara died

78

Date ? 1719 A D

(Telugu)—Obeisance to Ganādhpati Be it well (On the date specified), the 1yots holding land under the Krishnasāgara tank granted to Gumminayakapalya Sāmba a garden (specified) Imprecation

79

Date ? about 1250 A D

(This inscription has no beginning)

(Tamil)—Some land was granted, as a devadāna, below a tank built by ngana, a servant of the mandalika ndidevan, who was the son of Maraṅginga, son of Kali-dēvan Kaṣavapa, who was again the son of Šelluṇa Ganga-dēva (Usual final imprecatory sentence)

80

Date ? about 1250 A D

(Tamil)—Kaṣavappaiyya's son Maraṅgingan seems to have made a grant of some land to Šōmaiyya

81

Date ? about 1250 A D

(Tamil)—This is only a fragment, it mentions one Ganga-devan, son of ppandi

CHINTAMANI TALUQ

1

Date 1775 A D

(Telugu) — śrī-Rama Be it well (On the date specified), the mahâ naya kachîrya Kottapalya Venkatapa-Nâyini Rangappa-Nayini granted to Ranga-Nayini's dalavâyî Appa nâyidu and a number of others (named) a *dasavanda sâsana* as follows — Near to Mungânapalli belonging to our Nâyakship, you having made the new tank Arakunta, of the lands below it, we return two parts, and grant as *dasavanda* one part, to be enjoyed by you to posterity

Witnesses to this—Sun and moon etc Imprecation

2

Date ? 1805 A D

(Telugu)—From Śilagîta to the frontier is 9 Kîishnavîrja *haridâras*, the fields east of Munganapalli, and Buchapalli in Guirumkonda tâluk, are the boundary Date

3

Date ? about 1288 A D

(This inscription is gone in parts)

(Tamil)—The strong-armed Vîra-Nârâyana, [mandalika of Koyyakurainâdu], laganâra devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Ayyar Alagar Śellappallai Nâyan and ten others, having formed the lands into 12½ shares

Usual final imprecatory sentence and Sanskrit verse

4

Date ? 1794 A D

(Telugu)—śrī-Râma (In the year specified), the mahâ-nayakachârya Kottipale Venkatapa Nayini Rangappa-Nayini gave to Kondamaila Yerrapa a written order as follows — You having also taken trouble and exerted yourself for our *samsthâna*, we grant to you Bôdigundapalli as an *inâm*, to be enjoyed by you and your posterity The *mânyas* of the place to continue according to former custom Signature

7

Date ? about 1100 A D

(Tamil)—Kongiraiyan Šoma-dēvan, *alias* Kulottunga Šola Madamangalam udaiyan, the landlord of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi-konda-Šola-mandalam, built this channel and fort

8

Date ? about 1100 A D

(Tamil)—Vima-devan, *alias* Kulottunga-Šola-Madamangalam-udaiyan, descendant of Kongiraiyan, *alias* Vī gamundin, who was the landlord of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi konda-Sola-mandalam, built this channel and the fort and temple on this hill

9

Date ? about 1100 A D

(Tamil)—Kongiraiyan Kalavāra-nād-āliyan Virudamā ndar kōlan, landlord of Kalavāra nādu in Irattapādi-konda Šola mandalam, gave the name of Vaidumba-gāmundan and granted, with pouring of water, Madamangalam with permission to display all the suitable insignia, to Virudakāran of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi Thus did Kongiraiyan Vaidumba-gāmundan become the happy landlord of Madamangalam His grandson Arumoli-gāmundan's son Vikkiama Šola-gāmundan built a tank and sluice His son Gangaigonda-Šola-Madamangalam-udaiyan built a tank (named) and sluice, and His son Gangaigonda-Sola-Madamangalam-udaiyan built the tank Puttēri and its sluice His son Vima-dēvan, *alias* Kulottunga-Šola-Madamangalam-udaiyan, caused a tank, named Vima-kattu after him, and sluice to be built, built the tanks and Nāvalēri with sluices, made the channel in front of Viman ēri, constructed the fort, temple and pond on this hill, and

10

Date ? about 1100 A D

(Tamil)—Vima-devan, *alias* Kulottunga-Šola-Madamangalam-udaiyan, a descendant of Ma-Bima-gāmundan of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi-konda-Šola-mandalam, built the fort on this hill, and

11

Date ? 1570 A D

(Telugu)—May it be prosperous (In the year specified), the mahâ-nîyakacharya Vôbi-Nâyini Rama-Nayini made a grant of Rajupalli in the Kôdikallu śtime, in the presence of Raghupati Imprecation

12

Date ? 1568 A D

May it be prosperous (In the year specified), by the mahâ-mandaleśvara rājadhīrāja raja-parameśvara vīra pratāpa Rāya-mahārāja's order, and the great minister Ranapanna-danîyaka's direction,—the maha mandaleśvara, champion over mustaches, Kathari Sāluva (? Timma)-mahārāja and Pedda-Dēva-mahārāja made a grant of Kôdagallu village to the god Kādua Naia-simha, at the time of the eclipse of the sun,—in order that merit might be to Gupa Rāju, Peddaya, and the mahārāja

13

Date ? about 1288 A D

(Tamil) - I, one of the feudatories of the strong-armed Vira-Nārāyana—the mandalika of Koygaikuru-nādu—granted, as a *sarva-mānya*, certain lands (specified) to Rajākkal-Nāyanār, who was of the pure Śaiva [philosophy] handed down in uninterrupted succession from Sadāśiva to guru, and who was the family guru to the Chola, Pandya and [Kērala] kings

Rāma-bhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

14

Date ? 1748 A D

(Telugu)—Śrī-Rāma Be it well (On the date specified = 1747 A D), the mahâ-Āvati-nād-prabhu Venkata-Nārāyaṇapa-Gavuni's agents Sindunimalla Hanumi-Nāyini and Konama-Nayini granted to various persons (named) a *daśavanda* (specified) for clearing out the silt from the big tank of Bôdam-palli in Konakunte And in the following year for repairing the Baru gundi (or sluice) which was breached, they granted another *daśavanda* (specified) The local *mānyas* granted in the year Manmatha (? 1715 A D) to continue according to former custom Details of these

15

Date 1292 A D

(Tamil) — (On the date specified), I, Dēvandi-chchīyan, the strong armed Vira Nāyana, the mandālika of Koygaikkuru-nādu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *madappuram*, to Sadaśiva-deva, the *tana-pati* [in the temple] of the god Muttisvaram-udūya-nayanar on the hill near pulli Prosperity

Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

I beg of you, future kings, that you should maintain the land granted to a Brahman Maintaining [a gift] is superior to making a gift

By this [charity], I have amassed the wealth of virtue I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this People of all times are the protectors of this

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years

Usual final imprecatory sentence

18

Date about 1289 A D

(Tamil) — I, Rāghava devai, the strong armed Vira-Narayana, the mandālika of Koygaikkuru-nadu, granted, as a pious gift, certain lands (specified) to Šellappillai of the Bhāiadvaja-gōtra

Usual final phrase and imprecatory sentence Final Sanskrit verses

19

Date ? 1290 A D

(Tamil) — This inscription is fragmentary Some one makes a grant, with pouring of water, to the *mahāyanas* of the dry and wet lands with their four boundaries belonging to Še samudiam, alias Vira-Nārāyana chchatur-vedi mangalam (Final Sanskrit verse) The grant was made exempt from all taxes (a few named)

20

Date about 1289 A D

(This inscription is mostly gone)

(Tamil) — [Vira-Rāghava-devan], the Vira Nārāyana, [Nāle]rkanda, mandālika of Koygaikkuru-nādu, seems to have made some grant (Final Sanskrit verse, mostly defaced)

22

Date 1487 A D

(Telugu) — May it be prosperous (In the year specified), the maha-nāyakā-chārya Mukonda Kadiri-Vôbali-Nayini, and Kadirapa-Nayini granted to the *bhata : āya* subjects in their kingdom, the right to certain grain and money
Imprecations

24

Date 1478 A D

(Telugu) — May it be prosperous (On the date specified), Nārapa Nāyini Chinalaki Nāyini made a grant of Setikonda for the offerings to the god Tiruvengadanatha of Mukonda

28

Date 1534 A D ¹⁾

Obeisance to Šambhu etc Praise of the Boar and Ganēša

Usual account of the rise of the Lunai race, to Yayāti's son Turvasu In his line was Timma-bhūpati Birth of Nisimbendia and Kṛishna Rāya Then came Achyuta-Raya, who (on the date specified) granted to Chiklayachārya the Mindagal village The śasana was composed by Svayambhu, and engraved by Virana's son, the carpenter Viranāchārya Usual final verses

30

Date 1047 A D

Be it well In the Śaka year 970, the year Saibbajit,—to the taking of śīmat-Vīra-Pāndiya's head, and Sērama's (the Chēra king's) Sāle, Kōv Ilaja kēsaripadma, who was the Udeyāi śrī-Rajādhnāja-Dēva, the 30th of his reign —

When śrīmat dandanayaka-Appimayya, who was the *okkettu* champion, the Nārāyana of champions, Chōla's lion, Rajendia Chōla Brahma mīraya, ruling the Marājavādi Seven Thousand, was in the camp at Vallūi, ruling in peace and wisdom,—on Muruganamale Muddarasa's son Bariayya, who was Rājendia Chōla-Pompala-mārāya, having a new tank called Pallavakattu constructed in Mundungallu of Koyyakore nādu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sômēśvara's temple repaired and plastered over,—Appimayya, who was Rajendra-Chōla-Brahmamārāya, gave for the god Sômēśvara of this village, of the first

¹⁾ See note to Bagepalli No 70 This present inscription is also from a copy given by the people, there being no original It is full of mistakes in the order of verses etc

at the sluice of the Pallavagattu, according to the Cholan-singam kolaga, a kanduga of rice land And building a tank called the northern Pompalakattu, and having the sluice fixed, he granted five kolagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten kolagas of rice land,—as a meritorious gift from the king to the god Sômesvara

Whoso ruins this work of merit, falls into the sin of destroying cows and Bânaiâsi

31

Date about 1050 A D

Be it well When the *odeya* of this village, Rajendra Chola-Pompalamaraya, ascended to *sagga*,—his servant Chelva gandra had his head cut off, and died For him a *hodage* of a kanduga will be given

32

Date 1546 A D

(Telugu)—Be it well (On the date specified), the nâyakâchârya Kâdarini Nâmbaya-Nâyini gave to the Jayarâjapura *karana*, Gôvindaya

34

Date 955 A D

Be it well (On the date specified), the Gamunda Sômi-dêva made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god) Detailed directions as to the ceremonies to be performed

36

Date ? about 885 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhiraja was ruling the kingdom of the world—and Kundayya was ruling the Nekkuudi-nâd,—Kongereya Mâ gavunda's son Kovareya, slaying many in , entered the abode of *svargga* For him the king made a grant of land (specified) Imprecation

37

Date about 1289 A D

(Tamil) I, Vîra-Râghava , Nâleikkanda, granted certain lands (specified) for the god Bimêśuram-udaiyar

38

Date 1289 A D

(Tamil)—May high position tend to high character May position
tend to prosperity (Usual final Sanskrit verse)

(On the date specified), I, Iṅgiva-devan,—the maha-mandalisvara, the strong-armed Vira-Nārāyaṇa, Aiyyan anakāṭa, Nalēkkanda, the mandalika of Koygaikkuru-nadu—made for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nālēkkanda, of the god Bbimiśvaram udaya nāyanāi of Kaivaram in Nigaiḷi-Šōla-mandalam —

Among the villages in the districts (named) which came under my rule (in 1280 A D) on my victory in battle over Gangappeumalan Tīru chChirram-bala-nāla-nāyan Bābmarāyan at Ambadakkī in Tanda-nādu and , the village of Periyannapalli with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified)

This is to continue for as long as the moon and the sun endure I also set up a stone inscription to the above effect He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother (Usual final phrase)

39

Date ? 1407 A D

May it be prosperous Be it well (On the date specified), when the mahārājadhīrāja rāja-paramēśvaia, master of the eastern western northern and southern four oceans, vira-pratāpa Dēva-Rāya-maharāya was ruling the kingdom of the world —the Manneya of the Muluvāyi-chāvadī, the mahā-nāyakāchāryya Magode Singaya-Nayaka's son Vōbaya-Nayaka, for the offerings to the god Gōpinātha of Holeyahalu, granted Vōbasamudra, a hamlet of Gondanahallī belonging to our Nāyakaship,—making it over to the priest Akankani's son Kadarinātha, of the Maudgalya-gōtra, in the presence of the nād-gauda and others (named) Imprecation

40

Date 1423 A D

(In the year specified), for the god Gōpinātha, Vōbaya-Nāyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and *māsai* And Sabbume-Nāyaka's younger brother granted a garden

42

Date 1813 A D

(Telugu) — For the god Rājagōpala, (on the date specified), the Gubbi-subēdār, Bōre-gavuda, made a grant

43

Date 2960 4 D

Be it well (On the date specified),— when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Būa-Nolambadhūja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world — of the Kanvāyanā gōtīa, Komāramangalam Odeya, Nigamayya's son Kannayya and Sankarayya gave to 108 Brāhmans of Kurumbūr 15 gadyana of gold, for daily providing one *parvadē* to any one who stops in the Kurumbūr *gutte*, to continue as long as sun and moon endure Witnesses

Written, with the approval of both parties, by the poet (*habbada*) Nagamayya Imprecation

44

Date 2960 A D

A similar grant at the same period by the same persons

45

Date 1297 A D

(Tamil)—In the 3rd year of the reign of the emperor of the whole world Hōśala śrī-vīra-Viśvanā-Dēvar—

I, Mukkana-Kāduvettī Pallavādittan Sīpatī-nāyan, son of Kīrtaiśvīr of Kurumbūr, granted (on the date specified) Kattigaipalli, situated to the east of this village, as a *dēvadāna*, for the god Vijaya-Mādiśvaram udaiyar This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence)

46

Date 2 about 1230 A D

(Tamil)—For the god Vijaya-Mādiśvaram-udaiyār of Kurumbur This was written by Perkkadī Ilaiyan in accordance with the order of Mudaliyār śrī-Nāraśinga-Poyśala-Brahmādhīrājar (Usual final imprecatory sentence) Śetti-dēvar, son of Ivār, granted, as a *dēvadāna*, certain lands (specified),

and made them over to the Śiva Brahmanas (two named), the holders of tax-free land in the village Witnesses—the mandalika of Kuumbûr, and Perumâ-Iugalva

47

Date 1022 A D

(Tamil)—In the 11th year of the reign of Kô pParakêṣaṇippanmai, *alias* Rājendra-Śōla-Devai, who took the Eastern country, Gangai and Kadāram, Kuumbûr gāmundan

48

Date ? about 1250 A D

Be it well Âneyur Kritugūtarasa's son Piasurasa had this sluice made

49

Date 951 A D

Be it well (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, the Pallava Rāma, champion in destroying many, of one word, Iriva-Nolambādhirāja, putting down the evil and upholding the good, was ruling the kingdom of the world — Rājamayya's son Bhīmayya, for (the god) Bhīmēśvara, made a grant,—and Nolamba and Tuvayya made a grant in Âneyûr,—of land (specified) Imprecation

The writer of this was Gônachittara Kandayya

50

Date about 950 A D

Be it well Âneyûr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iriva-Nolamba granted the *pannasu* on the Bhāge 5 ploughs of rice land,—on the application of the five hundred āchāris of Bijantamangala

52

Date ? about 1297 A D

(Tamil)—I, Pallava-Nulamba Amāttiyarasar,—the receiver of a boon from [the goddess] Dēvagāmbā, supreme lord of Kāñchī-pura, Mukkana-Kāduvetti, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a *dēvadāna* and as

tax free property, for the god Šola iṣṣuam-uṇṇiya Mahādevaṛ of Âṇaiyūr in Neikundi-nādu of Nigariḷi-Šolṛ-maṇḍalam and to the Šiva Brahmana (named, with his gōtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase)

53

Date 1337 A D ¹⁾

(Tamil)—During the rule over the earth of vira-Bhalūla-Devan —

(On the date specified), for victory to the arm of the great minister Dadi Šingeya-dannāyakkār's younger brother Vāḷappa-dannayakkai,— the great piṣāyitta, dannayakkai, the inhabitants of Periyā nādu in Kaiṇāra-nādu, Vāḷada-Pemmi-ṣetti's son tṭan, Kettai-gāmundan and others, seem to have made a grant to the descendants of gūttan's son virā Pammānan, who died at Âṇaiyūr puram in Kaiṇāra-nādu of Nigariḷi-Šolṛ-maṇḍalam

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of dannāyakkār and of the inhabitants of Periyā-nādu in Kaiṇāra-nādu

54

Date ? 1685 A D

The feet of Tiruvengalanātha are the refuge

Be it well. (On the date specified), the mahārājadhīrāja rāja-paramēśvara viṇa-pratāpa,— worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Puruṣhottama, the god Venkateśvara,— of the Bhōsala vāmṣa, Šembhōḷi-Rāja's son Malukōḷi-Rāja, granted for the god Tiruvengalanātha, free of all imposts, the Âṇalambagiri village, belonging to Kaiṇāra-sthala, in the Kōlāla-śīme, one of the seven nads attached to the Hosa lu-chāvaḍi during the government of Šivaji-Rāja-mahārāja,— which the illustrious Chetrapati Šivaji-mahārājādhirāja had granted to Malukōḷi-Rāja as a *murdsi* — Regulations for the great car festival. Apparently also a grant of Kondadarahalli, a hamlet of Âṇalambagiri, for some service at Yerukālave. Imprecation

¹⁾ The Saka year given is 4485 and the Kalī year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballāla III.

55

Date 1533 A D

(Nagari characters)

May it be prosperous Be it well (On the date specified), when the mahârâjâdhirâja râja paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — Sâni Padumappa-Nâyaka s son Chinnappa-Nâyaka and others (named) granted, for the of the temple of the god Tiruvengalanâtha, a dharma-śāsana as follows,—in the Kôlala-śime the Sâlahalli village, and in Âlavalli the Sumantaballi village, were granted (with directions which are effaced)

56

Date 1524 A D

(Nagari characters)

The inscription is much effaced It records grants for the god Tiruvengalanâtha by , in order that merit might accrue to Krishna-Dêva-mahârâya

57

Date 1527 A D

(Nagari characters)

A similar grant, much effaced

58

Date 1551 A D

Similar to the above

60¹⁾

Date 1532 A D

(This and the following inscription are mostly gone)

(Tamil)—While the maharâjadhîrâja râja-paramêśvara vîra-pratâpa śi-Achyuta-Dêva-Râya-mahârâya was ruling the earth—

(On the date specified), his dependent, Timmapa-nâyaka, son of nâyaka, granted, on the holy day of Gôkula-ashtami, with presentation of gold coins and pouring of water, in the presence of the god Tiruvengalanâtha of Âlambagiri, certain lands (specified) with all rights (named) to Gîribhatta's

¹⁾ This and the following inscription are in the Kannada language, though written in Tamil and Grantha characters

son *archak* Timma-bhatta, of the Gautama-gôtra and da-sûtra, a follower of the Yajus̥ śākhā. The lands were to be enjoyed by Timma-bhatta and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift, making a gift secures *śārga*, [but] maintaining (another's gift), the eternal abode.

He who confiscates land etc.

Land given to a Brāhman is an only sister to all the kings in the world neither to be enjoyed nor taken in marriage.

Oh king Raghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself.

61

Date ? about 1330 A D

(Tamil)—The mahā mandalēśvara, Tribhuvanamalla, seems to have made a grant of land for the god Tiruvengalanātha of Ālambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

62^a

Date 1519 A D

May it be prosperous. Be it well. (On the date specified), when the mahārājadhīrāja rāja parameśvara vīra-pratāpa vīra-Krishna-Raya-mahārāja was ruling the kingdom — a grant of a village in the Hosūru śīme seems to have been made by Bōchana-Nāyaka. (The inscription is much effaced.)

63

Date ? 1720 A D

(Telugu)—sri-Rāma. The feet of Venkatesvara are the refuge. (In the year specified), Sakunōji-Rāja made a grant to Manōji-pandita.

64

Date about 1280 A D

(Tamil)—During the rule over the earth of Dushtarāditya Rāja-Nārāyana Brahmādirājan —

Mallikājunā-ṣeṭṭi, having purchased (some land) after making full payment in gold, granted the same as *dēvadana* for the god Mallikājunam-udaiya nayanu of Murungai-malai

(Usual final imprecatory sentence)

65

Date 1575 A D

Be it well (On the date specified), in the presence of the river Kāvēi, when the rajādhirāja rāja-paiamēśvara, master of the eastern western southern and northern four oceans, vira-pratīpa vira Śrī-Ranga-Raya-mahārāya was ruling the empire of the world — of the fourth gōtra, Sugatūr Dēva-Gauda's grandson, Tammappa-Gauda's son, Tamma Gaudarayya (made some grant, effaced)

68

Date 1378 A D

(In the year specified), at the time when Hariyappa Odeyar was ruling the kingdom — Kākatti Bembaiasa's (?) son) Yara Nājanna had the sluice fixed to the Rāyasamudra (tank) To Kākatti Agatī Bairōja's son Nādōja for doing the wood and iron work and to those who shared in making the sluice, 5 kolagas of rice land will be given

70

Date 1130 A D

(The first portion of this inscription is gone)

(Tamil)—In the 12th year of the reign of Kō-pParakeśaripannar, *alias* the emperor of the three worlds śrī-Vikrama-Śōla-Devār, who—

while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kalingam was destroyed and Kadal-malai was ? conquered, and while his single umbrella cast its shade over — caused the wheel of his authority to roll and was graciously seated on the throne of heroes along with his queen Mukkō-kkūlan-adigal —

Irugan, *alias* Gangai, son of Ponnambala-kkūttan, *alias* Gangai-gonda-Śōla-Brahmamārāyan, the gāmunda of kuni-nādu in Nigarili-Śōla-mandalam,

75

Date 1360 A D

(Tamil)—During the rule over the earth of the maha-mandalesvara, destroyer of hostile kings, champion over kings who break their word, śrī-vira-Bukkanna-udaiyar—

(On the date specified), we—the mahā-samantādhīpati Sīpati-nāyakka's son Ūṇneya-nayakkar and the inhabitants of Ambadakkī-nadu, including the superintendents of the nādu, Papa-chelūjai, Šokki-siyai and others (three named)—granted certain lands (specified), as a *ludangai* exempt from taxes, to Šānāndai, son of siyai This is to continue as long as the moon and the sun endure

The signature of the inhabitants of the nādu—Šettēsuram-udaiyār

The signature of Nāyakkar—Allalanātan

The writing of Nīlappar, the accountant of the nadu

76

Date 1360 A D

(Tamil)—During the rule of the same king, the same men made on the same date another grant (*details gone*)

77

Date ? about 1000 A D

Be it well When Pandamayya was in Âlatta,—the son of the Sembu-Dēvānvaya, Mirāri, on the cows being carried off, died Written by Kalāchari

78

Date 1121 A D

(The middle portion of this inscription is gone)

(Tamil)—In the 3rd year of the reign of Vikkīrama-Šōla-Dēvar—

Nattu-Muttaraiyan having gone a hunting

boar

Nāttu-Muttaraiyan set up this stone

81

Date 1413 A D

Be it well (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-Harihara-Rāva's son Dēva Rava-mahārāja was ruling the kingdom of the world—the great champion over three kings, Balavānka Ankiya Nāyaka's son Tīmaya Nāyaka, for the decorations and illuminations of the

god Rama of Vadigihalli, made a giant of Kattarikuppe in Ambattakki-nâd belonging to us, with all rights (specified) Imprecations

82

Date 1576 A D

May it be prosperous Be it well (On the date specified), when the mahârâjadhîrâja raja-paramesvara vira-pratâpa Sadaśiva-Raya-maharâya, seated on the jewel throne, was ruling the kingdom of the world —to the Vodgehalli scabbôva Hîrîyannarasas son Kemparasayya and to Lak-kodeyar's agent Harideva was given

83

Date 1179 A D

(This inscription is gone in parts and the meaning of some portions is not clear)

(Tamil) — Be it well Šettu dēvan — whose aim was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey, who was the son of Vindai (? Durgâ) residing in the forest, who was the champion born in the line of the god of the lotus flower (Brahma) which was not frequented by the flower-seeking bees, who was of the Kaundalya-gôtra, who was [the lord] of Kaivâra-nâdu in which —having entered the paddy fields on all sides, scattered in every grove of the *champaka* trees and associated with spread around and grown high—entered the ponds filled with red lotus flowers, who was holier than the Gangâ which, who was the son of Angai-mugil-amudan, the lord of champions, who was a Brahman, who cherished the path of Manu on this great earth, who was the Duttarâditta and Durkkula-nakula, and who was the Piramâdîâyan with his fame spread all over the earth which is supported by the serpent —

Šettu-dēvan—built a beautiful stone temple with a *mantapa* in front of it, which was to the liking of the lord of the Silver Mountain (Śiva), who could be seen neither by Vishnu reclining on the banyan leaf nor by the god of the lotus flower (Brahma), at Vidnâchchettu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around, [set up] the god (on the date and at the auspicious moment specified), while rejoiced, while was seated feet of many Brahmans, while the ascetics the name Šettichcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vêdas flourished, while the sky poured down

showers, and while the cruel Kali vanished, gave, with pouring of water, tax-free land to the famous Brâhman, Rajaraja bhattachan, of the Krausika-gotra, for conducting the worship of Paśupati (Śiva), engraved [the grant] on stone, conferred the *mādapattiyam* of the temple on Tillai ppirin Ariyāḍattāy-āndārar of Kongar-Kodimangalam, *alias* Šolan surrounded by fragrant groves, granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Śiva, gave for the rider on the furious bull (Śiva) an ornamental plate weighing 5 *kalaṅju* of gold and vessels etc. which were of the same? make, weighing 100 *palam* of bell metal, granted the oil of two oil-mills for burning 10 lamps at the three times of the day, and made a grant of certain lands (specified) for the god

After he had made these immense charities — Namburumū, *alias* Alavili Ariñan, a Brahman of dalu, praised by learned men, of sweet speech, a firm devotee of the god who wears the *tulasī* garland on his breast (Vishnu), and a wise giver of gold, wrote this, after hearing what the mandalika of the three nādu, praised by those versed in the three forms of Tamil,

fame talked about in many assemblies, a mine of , the holy one with a liberal hand, the Duttar-gandan (champion over the wicked), vouchsafed to order

Further, Piramādirāyan-Šettai of unfailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irāyašari on Šankaia ,— who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vēdas, and the temple,—also granted certain (specified) lands to him

These charities are to continue as long as the moon and the sun endure

84

Date 1290 A D

(Tamil)—In the 36th year of the reign of (with usual Hoysala titles) śrī-vīra Rāmanātha-Dēvar —

(On the date specified), the champion over adulterers (*settagara gandan*), Mallaya-nāyakkan, son of the mandalika of Āvanīya-nādu, granted certain lands (specified) for the god Šettišvaram-udaiya-nāyanāi

(Usual final imprecatory sentence) He who levies either of the two taxes (named) in the dēvadāna lands of this god shall be the paramour of his own mother

85

Date ? about 1230 A D

(Tamil)— *vaiyū-ṣiyan's* son *Śanānda* caused to be set up the god
Iṣṭv[ra]-dēvar The maker [of the image] was *Perumā-ppillai*, grandson of
Liāśasāri

86

Date 1403 A D

Be it well (On the date specified), when the *mahā-mandalesvara*, subduer of hostile kings, champion over kings who break their word, *iājadhīrāja rāja-paiamēśvara vīra pratāpa Harihara-mahārāya* was ruling the kingdom of the world — his house chief — in order that long life, health and increase of wealth might be to the house minister *Varadappa*,—set up at an auspicious moment the goddess *Durga* of the river of *Kayivāra*, which is *Ēkachakra nagara*,—and for the offerings to the goddess so set up, granted lands (specified) Imprecations

87

Date 1538 A D

May it be prosperous Be it well (On the date specified), when (with usual titles) *Achyuta-Raya-mahārāya* on his righteous throne was ruling the kingdom of the world — to *Chivanā bhatta's* son *Rāmā-bhatta* — during the management of *Dhammathāsēni Jāmarasa's* son *Bhaskara-dēva*,—*Śakārasa's* son , in the villages belonging to the god *Bhīmēśvara*, set up by *Bhīmasēna* in *Ēkachakrapura*, otherwise called *Kayvara*, and worshipped in the *Dvāpara-yuga*, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god Imprecations

This *śasana* was set up during the management of *Viramarasa*

88

Date 1294 A D

(Tamil)—In the 40th year of the reign of (with usual Hoysala titles) *Poyśāla-vīra-Rāmanāda-Dēvar*—

I—the great minister, a *Yama-iāja* to *mandalikas*, the fearless lord, champion over the three kings, *Śikka-dēva-dannāyakkar Annāmala-dēvar*—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of *Śitirai*, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyar, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mānya, including the trees over-ground, the wells underground, water-courses, open grounds etc, together with all kinds of rights and taxes (many named), for the god Bhimisvaram-udaiya-nāyanār of Kivāram in Kaivāra-nādu of Nigaiḷi-Šōla-mandalam Having caused to be planted the sacred trident [of Śiva] in Nayanpalli, and having caused [the giant] to be engraved on stone in the *pañchangam*, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru May virtue be victorious This is the signature of Annāmalai-devan

89

Date 1344 A D ¹⁾

(Tamil)—For the success of the sword and arm of the mahā-mandalēsvara Ariara-Rāya's son Bukka-Rāya, we, Varandarum-perumal of and
remitted (from the date specified) certain taxes (named) in the devadana villages (named) of the god Bhimiśvaram-udaiyar of Kaivaram in Kaivāra nādu of Nigaiḷi-Šōla-mandalam (Usual final imprecatory sentence)

90

Date 1346 A D

(Tamil)—(On the date specified), we—the Annan-ankakāra-tTuttaiāditta Rāja-Narāyana-Brahmādiāyar, *alias* vāsi-nāyan's son Sūtti-nayan, and ya-nāyakkan's son Šonniya-nāyakkan—remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpalli which had continued as a devadāna village of the same god (See previous No)
(Usual final imprecatory sentence)

91

Date 1284 A D

(Tamil)—In the 30th year of the reign of (with usual Hoysala titles) (Ramanāda-Dēvar]—

¹⁾ The Kali year corresponding to Tarana is given as 4449 But Tarana=4445

(On the date specified), I, Kadai chchetti, one of his ministers, granted Vayinakkur of Kaivâra-nâdu for the same god (see previous No.), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in

92

Date 1284 A D

(Tamil) — (On the date specified), I, Maman anakara Dushtarâditya Raja-Nârayana-Brahmadhirajan, *alias* Ganga-ppeumal, granted

and caused to be set up [stones marked with] the trident This is the charity of ba-râyan (Usual final imprecatory sentence)

93

Date ? about 1284 A D

(The first portion of this inscription is gone)

(Tamil) — granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident (Usual final imprecatory sentence)

94

Date 1375 A D

(Tamil) — While the mahâ mandalêšvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, śrī vira-Kampanna-udaiyar's son Jommanna udaiyar was ruling the earth — (On the date specified), the great minister Devanna-udaiyar along with the inhabitants of Kaivâra-nâdu, having, in order that religious merit might accrue to his father Īšvara-dêva, instituted a festival for the god Bhimišūyam-udaiya nâyânâr of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampanna-udaiyar's present (*kanikkai*), Jommanna-udaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe makers — for defraying the expenses of the above festival

95

Date 1362 A D

(Telugu) — Be it well (On the date specified), when (with usual titles) vira-Bukkanna Vodeyar's son Kampanna-Vodeyar was ruling the kingdom of the world — Balumanne-Râjalu of his city, — by order of the mahâ-mandalêšvara,

guardian of Tumbala, (with various epithets), Salaisana-Dêva Nilakki-Raja's son Râchaya Deva-mahârâja,—with all the farmers and subjects of the great Kayivâta-nâdu, and adorned with all names and titles all of both (sects of) Nânâ Desis in Pekkundia, and of the eighteen castes, established a fan at Kayivara,—and is *patana-sâmi* of the fur, appointing Marappa Setti's younger brother Periya-Nayana, made a grant of land (specified) for him, free of all imposts Imprecations

95a

Date 1414 A D

May it be prosperous Be it well (On the date specified), when (with usual titles) Harihara Raya was ruling —a grant for the god Amara Narayana of Ekachakrapura, which is Kayvâta (*much effaced*)

96

Date 1265 A D

(Tamil) — For the god Amara Narayana-pperumâl, set up by Šelvandai-devai, I, Raja-Narâyana-Brahmadhîrâjan, *alias* Ganga-pperumâl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure (Usual final imprecatory sentence) Those that maintain this charity will obtain merit

97

Date 1258 A D

(Tamil)—(From the date specified), we—the Dushtaraditya Râja-Narâyana Brahmâdhîrâyas, Ganga-pperumâl-devai, —devar and Anarêsvara-dêvar—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tinuvidaryattam*, for the god Amara-Narayana-pperumâl of Kaivâram

98

Date 1285 A D

(Tamil)—Having seen a *sasana* to the effect that Tanatur with its four boundaries had formerly been granted as a *tinuvidaryattam* for the god Amara-Narâyana-pperumâl of Kaivâram, I, Maman-ankakala Dushtaraditya Râja-Narâyana-Brahmâdhîrâyar, *alias* Ganga-pperumâl, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dēvadana of the local god, in my ? share of this village, for the above god

99

Date 1286 A D

(Tamil)—(On the date specified), I, Ariyan-ankakâra Dushtarâditya Râja-Narayana-Brahmâdhirâjar, *alias* Vasudêvar, granted, with pouring of water, as a *tiruvidayâttaṁ*, for the god Amara Nârâyana-pperumâl, the remaining wet and dry lands up to their four boundaries, after excluding the dēvadâna of the local god, in my share of the village of Tanatû. May there be prosperity (Usual final imprecatory sentence) Harîḥ

100

Date 1285 A D

(Tamil)—[In the 31st year of the reign of (with usual Hoysala titles) śrī-Râmanada dēvar]—

I, perumâl, one of his ministers, having seen a *sasana* to the effect that [the lands] in Tânatûr of this nâdu had been granted as a *tiruvidayâttaṁ* for the god Amara-Nârâyana pperumâl of Kaivaram, [granted] (on the date specified) the wet and dry lands in my share of Kondanguli-ppangu

101

Date about 1250 A D

(Tamil)—During the rule of Annan-ankakâra-tTuttarâditta Brahmâdhirâjar, *alias* Śelva-Ganga-dēvar of Kaivâram in Nigaiḷi-Śōla-mandalam —

I, Kumaiāndaḷ Tiruvâlar, granted for the god Pillaiyayar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold (Usual final imprecatory sentence)

I gave the lands for the god Purr-idan-gondar (the god who has taken his abode in the ant-hill), i e, Subrahmanya

102

Date 1286 A D

(Tamil)—(On the date specified), I, Ariyan ankakara Dushtarâditya Râja-Nârâyana Brahmâdhirâjar, *alias* Vâsudêvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmanya-dēvar of Kaivâram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair fund, in the village of Tannâpallī. May there be prosperity

103

Date about 1250 A D

(Tamil)—I, Kumârandaṭṭiruvālan, one of the Vaiyisiya-Vāṇiga citizens of Tiruppāṣṭūr in Tondai-mandalam, [the festival] on the day of Pūṣam (Pushya-nakshatra) in the month of Tai, for the god Pillaiyār, set up by me, among the Vaiyisiya-Vāṇiga citizens 3 ulakku for every bullock-load of 1 bag of rice

107

Date about 800 A D

Śīf-Prabhumêru-Pôteva's son Eloya's son Avakhata fell in Aralimullu and went to *svarga*

109

Date ? about 800 A D

Be it well When the cows of Kolattūr were carried off, Savega Mududa recovered the cows and died For him was granted land (specified)

110

Date ? about 1100 A D

(Tamil)—This is merely a fragment It contains the two names Rajendra-Śōla-gāmundan and Maraṣingāndaṭṭi

111

Date ? 1677 A D

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-hallī tank constructed, granted to Krishnappa land (specified) as a *kattu-kodige*

113

*Date ? about 1260 A D**(The first portion of this inscription is gone)*

(Tamil)—We, , granted, as a *kudangai*, to Śavundan Śura-vanmalai of Kaivâram, , after excluding tax-free temple lands and lands granted to Brāhmins (*bata-varutti*) This shall be his property for as long as the moon and the sun endure

114

Date 1393 A D

Be it well (On the date specified), when (with usual titles) vîa Bukkanna bhûpâla's son vîa-Haṇihara-Râya on his secure throne was ruling the kingdom of the world—in order that that king's general, champion over Khantikâra-Râya, Nâganna-Vodeyar might obtain his desires, and that Depanna-Vodeyar's son Nâganna-Vodeyar might obtain all increase of wealth,—that Naganna-Vodeyar's ministers, of the Śrīvatsa-gôtra, (rest illegible)

115

Date about 750 A D

Be it well When Śrîpuiusha was ruling

116

Date about 890 A D

Be it well When Mahēndrâdhvaja, falling upon Ganga, put him to flight,—Attannara, placing all the ? wanderers ? crowded into Morappur, died

117

Date 1289 A D

(Tamil)—In the 35th year of the reign of Poyśala-śrî-vîa-Irâmanâ-Devîr—(from the date specified), I, Ayyan-ankakâia-tTuttarâditta Iṇja-Nârâyana-pîrâmâdirâyan Ganga-ppeumal, granted to our *guru* Śākala-Śiva-panditar [the village of] Mâdirakkal, as a saiva-mânya I also set up a stone

This is to continue for as long as the moon and the sun exist

118

Date 1010 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaṇya, favourite of earth and fortune, of one word, boon lord of Kañcî-pura, śrîman Nolambâdhiraja Chôrayya was ruling the kingdom—Balalchôra Nolamba Śetti, having received Kolatâr *kalmâd* from Nanniyabhûpa, his son Jebayya, in the ruin of the Keyamangala village, fought and died The Śaka year 933 Sadhârana was then current, the 27th of Mummaḍi-Chôla's reign,—when his elder brother set up this stone in Nelligere Nîrgunda-setti erected the stone

119 to 122*Date about 1000 A D*

Memorials to men who died fighting for cows that had been carried off

123*Date 1010 A D*

Be it well (On the date specified), ? Padumpayya pierced the
house, and died in the battle For him a grant (specified) was made
Imprecation

124*Date about 890 A D*

Be it well When Nolambadhiraja was ruling the kingdom of the world —
some man died in battle, and the Seventy-two made a grant for him
Imprecation

126*Date about 1030 A D*

(Tamil)—This contains only a fragment of the historical introduction
given in Kolai 109a

Rajêndra-Chôla's time

126a*Date about 800 A D*

Be it well When ? according to Chola's word,— s son Elattur
was ruling,— upon Kaffichî, the leader of the army in the war of
Kayvâra-nâd, Ambala granted land in Baynamangala Imprecations
Kambi Ūra wrote it

126b*Date about 800 A D*

Be it well Vinnu-Gôvarasa, for the son of Duggamâra's army made
a grant Imprecations
Kambi-Ūra wrote it

128*Date ? 1687 A D*

Virappa of the Basavêśvara-dêva sâmpradaya had this temple built (in
the year specified)

133*Date ? 1708 A D*

(In the year specified), Adina-gauda had the Guttahalli tank made

134*Date ? about 1500 A D*

Be it well The priest of the god Bhīmēśvara,—sole lord of all worlds, dwelling in Ēkachakiapura, the Linga worshipped by the Pāndavas — Nādānda-jiya, made a grant for the god

138*Date about 1030 A D*

(Tamil)—During the rule over the earth of Rājendra-Śōla-Dēvar—

The Munivai-āditta Malai-Mundai-araiśar's son Śelva-araiśar,
of race, caused to be built Śelva-samuttiram and had a sluice made
to it The lands irrigated by this tank He who destroys this
śāsana shall incur the heinous sin of having destroyed tawny cows, Varana-
vāsi and Brāhmans He shall be the [husband] of his own mother

143*Date ? 956 A D*

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Nolambādhiraja Nolapayya was ruling the kingdom of the world — Rāchāla Pompala Chelva's younger brother Muddayya, sun of Ereyamma's archers, recovering the cows, died For him Dilipayya made a grant

147*Date ? 1657 A D*

(In the year specified), when the mahā mandaleśvara ? Annadāna Bādi was ruling the kingdom of the world — Mariappa, son of Dēvanna, son of Muttarasa of Gullahalli in Hoda nād in his government, had this *dīpamāle* pillar made, and Mariappa's two sons Dēvanna and Mariappa set it up

150*Date 1614 A D*

(Telugu)—Be it well (On the date specified), the mahā-nāyanna Gaṇja-gūli Pāpi-Nāyini Chinna-Nāyini granted to Basa-setti's Pōli-setti a *kattu-kodagā dasavanda*

151

Date ? 1570 A D

(Telugu)—Obeisance to Rāmānuja Be it well (On the date specified), to Gavvipalli in sthala,—which Sadāśiva-mahārāya granted to Sūri-China Tammappa,—giving it another name of Krishnāpura, it was made over to Bhata with all rights (specified) Imprecation

152

Date 1511 A D

(Telugu)—Be it well (On the date specified), Sankapalli Vengali's son Tīpa-Nayini,—in order that *dharma* might be to Viraya dannāyaka-Vodeyar,—made over to Viannodeyali, free of all imposts Imprecation

153

Date about 1000 A D

Be it well When the capturer of Gange, Rajendra Chōla-Dēva, was ruling the kingdom of the world —on the sun of the Kola-munis, sun of Kayvāra, Chelvarasa's son Male going to *sarga*,—pleased with this *matha* his son Chelvarasa had made, he granted for it land (specified) under the Mangatandali tank Imprecations

155

Date 1616 A D

(Telugu)—Be it well (On the date specified), when Sugutūr Mummadi-Tammaya-Gauni (was ruling),—Gangi-Nayudu granted for Avagauni-Chinnāgaya a *rakta-godugi*

156

Date ? 1708 A D

(Telugu)—(In the year specified), Ranga-Rau-ayya's agent Basavayya granted a *mānya* to Tātapa-gauda

157

Date 1442 A D

(In the year specified), in the time of Dēva Rāya-mahārāya,—and the time of Mulavāgil Mādannāyaka,—Harihara-Rāja-mahā-arasu made a grant of Basava in Mangalabhūri-sthala Imprecation

160

Date 1123 A D

(Tamil)—In the 5th year of the reign of Kôv Irâjakešaiyanmar¹⁾, *alias* the emperor śrī-Vikīrama-Śōla-Dēvar, who—while the goddess of fortune wedded him, while the goddess of the earth increased [in size], while the goddess of speech became conspicuous, while the goddess of victory moved abroad, while kings placed on their head his sacred lotus-feet, while Kalingam was destroyed and Kadal-malai was ? conquered, while his sceptre went and swayed over every region, and while the cruel Kali having disappeared, true virtue flourished—caused the wheel of his authority to roll as far as and was graciously seated on the throne of heroes along with his queen ²⁾ Pūkkō kilân-adigal—

saiaṣāṣan — son of Śōmaraiṣan, who was the son of Vaṣavaraṣan, who was again the son of Śōmaraiṣan, who was the son of Muttiyaraṣan—the supreme lord of Kañchi-puṣa, Kaḍuvetti, the landlord of Pulikkurukki, his land

161

Date 1069 A D

(Tamil)—In the 6th year of the reign of the refuge of all the world, favourite of earth and fortune, mahāiṣādhināja parimēśvara paṭama-bhattāiaka, the glory of the Solar race, the best of the Pōla race, destroyer of the Pandya race, a Yama to the race of Âhavamalla, vanquisher five times of Âhavamalla, Rajaśekhara, Râjâśriya, Râja-iṣṇendia, Vira-Chōla, Karikāla Chōla, śrī-vīra-Râjēndia Dēvai —

On the death of Śōmaraiṣan, son of Muttiyaraṣan, a landholder of Pulikkurukki in Koyyarkurai-nādu of Mēlai-Mārāyapādi in Śōla-mandalam which included Iṭattapādi, his wife Pillai-Ponnakkan entered the fire

As a charity for their salvation, I, Śōmaraiṣan's son Masaiyan, granted certain lands (specified) for the god Mahadēvar. He who destroys this shall incur the sins committed between the Ganges and the Kumārī

162

Date 1124 A D

(Tamil)—In the 45th year of the reign of śrī-Kulōttunga-Śōla-Devar—
Kāma-Muttaiṣan, ? *alias* Munivar-ādittan, the landlord of Pulikkurichchi in Koyyakkurai-nādu of Mēlai Mārāyapādi in Śōla-mandalam which included

¹⁾ He is called Parakesari in other inscriptions

²⁾ Mukko in other inscriptions

Irattapadi, fell, piercing a tiger His son Deva-Mutta[raisaṇ] and
seem to have made a grant

163

Date ? about 1069 A D

(This is only a fragment)

(Tamil) — Be it well The refuge of all the world

165

Date 936 A D

(On the date specified), in Sedagi, Aiamuvara Dēva had made
And when Kadaia was ruling in Mātannanṁ mandala, he granted

166

Date ? about 1100 A D

Be it well Nirupama-Chōla-mahārāja's house manager (*mane-magatm*)
Mārettiga's son Erala made a grant

168

Date ? about 900 A D

Be it well When Bêlūra's son Mabha smote and departed,—Belūra's
making , died



SRINIVASPUR TALUQ

1

Date ? 1569 A D

May it be prosperous (In the year specified), Mâiappa Nâyaka's son Tipana Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya Nâyaka a *kattu-kodage* šâsana as follows — Below the tank in the Kôvandam valley of Koranelli, to the east of your Papanahalli, belonging to our office of Nâyaka, we grant you the lands (specified) Tippana Nâyaka's writing

3

Date ? about 1250 A D

(Tamil) — I, of Kulandur, granted certain lands (specified) for the god chchiram-udaiya dêvar of Kulandûr in Puda-nâdu of Nigarili-Šôla-mandalam

5

Date about 780 A D

Be it well When,—born in the family of Mahâvali, having made Paramêšvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—šri-Mahâvali Bânarasa was ruling the kingdom of the world — Manasûr Arali-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Viyala Viyyâdhara,—by order of his commander Prabhumêru,—pursuing the Dâmarigas, smote them And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell For him was given, as a *bâl-galchu* Kulanelîr free from all imposts Imprecation

6

Date about 780 A D

Be it well to him, the king šri-Vikramâditya Jayamêru, having the famous name Bâna-Viyyâdhara from (other) kings —When šri-Mahâvali Bânarasa was ruling the world — Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiri Voradoga-Râja,—by order of his commander Prabhumêru,—

[illegible]

the whole of Kāduvattu's force having risen against him in Mavinduru,—his own army being woisted and very much shaken,—he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell His own army, coming back, took up the fight For him, on the birth of a son, was granted for a patrimony Madegulu and Bilāde Imprecation

From this *dharmma* will be given to Davana Perundavve five ploughs of rice land, free of imposts

7

Date ? 988 A D

Victorious is the Boar, the manifested form of Vishnu, which dispensed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk

Be it well When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihāra*), the śrī pūthvi-vallabha mahārāja Nolaṃbarasa was ruling the kingdom of the world —(in the year specified)¹, Nolaṃba Jaya-gonda (appears to have granted some place, of which the boundaries are given) This *dharma* of the Bīdra-kula, the temple

8

Date about 1225 A D

(Tamil)—I, Śāṅga nāyaga-ttēvan, a leading merchant of the great city of Kāñchi, built a tank and granted it, together with the crops, as a deva-dāna, for as long as the moon and the sun endure, for the god Śītīsivaram-udaiyar in the ? capital (*padai vidu*) of Pulla-deva-mandalikar of Puda-nādu in Nīgarilī Śōla-mandalam (Usual final imprecatory sentence)

12

Date 1386 A D

Be it well (On the date specified), when the mahā-mandaleśvara, subduer of hostile kings, champion over kings who break their word, the rājādhirāja rāja-paramēśvara, master of the eastern southern western and northern four oceans, vira-Hariyanna-Vodeyar's son Immadi Hari Rāya was ruling the kingdom of the world — Māreya Nāyaka made some grants as *kere-kodage* and *kattu-kodage* Existing temple grants to continue according to former custom Imprecations

¹ The stone being broken, all that appears of the date is 90 in one line and bbari in the next, which indicates Śārvvārī, but this does not coincide with any Saka year ending in 90 Saka 910 expired = Sarvvadhārī, and the *dha* may have been omitted.

This tank was built for 500 honnu The artificers' work was chiefly done by Tillara Bingôja's son Chinnôja

14

Date about 1015 A D

(The first part is gone)

in the reign of [Râje]ndra-Chôla-Dêva — Be it well Ereya-gavunda,— son of Arasigaya-gavunda, who took Belagattûr in Chôlaya-Dêva's war,— when the cows were carried off and the women's waists were unloosed, fought and went to *sarga* Mangapâleya-gâvunda set up this (stone)

15

Date ? 1689 A D

Be it well (On the date specified, figures gone), the mahârâjadhirâja, the Dêsamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in belonging to Dêsamukhi of the Ambâji-Kôlala-šime, to Chaladaganahalli Ayge-gauda

17

Date about 1015 A D

Be it well When, the capturer of Gange, Râjêndra-Chôla-Dêva was ruling the kingdom of the world —the champion over those who have crushed many, champion to , wrestler in battle, Nanniya Ganga, —Gattûr Arammarasa's son Uttama , his son Prabhukarasa, his son Madalasa, his younger brother Macharasa's son Pudiyanna, granted land (specified) for the god Gangêšvara The *bittu* and *kattu* will belong to the tank Imprecation

18

Date ? 1708 A D

(Telugu)—(In the year specified), to the puohita of the place, Subbâ bhattu,—Kari-Mânikyā-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Krishnâshtami, a gift of land (specified)

19

Date about 800 A D

Be it well When Mayindam-arasa was ruling the kingdom of the world — when Mara came rushing upon the nâd, Kiru-Paraviyodeyar, in the

presence of two of Ganga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler

Ānandūr Śrīkōṭi-āchāri, made thus

20

Date about 750 A D

Be it well When Śrīpurusha-mahārāja was ruling the kingdom of the world — on the cows of Mandu-ūru being carried off, Peiānkōva fell For him was granted the Paditūpu rice land as a *netta-padi* Implication

21

Date about 1225 A D

(This inscription is gone in parts)

(Tamil)—Pulla-dēva-mandalikan seems to have made a grant of land for the god Nandiśvaram-udaiya-dēvar of Kalliyur in Puḍi-nādu of Nīgarilī-Śōla-mandalam

22

Date ? about 1225 A D

(Tamil)—Šōma[rašan]—son of Kēttarašan, who was the son of Šōma[ra]-šan, who was again the son of Mumudi-Śōla-Gangan, who was the son of Rājendra Śōla-Gangar, who was again the son of Jayangonda-Śōla-Gangan—of Kalliyūr in Puḍi-nādu of Nīgarilī-Śōla-mandalam, granted certain lands (specified) for the god Mādēvar, and made over the same to the Śīva Brāhmanas (named, with their gōtras) of the temple

25

Date about 950 A D

Be it well When Dilīpa-Nolamba was ruling the kingdom of the world — Kondala-gāmunda's daughter Annāri gave to Kādema-gāmunda the sluice which Annāri had caused to be made

26

Date ? about 900 A D

Be it well Nandi-Vemman, in the riot of Perbatta, stabbing Aviya-poya, of pure merit, fell

27

Date about 870 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya favourite of earth and fortune, glory of the Pallava kula, śrīmat Nolambādhirāja was ruling the kingdom of the world —

Be it well Entitled to the band of five chief instruments, the paramabhattacharaka, mahārājādhirāja paramēśvara, of the Âtani mata (or creed),

delighting in the penances of the Śiva-śāstra, having the Bhagavat-pāda who came forth from the Pādhivāla village as his sole refuge, śrīmat Brahmā-Śivāchāryya — when Bidirūr brought down the greatness of Perbbatta,— Bideyita fought in the war, and died For him the bhatāra gave rice-land (specified) in Ingname , free of all imposts Imprecation

28

Date about 920 A D

(All down one side is effaced)

When ditya śrī-[?A]nnayya was ruling the kingdom of the world — some one connected with the āchāryya's establishment died in fight and a grant was made for him Imprecation

29

Date about 900 A D

Be it well When Ayyapa-Deva was ruling the kingdom — Bhāva, when ruling the kingdom of Śiva penance, on the cows of Perbhata being carried off, died Some grant was made ? for him, and to the servants of the five Mahants This (? was made by) Kunnayya

30

Date ? about 800 A D

Be it well Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Nolamba, the merciful minded Chōlu-Permma-nadigal, and Mayinda,—these three, when ruling with the Kiru-tore (little river) as their boundary —being angry that Kāduvatti had deceived him, Vallevarasa-Dēvaya attacking the eastern guardian Baruma rose upon Pāndiya and penetrated to Paieyarūr Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyūr, shooting (arrows), smote it, destroyed the elephants, and fighting, died For him was given , as a *bāl galchu* Imprecation

31

Date ? about 800 A D

Be it well A11-Pemarasa made a grant of land (specified) ? to Râma-radi Imprecation

35

Date 1732 A D

(Telugu) — (On the date specified), Tadiḡolla Râmappa-Nâyini Râmanna-Nâyini caused to be written and given to Brâhmanapalli Irugaya a *mânya-śâsana* as follows — Your younger brother Tôtanna having our business in Dīgavokôta,—in your village

36

Date 1288 A D

(Tamil) — In the 34th year of the reign of the emperor of the whole world, śrī Poyśāla-vīra-Râmanāda-Dēvar — (From the date specified), I, Kēśi-araśar of Virchunai, granted to tâdumidannai's son Šama of Kuranelli certain lands (specified, with details of boundaries) as a *batta-virutti* (Usual final imprecatory sentence)

37

Date 1713 A D

(Telugu) — śrī-Râma Be it well (On the date specified), purifier of the Achyuta gôtra, the mahâ-nâyakâchârya Tâdiḡolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmins of the Mallamâmbâ agrahâra a sâsana of a gift of land as follows — In the Koyyaguriki land of the Gudagiri-śīme of the Pellagonda kingdom,—for Adavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâdiḡolla-Yêrukâluve-śīme belonging to our office of Nâyaka,—we grant the Kûtalanâyini tank and the new pond Lingani-kunta with all the dry and wet land pertaining thereto—at the time that our mother Mallayakka breathed her last

38

Date ? 1731 A D

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiriḡpati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Īra-Kadiriḡa

40

Date about 900 A D

Be it well śrī-Bijayittayya having risen upon Mādā-Mattarasa's (son) Polalamma,—in the battle of Mudikal, Gārava's servant Avadhira's son Chāta-guddi, and Pulikurakī Duggamāra his father-in-law, slew, and died

43

Date ? 1752 A D

(Telugu)—śrī-Rāma (In the year specified), the mahā-nāyakāchārya Tādīgolla Raghunātha-Nāyini Rama Nāyini made a grant to Kalappa Bayapa-reddi's son

48

Date ? about 1750 A D

May it be prosperous

(In the year specified, name gone), Kaliya-Mānikyanānga (made a grant) of Nadimalapalli in the Yērukālave kingdom to Vāsavanta-Rāya

49

Date 1231 A D

(Tamil)—(Obeisance to) Hara (On the date specified), I, Mākkōvai Varaguna pperumāl, *alias* Pulla dēva-mandalikan, son of Rāja pati Śakki-dēva-mandalikan of Puda-nādu in Nīgarulī-Śōla-mandalam, ? made over
 , for as long as the moon and the sun endure, the temple, together with *panchāṅgam*, of the god Tiruvāliśvaram-udaiyār, who has graciously taken his abode on the top of the hill at Kuranelli of this nādu I also granted certain lands (specified, with details) for the above god I had the temple and *mandapa* repaired of this god and of the god Ulōkiśvaram-udaiya nāyanār of old Kuranelli Another grant of land (specified) for the god Tiruvāliśvaram-udaiyār I had the repairs done at the instance of the Śiva-Brāhmana who was the holder of the temple-land in Kuranelli-pparru

50

Date ? about 880 A D

When, entitled to the band of five chief instruments, glory of the Pallava-kula, śrīmat [? Nalamba-] Rāja was ruling the kingdom of the world —and

Bhima was ruling the ne-nâd Three Hundred and the Podal-nâd Sixty,—
 Śrīkandiyya of the Talnella-ratâ herds, when the cows were carried off, pene-
 trating as far as , died For him was granted land (specified)
 Imprecation

52

Date ? 1629 A D

Be it well (On the date specified), when the mahârâjâdhirâja râja-para-
 mēśvara Rama-Deva-Râya-mahârîya was ruling the kingdom of the
 world —

54

Date 1395 A D

Obeisance to Ganadhipati Obeisance to the gurus

Be it well (On the date specified), when the maha-mandaleśvara, subduei
 of hostile kings, champion over kings who break their word, master of the
 eastern southern western and northern oceans, vira-Harihara-Raya was in
 Vijayanagari, in the supreme enjoyment of the mercy of the god Virūpāksha
 and the favour of Vīra Lakshmi, ruling the kingdom of the world —and
 that king's son Immaḍi-Bukka-Râya was in Muluvâyī, in the supreme
 enjoyment of the mercy of the god Sômayya, ruling the kingdom of the
 earth —in the days when in that Mulavâyī kingdom, in the Hodali village of
 the Bilusone-nâd, Mâcha-gaunda's son Mârappa's (son) Chinnanna was exer-
 cising control in that Hodali village,—in order that merit might be to his
 father Mâcha-gaunda and his mother Maleyakka,—he set up for (the god)
 Vighnēśvara a *dīpamāle* stone pillar, to continue as long as sun and moon

Kattige Nâgappa and the Bilusona nâd prabhu, Tinnala Chokkappa,
 assisted in this work of piety

Imprecation Pingana's son Pingana's writing

57

Date about 770 A D

Be it well When Śrīpurusha mahârâja was ruling the kingdom of the
 world,—and his son Duggamâra Ereyappa was ruling the Kovalâla-nâd Three
 Hundred, the Ganga Six Thousand, taya-nâd, Panne-nâd, Belattûr-nad,
 Vimala , the Pulvaki nâd Thousand, the Bepôdu Thousand, and the Mu-
 -nâd Sixty,—and Śrīvallava was ruling Ko ,—Śrīvallava having made
 petition,—for the *bhatara* of Kerâ Tondiśvara, Duggamar E[reya]ppa
 granted land (specified)

58

Date about 930 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Bira-Nolamba was ruling the kingdom of the world — from fighting Kandaya, Battamarasa's (? son) Mendamarasa (rest unintelligible or effaced)

59

Date about 985 A D

Be it well When, supreme lord of Kôlâla pura, Rakkasa-Ganga Râchamalla was ruling the kingdom of the earth — Puliga, ruling the Nolambavâdi Thirty-two Thousand, granted Kâranaki for the Bitturalli tank Imprecation

60

Date about 1231 A D

(Tamil) — This inscription is mostly gone It seems to record that Pulla-dêva mandalîkan along with some other man of Kuranelli made a grant of land to a Śiva-Brâhmana of the Bahudhanya (Bôdhâyana) sūtra for the god Ulôkiśvaram-udaiya-nâyanâr

61

Date 1127 A D

(Tamil) — The Śaka year 1049

In the 10th year of the reign of Kô Pparakêśarivanmar, *alias* the emperor of the three worlds, śrī-Vikkirama-Śôla-Dêvar, who was graciously seated along with his queen Mukkô kkilân-adigal —

Vikkirama Śôla-vîra-Nulamban, son of the mandalîka of Puda-nâdu,

Muduvarayan Marayan, *alias* Râjendra-Śôla, the gâmunḍa of Puda nâdu in Nîgarilî-Śôla mandalam, caused a *vimana* to be built for the god Ulôkiśvaram-udaiya Mahâdevar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified)

62

Date 1292 A D

(Tamil) — In the 38th year of the reign of the emperor of the whole world, śrī-Poyjala-Irâmana-Dêvar — (From the date specified), Kura [nelli] in Puda-nâdu of Nîgarilî Śôla-mandalam

63

Date 1225 A D

(This inscription has neither beginning nor end)

(Tamil) — (On the date specified), Ryāsraṁan Pulla-deva mandalikaṁ, *alias* Varaguna-pperumal, son of Šakki-dēva-mandalikaṁ, who was the original mandalika of Puda-nādu in Nigaiḷi-Šola-mandalam, seems to have made a grant for the god Tiruvahsivaram-udaiyam on the hill of Kuranelli in Puda-nadu

64

Date about 930 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava kula, śrīman Būa-Nolamba was ruling the kingdom of the earth — Rising up against Sāntara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Battamarasa pierced him in a vital part and died The clouds reverberated, and he was united with the celestial nymphs For him was given and set up this stone

65

Date about 765 A D

Be it well When Śrīpurusha mahārāja was ruling the kingdom of the world — and Duggamāra Ereyappa was ruling the Kovalāla-nād — Vejja-Pe[? mm]arasa, when ruling Ronur, bound a badge (of honour) as 'lord of the house' on Sagara Mikkāne, and gave him, free of all imposts, one kanduga of rice land Imprecation

72

Date 1751 A D

(Telugu) — (In the year specified), the mahā-nāyakachārya Tādigola Ra Nayini Ramappa-Nāyini granted to Tundari Chinna-Kiishnappa a grant of a village

73

Date 1751 A D

(Telugu) — śrī-Rāma (In the year specified), the mahā-nāyakachārya Nija-Rāmanātha-Nāyini Rāmappa-Nayini made a grant to Biru-gavuni.

74

Date ? 1733 A D

(Telugu)—(In the year specified), Tādīgola Rāmappa Nāyini granted to Sābi-reddi land (specified), as a *suruga-mānya*

76

Date 1767 A D

(Telugu)—Be it well (On the date specified), the mahārāja rāja Nāyini made a grant to Gājala Chinnayya Kondayya

77

Date 1767 A D

(Telugu)—Be it well (On the date specified), the mahārāja rāja Jai Ravu Mallāri-Rāvu (*rest illegible*)

80

Date ? 1747 A D

(Telugu)—Be it well (On the date specified), Tādīgola Tirumalappa-Nāyini granted to Tippaya's son Timaya the Timmasamudram agrahāra

81

Date ? about 1300 A D

(Tamil)—During the rule of Buvanēkamalla—mandalika Keśava-deva—Punilui-kīlan Śivanāndi šetti built this tank His son Pulī-ālvān ? repaired it (Usual final imprecatory sentence¹⁾)

83

Date about 1750 A D

(Telugu)—(On the date specified), the mahā-nāyakāchārya Kottapalle Raghunātha-Nāyaka's Kaduappa-Nayini made a grant of lands and tank (specified) at Mungānīpalli

84

Date ? 1754 A D

(Telugu)—(On the date specified), the mahā-nāyakāchārya Kottapālya Rāma-Nayini Nārasimha-Nāyini made a grant to kunku Dēvīraya

¹⁾ This is mostly in the Kannada language

85

Date ? about 900 A D

When, entitled to the band of five chief instruments, his breast embraced by , Vaidumba-maharaja was ruling the kingdom of the earth — Pulinâd being seized, Râsūmayya, having requested the Halayur king for a force, attacked the Koggadī Moligar, smote them and died On his dying there, Pallava mahārāja granted ndur as a *kalnātu*¹⁾, Imprecation

88

Date 1513 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahārājādhirāja rāja pīramēsvara vīra pīatāpa Krishna-Rāya mahārāya was ruling the kingdom in the enjoyment of peace — Raghupati-Nayakā-chārya granted to various persons (named) Bāchāmpallī in Belegundlu , giving it another name of Rāmapuram agrahāram Imprecations

90

Date ? 1669 A D

(Telugu)—(In the year specified), in the time of Krishna-Deva Vodeyar,—the Bāchāmpallī Nayaka Mali-reddī granted to the Jangam Mallinātha-ayya lands (specified), to provide for worship, incense, lights and offerings Imprecations

93

Date about 1292 A D

(Tamil)—The gift made by Dēvāndī śīyan for

94

Date ? about 1202 A D

(Tamil)—I, Kāviri-Mārandan, who proclaimed the family name, a Vaiśiya-Vaniyan of , having told Ândanayan to get away, fell stabbing the horse He who denies this shall have his mouth eaten by worms Shoemakers shall be born in the Kāviri line shall incur that sin I, son of Kāviri-kilaivar, attained the holy feet of Śiva

¹⁾ Some parts of the inscription are not clear

95

Date ? 1202 A D

(This inscription is fragmentary)

(Tamil)—
 having said three hundred
 surrounding Iiâjêndira in the year Dundu
 proclaiming the family

96

Date 1769 A D

(Telugu)—(On the date specified), Lakshmi Nâyini made a grant to the
 lime-burners, through his *sarvâdhikari*

98

Date ? 1704 A D

(Telugu)—*śrī-Rama* (In the year specified), the mahâ-nayakâcharya
 Tâdigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-
 reddi's son Timma-reddi for the tank he had built in Korikapalli
 Imprecation

99

Date 1715 A D

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâdigol Tiruma-
 lappa's son Tirumalapa-Nâyini made a grant to Venkata's son Venkatapa

100

Date 1709 A D

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya
 Tâdigol Tirumalappa Nâyini's son Tirumalappa Nâyini granted to Virappa
 for building a fort, half the rent of Mokuvaripalli payable to ammani
 Imprecation

101

Date 1728 A D

(Telugu)—(In the year specified), pleased with Virappa for killing a
 tiger,—Tirumalappa-Nâyadu, the dalavâyî Rangappa and others, granted land
 (specified) at the Vâbaya pond of Mopûru

102

Date 1755 A D

(Telugu)—Be it well (On the date specified), the mahâ-nayakâchârya Tadigodlu Tirumalappa Nâyini Venkatappa-Nayini granted to Appana a dharma-śasana as follows — In the Mudimadugu-samsthana belonging to our office of Nayaka, you having built the maladeva tank at Môtavâripalli (*rest illegible*)

107

Date 1765 A D

(Telugu)—Be it well (On the date specified), the Râlapadi-sthala Kadiri-maharâya Ramappa Nayini made a grant to Venkatappa

109

Date 1756 A D

(Telugu)—May it be prosperous Be it well (On the date specified), the great Narasimhâchârya and others (named) made a grant to Kômatu as a village to be formed into an agra-hâra

110

Date 1725 A D

(Telugu)—Be it well (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort,—coming with the dalavâyî Bayanappa, Randi-reddi died For him a grant was made

111

Date 1712 A D

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Virabhadra of Ayyanapalli a grant of Mudimadugu



ADDENDA ET CORRIGENDA

Introduction—

page 22, note 4 *after* Upper *insert* or Western
(*and wherever this name occurs*)

27, line 31 *for* 1069 *read* 1068

30 , 6 „ II „ III

„ 20 *after* Kuttadun *insert* deva
(*and wherever the name occurs*)

31 „ 10 „ the *insert* general

Roman Text—

p	15 l	9	<i>for</i> Bhôlati-Raj	<i>read</i> ? Nola[mbi]dri ya
„	35 „	23 „	Keli	„ keli
„	69 „	13 „	mahâja[na]um	„ Mahirâjrum
„	102 „	3 „	Kalâvasan	} „ kelalar vanjanu
„	127 „	14 „	Kelilâ-vañjanai	
„	160 „	7 „	Prejâpati	„ Pituvipati âne

Translation—

Before each of the following inscriptions in Kolar Taluq,
insert (Tamil)—Nos 10, 12, 13, 17—19, 25 28, 31, 38—56, 60, 69—71,
75—77, 81—82, 91—93, 95 102, 106 a—112 g, 115, 120—7,
129—133 b 137—143, 149 a—b, 159, 169, 171—173, 187, 202, 222

p 20 l 17 *for* ? 1139 *read* 991 (*and dele foot note*)

„ 21 , 27 „ 890 „ 850

(*and, generally, correct the dates from classified list*)

„ 22 „ 9 *for* washing his sword *read* as a bdl gacchu

„ 59 „ 1 „ 1128 „ 1127

„ 61 , 5 „ Mahâja „ Mahaiâja

„ 77 „ 7 „ Enabâra Dhavayya „ Bâra Madhavayya

„ 78 „ 23 *before* made *insert* had

„ 81 „ 29 *for* demon kings *read* heroes

„ 91 „ 9 „ royal wrestler „ Râjamalla

„ 98 „ 16 *read* Chôriyya and

„ 126 „ 8 *for* who *read* having

„ 9 „ their „ his

(*and in the other places where this phrase occurs*)

„ 132 „ 14 „ 852 *read* about 715

„ 17 , in the year etc „ when, having received
orders from Pituvipati

p 192 l 17 for *Šola-mandalam* which included *Iattapadi* read *Irattapadikonda-Šola-mandalam* (and wherever the same term occurs)

„ 200 „ 23 „ ? 1333 read 1273

„ 270 „ 1 „ 1123 „ 1122

„ 16 „ 1069 „ 1068

„ 29 „ 1124 „ 1114

Tamil Text—

Kolai Taluq—No 62 to be corrected to 240

112a is the continuation of 105

111, end of line 9, to be 112a

Mulbigal Taluq—No 121c to be 123

123 „ 125

157 to end, add 2 to each No of Tamil inscriptions

Sidlaghatta Taluq—No 67 to end, deduct 1 from each do

Chik-Ballapur „ „ 42 to be 41

Goribidnu „ „ 54 „ 55

„ „ „ 56 „ 57

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Abalôdu	Sd	38	Baliṣettihalli	Mb	105
Abbanī	Kl	242, 243	Balla	Mb	91 95
Âchambali Lingapur	Mb	137			264
Achatnahalli	Kl	104	Banasamudra	Mb	166-169
Adagalu	Sp	76, 77	Bandahalli	CB	64
Adavichambukū	Sp	37	Bandalahalli	Bg	12
Agara	Mb	175, 254	Bangavadi	Kl	207
Ahanya	Ml	64-66	"	Mb	227, 228
Âlahalli	Kl	1, 2	Bannihalli	Mr	45
Âlamgiri	Ct	54-61	Bantigunahalli	Kl	168
"	Sp	23	Barigui	Mr	77
Allalasandra	Mb	23	Basavanahalli	Gd	27
Amaiâvati	Sd	28	Basavapatna	Sd	22
Anakanū	CB	11	Basavâpura	Sd	89
Andigenahalli	Kl	248, 249	Batlahalli	Ct	6-10
Anemadagu	Sd	102-104	Bavanahalli	Mr	84
Annenahalli	Kl	224	Bayirunayakanahalli	Sd	45
Ânu	Ct	48-52	Bayyapalli	Sp	30
Appêgaudunahalli	Sd	61, 62	Bellotti	Sd	64, 65
Ârakunda	Gd	32	Bellu	Kl	92 102
Arikere	Sd	25	Benajenahalli	Kl	144
Attigânahalli	Sd	26	Benganur	Bp	69
Attū	Ct	129	Bestarapalli	Bg	70
Âvani	Mb	38-79,	Betunigala	Bp	1 9
		263	Bhagataihalli	Ct	82
Bachchappannahalli	Ct	127	Bhaktarahalli	Sd	32, 33
Baddipalli	Sp	110	Bichagânahalli	Bg	14
Barpanahalli	Sd	105-107	Bichagondanahalli	Kl	62, 240
Baragânapalli	Sp	85-87	Bilândahalli	Ct	5
Barakū	Mb	201-203	Bissanahalli	Kl	210
Bairanahalli	Mr	85, 86	"	Mb	255, 256
Bairasandra	Sd	21	Bôdampalli	Ct	14, 15
Bayanapalli	Ct	139	Bôdigundlahalli	Ct	4
Bayandapalli	Ct	159	Bommanahalli	Mr	51
Baynaddipalli	Sp	88-90	Bommasandra	Gd	60, 61
Bikârahalli	Mr	68	Bommêpalli	Sd	84
Balamunde	Bp	88	Bowringpet	Bp	62
Balatamā	Sp	111	Bithmanapalli	Sp	35, 36
Balavanahalli	Bp	39	Buddalavâripalle	Bg	54, 55
Balireddihalli	Bg	22	Budideru	Mb	240

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Budihalu	Sd	31	Dēvaragudīpallī	Bg	15, 16
Budikōte	Bp	86	Dēvarāyasandīa	Mb	103, 104
Buī agahallī	Kl	209	Dēvasthūnada Hosa-		
Buī udakunte	Sd	85-88	hallī	CB	55
Busanahallī	Sd	5	Dēvikunte	Bg	33, 34,
Bussenahallī	Kl	162			42, 43
Byāladahallī	Ct	117	Dēvulapallī	Sp	46-48
Byātanuī	Mb	213-216	Dībbuī	CB	50-52
Chakanahallī	Mī	54	Dīgavapallī	Ct	168
Chakavelu	Bg	52, 53	Dīguvapallī	Ct	30, 31
Chaladīgānahallī	Sp	15, 16	„	Sp	94, 95
Chamanahallī	Mr	52	Dīm̐ba	Kl	136
Chambe	Mī	38	Dīm̐bāla	Sp	65
Channakallu	Mī	90, 91	Dodda Gañjūr	Ct	167
Channapura	Mb	217	„ -Hasāla	Kl	135
Channarāyanahallī	Gd	81, 82	„ Kadatūr	Mī	83
Channarāyapura	Mī	78, 82	„ -Kalahallī	Mī	67
Chai uvalōpallī	Bg	61	„ -Marallī	CB	47
Chaudasandra	Sd	63	„ -Nañjū	Ct	70
Chigatigere	Gd	14, 15	„ -Pura	Ct	53
Chik-Ballapur	CB	13	Dōmasandra	Kl	222
„ -Dāsenahallī	Sd	71	Dyāvīrahallī	Gd	43, 44
„ -Hasala	Kl	145	Dyavaiatondapallī	Gd	24
„ -Kuragōd	Gd	19	Echinapallī	Sp	55, 56
„ -Allakunte	Ct	154	Edahallī	Kl	202
„ -Pura	Kl	203	Elagalahallī	CB	63
Chik-Ayyū	Kl	69	Elipi	Gd	12, 13
„ -Kēvaṇipallī	Sp	105	Ennangūr	Sd	20
Chilakalanērupu	Sd	82, 83	Eramantepallī	Ct	138
Chilārapallī	Sp	93	Ērukāluve	Sp	69, 70
Chillapallī	Kl	223	Eruvagulī	Mr	33, 34
Chindudapi	Ct	131	Gadamanāgēnahallī	CB	58
Chinnahallī	Mb	239	Gaddampallī	Bg	57
„	Bg	2, 3	Gaddekannūr	Kl	148-152
Chinnakuralapallī	Sp	91	Gājalapallī	Bg	44
Chinnappareddīpallī	Ct	32	Ganabande	Sp	82
Chinnēnahallī	Bg	13	Gandagēhallī	Mr	50
Chintāmanapallī	Sp	104	Gandlahallī	Kl	198, 199
Chokkondahallī	Sd	18, 19	Gangarakālave	CB	53
Chōlaghatta	Kl	137-140	Gangasandra	Gd	21, 22
Dabbalavārahallī	Bg	84	Gañjunte	Sd	72
Dadināyakanaṇṇapalya	Gd	57	Garudanahallī	Kl	64, 65
Dalasanū	Kl	185-187	„ palya	Kl	105
Dammasandra	Mb	250, 251	Gavimatha	Kl	134

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Gavipalli	Ct	153	Holêrahalli	Kl	32, 74
Ghatamaianahalli	Sd	23, 24	Holui	Kl	219-221
Gollachinnenahalli	Gd	65	Hosahalli	Mb	148, 149
Gollahalli	Kl	66	"	Ct	62, 62 a
"	Sd	1	Hosahudy	Bg	78 81
"	Ct	137	Hosakote	Bp	61
Gollu	CB	54	Hosapete	Sd	11-16
Gônur	Mr	53	Hosui	Kl	31
Gôpalli	Ct	142	"	Gd	46-50
Goramadagu	Sd	50	"	Sp	13
Goravi Makalapalli	Sp	71	Huduti	Gd	7, 8
Goribidnûr	Gd	1-3	Hujagu	Sd	48, 49
Gottihalli	Kl	174-176	Huladenahalli	Mr	49
Gudalipalli	Ct	140	Hulikunda	Bp	40 58
Gudibnnde	Bg	1	Hunisênahalli	Gd	16, 17
Gudihalli	Sd	66 69	Huttui	Kl	227, 228
Gudipalli	Mb	237, 238	Idagûi	Gd	9-11
Gulagañjihalî	Gd	58, 59	Inumafichênahalli	CB	56, 57
Gullakunte	Ct	147	Iragappannahalli	Sd	98, 99
Gului	Bg	27-30	Itikaldurga	Bg	35
Guminakallu	Mb	212	Jagatanahalli	Ct	77, 78
Gummaiaddipura	Kl	204	Jakkonahalli	Gd	31
Gumminâyakanipaly	Bg	63-68	Jangamagurjihalî	Kl	178
Gunlapalli	Ct	79, 80	Jannappalli	Kl	225
Gundalagurike	CB	6	Jmkalavari	Sp	112
Gundâpura	Gd	53	Kachamachenahalli	Gd	41
Gundigere	Ct	19, 20	Kadabui	Gd	62, 63
Guttahalli	Ct	133 134	Kadagattûi	Kl	55
Guttapalli	Sp	49	Kâdalavênî	Gd	55, 56
Halepâlya	Mr	39-42	Kadîridêvarahalli	Gd	34
Halkur	Gd	36 38	Kaivâia	Ct	86 103
Hâlugânahalli	Gd	18	Kalakempana-dînnê	Ct	69
Harabikottanui	Kl	70-73	Kallahalli	Ct	118-126b,
Haradi	Kl	250, 251			128
Haralakunte	Kl	244-247	Kallandûr	Kl	156-159
Haristhala	CB	59	Kallûdi	Gd	6
Hebata	Sp	25-29	Kalluhalli	Kl	18
Hebbani	Mb	207-211	Kallûr	Sp	20-22
Hiranyapalli	Ct	37, 38	Kâmadênahalli	Kl	153, 154
Hiri-Bidanûr	Gd	4, 5	Kâmârlahalli	Ct	16-18
"-Kattigênahalli	Ct	135	Kâmasamudra	Bp	83-85
"-Malle	Mr	48	Kambakunte	Sp	31
Hittalahalli	Sd	34-37	Kambâlapalli	Sp	33
Hodali	Sp	53, 54	Kambarapalli	Sp	78

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Kambihatti	Mb	100-102	Korannahalli	Mr	87, 88
Kammaravāiahalli	Bg	24	Kotrakuli	Sp	66, 67
Kanagamakalapalli	Sp	9	Kottampalli	Bg	56
Kandavara	CB	42-45	Kottanūi	Mb	147
Kannamangala	Ct	130	„	CB	48, 49
Kannasandia	Mb	199-200	Kottūi	Mb	145, 146
Kappalamaduvu	Mb	22	„	Sp	81
Kāiakūr	Bg	21	Kōtui Basavāpura	Kl	241
Kāijangālavalli	Sd	90	Kuduvannahalli	Kl	213
Kāiubele	Bp	64-66	Kuduviti	CB	40, 41
Kaṣettipalli	Ct	144 146	Kundalagurike	Sd	75-81
Katviriguppe	Ct	81	Kuntlūrappana-gavi	Bg	23
Kathāri-Muddanapalli	Sp	24	Kuppecanahalli	Kl	216-218
Kavattanahalli	Mb	29 36	Kūrigepalli	Sp	97, 98
Kavuruhalli	CB	9	Kurubarahalli	Mb	198
Kendanahalli	Ct	104-110	„	Sd	2-4
Kendatti	Kl	78	Kuubūru	Ct	43-47
„ -betta	Kl	75-77	Kuudumale	Mb	178-197
Kenkere	Gd	45	Kurusiddanahalli	Mr	43
Kesavināyakanahalli	Kl	15	Kusandra	Sp	72, 73
Kestūru	Sp	115	Kutāndapalli	Mb	170, 171
Kilāgām	Mb	86-88	Kuteri	Kl	141-143
Kilukoppa	Bp	67, 68	Kyālanur	Kl	56 61
Kiravāra	Sp	17, 18	Lakappannahalli	CB	62
Kodagēhalli	Bp	15	Lakkūi	Mi	69 71
Kōḍiganahalli	Gd	35	Lingāpura	Mb	258
Kodihalli	Kl	160	Māchenahalli	Bg	85
„	Mr	79	Mādamangala	Kl	177
„	Mb	241, 242	Mādappagārapalli	Bg	32
Kōdugallu	Ct	12	Mādavagurchēnahalli	Kl	163
Koladēvi	Mb	150-152	Maddēri	Kl	16
Kolagañṇupalli	Kl	167	Māḍigarahalli	Bp	78
Kolār	Kl	106-119	Māḍimangala	Bp	79
Kōlattī	Mr	63	Madivula	Kl	27-30, 79 84
Kolattur	Mb	129, 130	„	Mb	249
Kōlūr	Sp	32	„	Mr	97-101
Konappannahalli	Ct	71, 72	„	Bp	18 38
Kondamvāipalli	Bg	46-51	„	Sp	57-64
Kondāpura	Gd	42	„	Bp	75-77
Kondarājahalli	Mr	31	Magulabele	Mr	92, 93
Kondēnahalli	Kl	189-192	Mailandahalli	Mb	245, 246, 266
Kondipalli	Mb	153, 154	Mailāpura	Mi	44
Konganahalli	Ct	114	Makārahalli		
Kongatimmanahalli	Ct	63, 64			

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Malādepalli	Sp	44	Mudimādagu	Sp	113, 114
Malalūr	Gd	51	Mudiyannu	Mb	157-160
Mallandahalli	Kl	17	Muduvādi	Kl	193-195
Mallappanahalli	Kl	19	Mukkādegutte	Mr	62
Mallīsettīpura	Sd	58, 59	Mukkuvāṇṇipalli	Bg	59
Malur	Sd	51-55	Mulbāgil	Mb	1-20, 257
Mālū	Mr	51			
Mañchanabele	CB	4, 5	Munganahalli	Ct	1-3
Mañchandahalli	Kl	20	Muttakapalli	Sp	40-43
Mañchēnahalli	Gd	23	Muttugadahalli	Kl	4, 5
Mandikallu	Mb	176, 177	Muttukadāhali	Ct	115, 116
„	CB	65	Muttur	CB	10
Mangalikonda	Bg	58	Nāḍippanayakanahalli	Sd	27
Mangasandra	Bg	17-19	Nadupalli	Kl	208
Manigattu Gollahalli	Mb	229-234	Naduvanahalli	CB	60
Maṇagallu	Bp	72, 73	Nagamangala	Sd	6, 7
Māragānakunte	Bg	36-39	Naganalu	Kl	161
Maralapalli	Sp	107	Nagaiagere	Gd	68-77
Marappanahalli	Gd	66	Nāgarājahosahalli	Ct	11
Marasanahalli	CB	13	Nāgarāmitte	Ct	141
Marasanapalli	Sp	92	Nallabalammanakunte	Bg	31
Māichenahalli	Kl	155	Nallaguddipalli	Sp	109
Māstēnahalli	Kl	211, 212	Nallur	Mb	138-144
Māsti	Mi	57-59	„ durga	Bp	10
Matnahalli	Kl	171-173	Nāmagondla	Gd	29, 30
Mattevarapalli	Sp	100-102	Namanahalli	Sd	42, 70
Mavukere	Ct	13	Nambihalli	Sp	14 14a
Māyigere	Bp	70, 71	Nañcheralu	Bg	4-8
Mēdutambihalli	Kl	229-233	Nandanahosahalli	Sd	73
Mekalanāyakanapālya	Mr	55, 56	Nandanavana	Sd	91, 92
Mēlagāni	Mb	80-85	Nandi	CB	14-28
Mēltayālū	Mb	252	„ durga	CB	29-39
Mēlū	Sd	56, 57	Nangali	Mb	218-226
Merupadugu	Gd	20	Narasāpura	Kl	90, 91
Mīnākanaguriki	Gd	28	Nekkundi	Ct	34 a-36, 165, 166
Mindagallu	Ct	26-29			
Mittahalli	Bp	87	Nenamanahalli	Kl	226
Mittēmarī	Bg	71-73	Neranahalli	Kl	254
Mōtagapalli	Mb	247, 248, 253	Neranalli	Kl	234
			Nimmakāyalapalli	Bg	76
Muchchattihalli	Gd	64	Nonamangala	Mr	72-74
Mudalōdu	Gd	83-89	Nosekere	Mr	89
Muddalahalli	Ct	143	Nukkanahalli	Kl	200, 201
Mudigere	Gd	52	Nūlupurakōte	Kl	188

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Nūtava	Mi	47	Settikottanūr	Kl	67, 68
Pachāramakalapallī	Sp	75	Settipalli	Ct	150 152
Padmagatta	Mb	24-25	Shērakhanakôte	Bg	82, 83
Pālyakere	Bg	74 75	Siddhagatta	Mb	259, 260
Pataballipalli	Sp	39	Šidlaghatta	Sd	29, 30
Pātaddagal	Sp	79	Šigalapalya	Ct	148
Pātakôte	Bg	69	Šigehalli	Ct	132
Patna	Kl	255	Šikū u	Mb	204, 205
Peddaneḡavara	Mb	235, 236	Šinganahallī	Gd	39, 40
Peddatumukepalli	Bg	25, 26	Šisandīa	Kl	235, 236
Pemmasettihalli	Kl	85, 86	Šitibetta	Kl	33-54
Pempunahalli	Bg	9	Šivāra	Mi	94, 96
Perumāchanahalli	Ct	111-113	„ -pattana	Kl	6-10
Pokmākalapalli	Bg	45	Somāmbudhī	Kl	169, 170
Pōtenahalli	Bg	41	Sōmarasanahalli	Kl	256
„	Gd	33	Sōmayājanapalli	Sp	34
Pottapalli	Ct	160-164	Sonnavaḡi	Mb	37
Pūjēnahalli	Mb	206	Sōrakayānahalli	Sd	60
Pulugūrammanahalli	Sd	97	Srinivasapūr	Sp	1-8
Puīa	Mr	75	Sugatū	Kl	164 166
Purahalli	Kl	14	„	Sd	8 10
Rachchagundlahalli	Mb	21	Sulidēnahalli	Kl	21-26
Raddivārapalli	Sp	99	Sūlukunte	Bp	80 82
Raghunāthapūia	Sp	45	Sulū	Kl	87-89
Ragutapalli	Ct	21	Sundarapalya	Bp	16
Rājagundlahalli	Mb	172-174	Sundīahalli	Sd	17
Rāmachandīapura	Mb	243, 244	Sunnakallu	Sp	106
Ramākalapalli	Ct	149	Tadagodlu	Ct	155-158
Ramasāgara	Bp	11, 12	Taladummanahalli	Sd	43, 44
Ramenahalli	Kl	11	Talagunda	Kl	103
Rāmēšvara	Sd	108-112	Tallappalli	Bp	13, 14
Rāyūlpadu	Sp	96	Tamaka	Kl	146, 147
Rayappalli	Ct	74-76	Tambuhalli	Mi	76
Rayasandīa	Bp	17	Tatakallu	Mb	26 28
Reddihalli	CB	61	Tūtīkallu	Mb	261, 262
Sabbenahalli	CB	7, 8	Tāvarekere	Mb	161-165
Sādali	Sd	94 96	Tēkal	Mr	1-30,
Sādārlahalli	Gd	78, 79			32
Šahapūia	Kl	238, 239	Ternahalli	Kl	208
Sandrapalli	Ct	73	Teruhalli	Kl	120-129
Sangandahalli	Mb	89, 90	Timmalapalli	Sp	103
Šeshāpura	Mb	156	Timmanayakanahalli	Sd	101
Setthalli	Sd	39	„	Mr	46
„	Sp	11, 12	Timmasandīa	Kl	252

Name	Taluq	Inscription No	Name	Taluq	Inscription No
Timmasandīa	Sp	10	Vasantaṇ (Vinā - ramaṇi- keṛe	Sp	80
Timmayyagūṭapallī	Bg	60	Vasantaṭṭipallī	Ct	33
Tinnilī	Sp	50-52	Vatadī Hoṣṭhāllī	Gd	80
Tippēnahallī	Sd	46, 47	Velgalburē	Kl	179 184
”	CB	12	Vemigallu	Kl	12, 13
Tirumalakuppe	Kl	3	Venkatapurī	Kl	206
Tirumani	Bg	10, 11	”	Bg	77
Toridevandahallī	Kl	196-197	”	Sp	19
Tirunisi	Mi	61	Vibhutipurī	Kl	130 133
Tūpallī	Sp	74	Vinupikshapurīa	Mb	96 99
Tuṇḍahallī	Kl	214	Voddenahallī	Gd	67
Ukkunda	Bp	89	Vokkulē	Kl	63 63bis
Ullēiahallī	Mi	35-37	Vokkavirupillī	Bg	40
Uluvaḍi	Ct	39-42	Vommasandri	Mi	60
Uppāpete	Ct	83 95 a	Yagvīkote	Ct	22-2,
Uppūiahallī	Gd	25, 26	Yagvū	Ct	67 68
Uppuguntahallī	Sd	100	Yalagalahallī	Sd	113
Uṇḡam	Bp	59, 60	Yelagamṇapentā	Sp	38
Uttanū	Mb	114 124	Yelavahallī	Bp	74
Vaddanakunte	Sd	74	”	CB	46
Vadigenahallī	Ct	65, 66	Yāṇṇṇṇapudī	Sp	83, 84
Vaichagūrahallī	Gd	54	Yāṇṇṇṇattā	Kl	237
Vaijakū	Ct	136, 136 a	Yedarur	Mb	125 128, 265
Valageiahallī	Kl	215	Yegavipallī	Sp	108
Vaiarasī	Kl	205	Yekāṣṇēddipallī	Sp	68
Vangimallu	Sd	93	Yelivahallī	Bp	63
Vaniganahallī	Mb	131-136	Yeldū	Mb	105 113
Vankamarāḍahallī	Sd	40	Yellampallī	Bg	20
Varadanduhallī	Mi	80	Yēṇṇṇagudī	Bg	62
Varahusēnahallī	Sd	41			



INDEX TO INTRODUCTION

	Page		Page		Page
Adam's Bridge	33	Ayyavale	13	Bhōgarasa	37
Ādinagaravai	26	Bigeipalli	2	Bhosala-mīla	38
Ādi Śōla	14	Bahmanī Sultan	35, 36	Bidūr	8, 20
Āgali	11	Bālaṃ Kīṣhna	38	Biṃpuri	1, 38
Agastya	5, 37	bal-galchu	7	„ State	37
agnishtoma	37	Bali	3	Biṃyitichārī	20
Āhavamalla	20, 27	„ the Great	2	Biṃyitta	8
Aihole	13	Ballāla	14	„ -Banarasa	8
Amarēśvara-dandana-		„ III	32	Biṃyittayya	6
yaka	32	„ Devī	32, 33	Biṃyitta	6
Ambeia	15	„ -Raya	36	Bira-Nolamba	12, 17, 19
Amīl	39	Ballappa-dannāyaka	32,	bituvatta	20
Āndhra	2		33	Bōdhisattva	4
„ -mandala	2	Ballāpur	1, 38	Bowingpet	2
Andrat pathah	2	Bāna	2 3, 7	Brihachchirana	5
Aniruddha	3	Bānādhirāja	3	brihat-charana	5
Anivārta-Dhanañjaya		Bāna-kula	4	Bukka	34
punya-vallabha	17	„ mandala	4	Burhan-i Ma'asir	36
annan-ankakara	33	Bānarasa	11, 21	Burma	25
Annayya	19	Bānas	2	Butuga	18
„ Bua-Nolamba	19	Bāna-vamśa	4	Byembi-Dēva	33
Anni	12	Banavāsi	25	Central Provinces	26
Anniga	19	Bana-Vidyādhara	3, 6, 7	Ceylon	25, 33
Appimayya	27	Bāna Vijyadhara	7	Chakrakotta	26, 28
āradhya	31	Battamarasa	19	Chalamayya	37
Arali	35	Belattur-nād	11	Chalukyas 1, 12, 14, 15, 16	
Arhad	9	Bellary	11	champakā	38
Arkalgūd	24	Bellūr	14, 31	Chandranandi	9
Ātakūr	23	Bēlur	38	Chandraśēkhara	20, 22
Attāni	7	Bembarasa	33	Changalvas	10
Āvani 1, 4, 5, 6, 8, 19, 20,		Bengal	26	Changirama Vijayō-	
22, 30, 37, 40		Benga, lord of	7	ttungavarma	26
„ -mulud-udaiyal	29	Bennūr plates	21	Channapatna	38
Āvani-nad	30	Bepōdu Thousand	11	chap	16
Āvanya	4, 6	Bētmangala	20, 22, 32, 33	chapaul	16
„ -nād	14	Bhairava	36	Chattala-Devī	21
„ Thirty	10	Bhandāra-Gavittage	17	Chelva-ganda	21
Āvati	1, 37	Bhandār-Kawte	17	Chetrapati Śivāju-ma-	
„ -nad	37	Bharata	40	harājadhīrāja	38
Avinita	9	Bhava Bhērī	38	Chik-Ballāpur	2
Ayyapa	17, 19	Bhīmarathi	17	Chukka-Hanasoge	10
„ -Dēva	19	Bhōga-Nandiśvara	39	„ -Rāya	37

	Page		Page		Page
Chintamani	2	Elam-Gûdalû	11	Gôvindachandîa	26
Chitikanthar	15	Elenagar-nâd Seventy	10	Gûdalû	11
Chitirlekha	3	Elliot, Sir Walter	4	Gujarat	26
Chokkumayya	31	Elulugam-udaiyal	29	Gulâm Ali Khan Sâheb	38
Cholr-mahâarajas	24	Ereyippa	18, 19	Gûlgânpode	3
Chôla-mandala 78 nads	28	Êvanî adigal	9	Gummanayakanpûlya 1,	37
„ -mârâra	18	Faithel India	25	Gunda	35
Chôlappâ Perumâl	31	Five Hundred	13	Gûrjaia	16
Chôlas 1, 12, 13, 15, 20, 23, 24		Fleet, Dr	4, 5, 15, 17	Gutti	38
Chôliga Muttiasa	24	Foulkes, Rev T	3	Hardaiâbâd plates	4
Chôlu-Perumâl adi	18	Gajâsimha	30	Hardai Ali	40
Chôla	18	Ganda bhêiunda	36	Harhaya	12
Chûda-giâma	5	„ Tinetia	22	Halakû	1, 39
Coimbatore	20	Gangai	21	Halebîdu	32
Coleicon	2	„ -gonda	25	Hângal	17
Coorg	24	Ganga-mandalam	13, 29	Harihara	34
Dûtya	2	Gangamma	19	„ II	34
Dânava	2 4	Gangapadi	24	Hariti	15
Dantiga	33	Ganga Pallavas 1, 21, 33		Harivamsa	3
Dantivarman	33	„ -Perumal 13, 14, 31		Harivarmma	5
Daśaratha	9, 10	„ „ -Raja-		Harshavâddhana	15
Dati-Singa-dannâyaka	33	Nârâyana Brahma		Hastimalla	8
Dêpanna Vodeyar	34	dirâja	14	„ plates of	4
Deva Râya	34, 35	Ganga plates	21	Hebbanî	24
Dêvarhalli plates 4, 10, 11		„ -Raja	12	Heggade dêvas	35
Dêvikôta	2	Gangas 1, 8, 10, 12		Heleyabbe	19
Devulapalli plates	35	Ganga Six Thousand		Hemavati 17, 19, 24	
dhakka	16	6, 7, 11, 18, 19, 20		„ pillai 18, 19	
Dhâiâ	28	Gangavâdî Ninety-six		Heñjeru	19
Dharmapâla	26	Thousand 11, 31		Hesar	33
dharmma	19	Gangî dêva-dannâyaka	33	Hesarghatta	33
Dharwai	17	Gangîśvara	13	Hesar-Kundanî	33
Dilîpa	17, 19	Gattavadîpura plates	12	Hire-Bidnûr	40
„ Iriva Nolamba	20	Gaura-guru	37	Hodali-vishaya	4
Dilipayya	20, 22, 23	Gauta	35	Hoernle, Dr	16
Divalabbarasi	19, 21	Gayâ	37	Holti	38
Divâmbika	19, 21	Ghûrnamamanârna	16	honge	38
Dodda-Baire-Gauda	37	Gôdavaî	24	Hosadurga	32
Dôsî-Râja	17	Gooty	38	Hosavîdu	32
Drâvida Brâhmans	5	Gôpânânâtha-gutta	10	Hosûr	32
Duggamâra Ereyappa		Gôpalasvâmi	9	„ plates	10
	6, 11	Gôpa-Raja	35, 36	Hoysalas 1, 12, 24, 31	
Dugayâr	32	Gôpasamudra	36	Hultzsch, Dr 2, 15, 17, 23	
Dvâpara yuga	9	Gôpinâtha-gutta	9	Hunco	16
Dwarf	2	Goribidnû	2, 40	Idaiturai-nâd	25
Eastern Châlukya	29	Gôvinda	33	Ilaiya Vâsudêvar	30

	Page		Page		Page
Ilam	25	Kāduvatti	7	Kası	37
Ilangoi	27	Kaduvetti	1, 17, 20,	kasga	20
Ilavañji-rāya	31, 32		21, 24, 32	Kathiri Saluva	35
Imambura	40	„ -vamsā	21	„ „ Narasinga-	
Immaḍi Bukka	34	Kailasānatha	17	Raja	36
„ -Nisimha	30, 36	Kaivāra-nad	26	kāttaiya	34
Indalui	13	Kalibhūa	15, 16	Kavera	16
India	24	Kalabburya	15	Kaveri	25
„ Museum	15	Kalachūrya	15	„ -vallabhi	13
Indian Coins	9	Kalavāra-nad	22, 26	Kavyara	20
Indiāśan	26	Kali-vīsarppini	9	Kērala	15, 16, 24
Indra	2	Kalinga	27, 29, 30	Keralas	25
Iṭṭappāḍi	27	Kalimgam	24	Kesarī	8
„ Seven-and-		Kali-yuga Rudra	22	Kidaram	26
a-half Lakh	26	kānad	7	Kielhorn, Dr	3, 5, 10, 15, 23
Iṭṭa-Nolamba	8, 17, 19,	kānatu	7	King, Major	36
	20, 22	Kalyana	27	Kirttivarmma	15
Itikedurga	1, 39	Kanikoti	36	„ -Sūtyasūrya	15, 16
Jagadekamalla	3, 6	Kāmarava VI	22	Kiru-dore	18, 22
Jagadēva hill-forts	38	Kāmaya Ganapayārya	36	„ -tore	18
jagiri	37	Kampa	34	Kolala	38
jagirdar	39	Kampāna	34	Kolar	2, 7, 31, 40
Jaimini Bharata	35	Kampili	11, 18	Kōlaramma	23, 25, 26, 27,
Jain	8	Kamungare kanti	12		28, 40
Jalakantēśvara	13	Kanaka-Dasa	3	Kōlar District	12
Jambu-dvīpa	28	Kañchi	16, 17, 31, 36	„ Gold Fields	20
Javali plates	10	„ puia	21	Kollam	24
Jaya-Nandivaimmā	3, 4, 6	„ -vamsa	30	Kollāpuram	27
Jayangonda-Chōla	27	Kandalūr Salai	24, 27	Kollipakkai	25
„ „ Ilavañji-		Kandamadam	28	Kongani	4, 10
rāyān	30	Kannamangala	12	„ varmma	4, 8, 9
„ „ manda-		Kannanūr	20	Kongiraiyam	22
lam	28	Kannara's Java	23	Kongu	7, 31
Jayasinga	26	Kanni	29	Konguni Muttarasa	10
Jayta-Bayi	38	Kantakadvāra	5	„ Śrīpurusha	10
Jinēndra-chaitya	9	Kārepura	37	Konikal-vishaya	15
Jommā-Dēvi	34	„ Baue	37	Kō-Parakēsarivarmmā	24
Jommanna	34	Kaikāla-Chōla	27	Koppa	31
Kadalmalai	30	Kariya-Ganga-Perumal	13	Koppam	27
Kadambas	1, 21	„ -Gōpala	13	Korikunda-vishaya	9
Kadambūr	10	Karkataka-rāya	14	Kośalai-nād	26
Kadapa, District	7	Karkata-maraya	14	Kottapālya	1, 39
Kādaram	25, 26, 27	Karnātaka	38	Kottāru	29
Kadava	21	karshapana	9	Kovalāla-nad	11
„ -mahādevi	21	Karttikēya	15	Koyatūr	20
Kāḍiyanna	24	Karveti-nagara	21	Koygaikkurai-nād	22

	Page		Page		Page
Koygaikkui u-nad	31	Madias	2	Minayûr	20
Kuishna	3, 18	„ Journal of Science and Literature	10	Mandikal Kumbala dâna	20
„ Raja	3	Madura	24, 33	Mandya	12
„ -sômayaji	37	„ -mandalam	26	Mang	35
„ varinma	21	Madurântak	28	Mangu	35
Kudalul	11	Magûmbika	34	Mañjiya-mavuttai	32
Kudamal u-nad	24	Mahâ Bali	2	Mannai-kkadakkam	25
Kulôttunga-Chola	28, 32	Mahâbali	3, 4	Manne	11, 25
„ I	13	„ -kula	8	„ plates	11
„ II	30	„ pur	2, 4	Manyapura	11
„ -Deva	28	mahadevi	11	Mâ Pappâl	26
Kumar-Chikka Deva	14	mahakavi	34	Mâra	14, 34
Kumaiapura	9	Mahâmalla-kula	4	Maiajavâdi Seven Thousand	7, 27
kumari	28	Mahârûja	7	Mârâlval	30
Kundana	32	Mahârajaia nâd	7, 11	Marašarmmâ	11
Kundani	32	mahašabda	16	Maiaasmha	8, 18
Kundavvai	6	Mahâvali Bânaiasa	6, 7	Mârasingha-Dêva	12
Kungalai	29	„ -kul	2	Mû-Baie Gauda	37
Kunigal	15	Mahâvalis	1, 2, 4, 20, 22	Mari-Gud	37
Kuntal	28	Mahâvali Vanadhiraja	8	Maiajâchi-Gûdalûr	11
Kuntî Devi	9	Mahendra	17, 18, 19	Mašuni-desam	26
Kurudimalai	30	„ bhatta	22	Matsya-Purâna	3
Kuttadun	30, 31	Mahêndradhijâja	19	Mayinda	18
„ -deva	13, 30	Mahêndia-Nolamba	19	Mayindama Chôla-mahârâja	24
Kuvalula	7, 13, 26	Mahêndrântaka	18	Mayinde Dhaimma	19
„ -nâd	13, 14, 24	Mahêndra-vikrama	22	Mayindua-mikkai amar	22
„ „ Three-Hundred	11	Mahêndrêsvara	18	Mayindira Vikrama	19
Lakkanna-Vodeyar	35	Mahêsvaras	13	Maiajârašarmma	4
Lakshadhyâya muda iyâr	14	Mahivala	26	Mêgante-Nandaka	12
Lakshmana	40	Mahôdu	27	Mêlai Maiajapâdi	22
„ -tîrtha	18	Mahrattas	1, 37	„ -Marâjapâdi	27
Lakshmi	29	Malabar	24	Mêru	29
Lâta	26	Malla Deva	3, 6	mîrâsi	38
Lôkaditya	10	Malladeva Jagadêka	6	Mlêñchha	3
„ -Ela-aras	10	Malladi	10	Mohana-tarangini	38
Mâchiya dannayaka	33	Mallôhali plates	4	Morasu wokkalu	36
Mâda-Mattarasa	6	Malukôji	38	Mothers, group of	15
Madanna dannayaka	35	Mâlû	2, 36	Muchukunda hill	13
Madhava Muttarasa	6, 10	Mâmallaipura	4	Mudaliyar	30, 31
„ šarmmâ	11, 17	Manâbharanam	27	Mudda	34
„ varmmâ	9	Mâ-Nakkavâram	26	Mudiyanûr	4, 5
Mâdhya	36	Manalur	29		
Mâdimangalam	22	Manâmbika	34		
Madire gonda	24	Manavya-gôti	15		

	Page		Page		Page
Mudiyanūr plates	4	Narsapura plates	11	Nonambavadi	17
Mudugundur	12	Narasimha II	2	North Arcot District	21
Mudukottur-vishaya	9	„ III	31	Northern Pennar	18
Mughals	1 38	Narasimhachar, Mr R	3	Nripatunga	33
Muhammad Shāh II	35	Narasimhapōtavarmma	16	„ Amoghavarsha	33
Mun	2	Narasimhaiya	36	„ kula	1, 33
Mukkana Kaduvetti	21, 32	Narasimhavarman	21	Narasimha Raya	35, 36
Mukkōkilanadigal	30	Narasinga	36	Nulambada-rāya	30
Mulbagal	2, 34	„ dānnayaka	32	Nulambadin	14
„ Sripadaiaya-		„ dynasty	36	Nulambapadi	24, 25, 26
matha	36	„ -Raya-Vodeyar	35	Nulambappa	14
Mulubagil	5	Nārayana	15	Original Sanskrit Texts	2
„ -Tekal-nad	35	Nayan Vengudai	30	Orissa	26
Muluvayi	34	Nelamangal	11	Ottar-vishaya	26
Murari Hindu-Ravi		Nicobu	26	Otti- „	26
Ghōrapāde	35	Nidugal	24	Pādima deva Uttama-	
Muttarasa	6	Nigūlchola-		Sola Ganga	13
„ Tirumala	8	mandalam	24, 25	Padumisevan Uttama-	
Muyangi	26	Nigūli-Śola-		Śola Ganga	13
Mu nād Sixty	11	mandalam	14	Pala-nad	36
Mysoie	1, 39	Nīlagiris	11	Palār	2, 20, 31
Nachana	34	Nirgunda Yuvaraja		pali-dhyaja	16
Nāchi	35	Dundu	4	Pallavaditya Śri-	
Nāganna dānnāyaka	35	Nitimaigga	7, 11, 12, 18	Annayya	19
„ -Vodeyar	34	Nizam's dominions	27	Pallava-mahāraja	22
Nagar	38	Ni njuram	24	„ -maiaja	17
Nāgiyabbe	19	Nolambādhiya	7, 11, 18,	Pallavas	1, 16, 17, 21
nakshatra	11		19, 20, 24	palya	39
Nallūr	29	„ Chōravya	17,	Panarjotta	31
Nandagū, lord of	10, 33		20, 25	Pañcha Nandi-sthala	37
Nandi	4, 10, 37, 38, 39	Nolambādhiyas	18	„ -Nandisvara	37
„ droog	4, 9, 10	Nolamba-kulantaka	19	Pandavas	9
Nandigū, lord of	13	„ -Narāyana	19	Pandi-mandalam	29
Nandi-mandal	37	„ -Narayaneś-		Pandya	5, 8, 15, 16
Nandipōtavarmma	16, 17	vara	19, 21	Pāndyas	24
Nandiśa-guru	37	Nolambāni-mahāraja	22	Panne-nid	11
Nandiśvara	28, 39	Nolamba-Pallava-		Pānungal-vishaya	17
„ -guru	37	Permmānadi	17	Parakēsarivarman	25, 27
Nandivarman	33	Nolambarasa	20	Paramēśvara	2, 3
Nandivarmma	4, 6	Nolambas	17	Parāntaka	22
„ chāryya	4	Nolambavadi	25	„ I	24
Nangili	29, 31	„ Thirty-two		Pārasika	16
Nanniga	19	Thousand	12, 17, 18, 19	Parasurama	25, 26
Nanni-Nolamba	17, 20	Nolipayya	20	Parthians	16
Naiada	2	Nonabas	17	Parthivas	16
Narasa	36	Nonamangala	8	Paruma-pura, lord of	8

	Page		Page		Page
Paruvi	11	Prithuvi-Kongan-Mu-		Rakkasa-Ganga	21
Pâtala	2	ttai as Šīpui usha	10	„ „ Râcha	
Pâthak	16	Prithuvipati 6, 8, 12,	19	mallâ	12
Pavugada	7	Pudapadaividu	32	Râlapâdi	1, 39
pelmudi	9	Pugal vippavar-gandâ	3	Rama	9, 10, 36, 40
Peñcheru	19	Puliga	12	Ramadi Thiee Hundied	24
Peñjeru	19	Pulikêsi	15	Ramanâtha-Deva	14, 30,
Penugonda	33, 34	Pulvaki-nâd Thousand	1		31, 32
Peibanna	24	pû maruviya pohl elu	24	Ramaraja dynasty	36
Peibbolal	9	purohita	37	Ramayya, Mr J	35
Perddore	18	Puvan-mulud-udai-		Ramêšvara	29, 33
Periyala	10	yâl	28, 29	Rana-Vikrama	15
Periya Nandi	26	Quilon	24	Rapson	9
„ -Vallappa-dan-		Rachâla Pompala	21	Rashtriakutas	1, 11, 12,
nâyaka	33	Raghava-Deva	31		23, 26
Permmânadi	7	Raghunâtha-pandita	38	Rattas	26
Permmânadigal	11	Râjâdhurâja-Deva	27	Rattavâdi	26
Perrâr	27	Raja-gambhira	36	„ Seven and-a-	
Perumâl Vikrama-		râja-guru	14	half Lakh	27
Gangr-vêlân	14	Rajakêšuvai vaima	24, 27, 28	Rayaduiga	1, 37
Perûr	9	Rajamahendii	24	Rig-vêda	2
Pidâiyâr	25, 26, 28, 40	Râjamalla	4, 12	‘Roai of the sea’	16
Pilduvipati	12, 19	„ Satyavakya	11	Rôhini	11
Pleiades	15	Râja-Nârâyana	13	Sabhapatî	36
Pochiya-Keriya nâ-		„ -Brahmâdiraja	13	Sadali	34
yaka	32	Râjarâja	29	Sahya	29
Podiyam	29	„ I	24	Šaiva	13
Pôla	27	„ Kaikataka-		Šakala-Šiva-pandita	14
Pôlâlchôra Nolamba	18	mahârja	14	Sakkaragottam	26
Polikêsi	15	Rajaraja Mummadi-		Salem Manual	4, 8
Pommana	31	Chôla	24	Siluva-Nrisimha	35
Pompala	7	Râja-Rajendra Chola	31	samanya-charana	5
„ -kula	21	Râjarâjendra Vii a-Chôla	27	Sambayya	8, 20
Pompalla	11, 21	Râjâlamadu	7, 12	Sambhaji	37
Ponkunda Twelve	10	Rajašekhara	27	„ -Râja	38
Ponni	29	Râjasimhešvara	16, 17	Šambhōji	38
Pôteva	7	Râjašaiya	27	Sambu-Râya	35
Prabhumeru	7	Rajavâdi Six Hundred	24	Sampa-Râya	35
„ -Dêva	3	Rajendra-Chôla	13, 27, 36	Sampige	36
Piasanna-Šivattaiyâr	14	„ „ II	28	Šândima	25
Pratâpa-Rudriya	8	„ „ -Dêva	25	Šangalvu	30
pratihara	20	„ „ Palla-		Sangama	34
Pratipati Araiyar	6	varâditya Mukkarasa		„ -tîrtha	15
Piyâga	37	Kaduvetti	24	Šangottal	26
Prithvi-Kongan-ma-		Râjendia-Chôla Pom-		Šankha	31, 33
hâiâja	10	pala-mârâya	21	Šântara	19

	Page		Page		Page
Sanupakapattanam	35	Sm u ta	36	Timmā	35
Sārvvabhauma	17	Soma	31	Timmayā-Deyā Chola-	
sarvavpradhana	5	Som umbudhi	31	m ih u iya	30
Śataśringa	13	Somanathāya	36	Tinnivelly District	8
Satrughna	40	Someśvara	29, 30, 31	Tippa	35
Śityāśiaya	15	Son ipa Gaudi	37	„ -Raja	35
Śityavakya	12	Śōnitapura	2	Tippavasa	37
„ -Permmāna-		Śrīkunda	9, 10	Tippaya	36
dugal	12	sri-Kundakundinaya	10	Tipu Sultan	39
Śavāsi-Nayin	14	Srinivāspur	2	tirtha	9
Seleukians	16	Śripārvata	4	Tirthankari	9
Śelina	24	Śripiti hill	26	Tiru	29
Śella-Ganga Uttamā		Śīpua	11	Tūmalarsa	30
Śōla-Ganga	13	Śripurusha 6, 7, 10, 11, 17, 21		Trumani	34
Śelva Gangā	13, 14	Śri-rajya	11	Truvālangadu	38
Śelvāndai	30	Śrinangam	31	Tuvayya	20
Sembondayagi	30	Śir Ranga Raja	36	Tolu	11
Śembondiyāgan	31	Śivayimayya	12	londa-māndala	16
Sembondiyār	14	Śivilliputtai	8	„ -valanad	13
Sengāndai	30	sthana	22	torana	26
Śeima's Sāle	27	Subrahmanya	13	Trairajya	16
Seringapatam	24	Sugatur	1, 37	Tribhuvanakartta	23
Šettalvar	30	Sugriva	40	Tribhuvanakarttar	20
Sētu	33	Suguttai	29	Tribhuvanakarttara	
Seven Mothers	15	Sultan	35	bhataia	23
Seven Pagodas	2, 4	Sundai Tol	8	Tribhuvanakarttara-	
Shahji	37	Šurami deva	14	deva	22
Sholāpur District	17	Suātala	35	Tribhuvanamālla	33
Sidlaghatta	2	Svami Mahasena	15	Trichinopoly	31
Sihatti	36	Tadangāla Madhava 6, 8,		Trivikrama deva	8
Simhala	16	21		„ -vritti	8
Sindavādi	29	Tadigaivali	24	Tuluva	36
Singanam	29	Tadigol	1, 39	Tumba	22
Sira	34	Tadigolla-Yerukaluve-		Tundaka	16
Sirugunda	21	šime	39	Tungabhadra 11, 18, 29, 34	
Šiti-betta	26, 36	Tagarti plates	8	Turki	16
Šiva	2, 3 4	Tailang	26	Udayaditya	18
Šivāchār	38	Talakad 12, 23, 24, 25, 31		Udayendiram plates	2,
Šiva-chatrapati	38	Talgunda	4, 17	3, 6	
Šivaji	37, 38	tamala	38	Upper Mahārajavādi	22
Sivamahārāja Peru-		Tamme-Gauda	37	Uranur	9
mānadi	6	Tandabutti	26	Usha	3
Šivamāra	6, 10, 11, 12	Tekkai	30	Uttama-Chola	13, 26
sivane	7	„ -iāyan	30	„ -Śōla-Ganga	13, 14
Skanda-guru	37	Telunga Raya	35	„ „ „ Peru-	
Skanda-Puianā	3	“The Telugu road”	2	māl	14

	Page		Page		Page
Uttama Šola-Gaugar		Vengai nâd	24	Vira Ganga Uttama	
Vindar	14	Vennelkarani	9	Šola-Ganga	13, 14
Uttama Šola-Ganga		Vettaiyi Šokkar	14	virakal	21
Vira Ganga	14	Vettummâi ibana Uta-		Vira-Mahêndia Nalam	
Uttamndipuri Mandala-		ma-Šola Ganga	14	bâdhiaja	19
bhataia	12	Vidyânagara	34	" " Nolamba-	
Uttara-Ladam	26	Vidyâianya	34	Narâyana	21
Vadhuvalabha	5	" -pura	34	" -Narâyana	8, 30
" Malla	4	Vijayabahu Vikrama-		" -Pandya	27
" " -dêva		diya	3	" Rajendia	18, 22
Nandivairumâ	4, 6	Vijayâditya 3, 6, 7, 8, 12		" " -Deva	27
Vadugavali 12000	2	" -Deva	4	" -Râya	30
Vudumba	18, 20	" mangala 20, 22, 32		Vindakaran	22
" -mahâiaja	22	" -Satyâšiaja	16	Vinûpâ-Dêvi	34
Vaidumbas	1, 22	Vijaya Isvaiavarma	21	Vinûpâksha-Pampâ	34
Vaidyanâtha	8	" -kitti	9	" pattana-Hosa	
Vaivasvata-dandadhira	5	" -nagar 1, 12, 33, 34,		duigga	32
Vajrahasta V	22	36, 37		" -Râya	35
Vâli	40	" -Narasimhaviikia-		Vishnu	2
Vallabha	11	mavarma	21	" -gôpa	5, 8
Vallala-Dêva	33	" -Râjendia-Deva	27	" Purana	2
Vallu	7, 27	" Raya	35	" varddhana	13, 31
Valmiki	37	Vikkalan	29	" " -chatui-	
Vamana	2	Vikrama	29	vêdimangalam	14, 31
Vanan	33	" Chôla-Deva	29	Vishnuvaidhana-	
Vanavasi	15, 25	" " -pura	26	Deva's Garuda	31
Vangala-dêsa	26	Vikramâditya 3, 4, 7, 8, 17,		Višvakarma	11
Vanki	35	20		Višvanatha	21
Varadarâja	36	" II	17	" -Deva	32
Varaha-puranam	35	" Jayamêru	7	Višvēšvara-Šiva-	
Vasudêva	30	" -Satyâšiaja	15, 16	udaiya	14
Vâsudêvan, Jayangon-		" -Tiruvayya	20, 22	Vittimangala	33
da Chôla Havanjirâyan	31	Vikrama-Ganga	13, 14	Vokkalêri plates	15, 17
Vâsudêva Râja-Nâi â-		Vimala	11	Vishabha	9, 10
yana-Brahmadirâja	14	Vinayâditya-Satyâšia-		Vyadhanam ullegam	5
Vatteluttu	21	ya	16	vyâdhan Mullegam	5
Vaynâgaraiam	28	Vinaya mahâdêvi	22	Western Châlukyasa	27
Vêdavati	18	Vira-Ballâla	36	Western Ghats	24, 29
Vêgu	7	" " -Dêva	30	Yadava-vamša	35
Velliyûr	14, 31	" -Banañju	13	Yadu	34
Vembi-Dêva	33	" -deva	9	Yalavañju Râya	30
Vênâd	27	" Ganga	13	Yama	23
Venga	7	" " Bittaiasa	31	Yedatore	25
				Yôga-Nandišvara	39



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